

ANNOTATIONS
TO
THE BOOK
OF THE
NEW COVENANT.

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ANNOTATIONS
TO
THE BOOK
OF THE
NEW COVENANT:

WITH AN
EXPOSITORY PREFACE.

WITH WHICH IS REPRINTED,
J. L. HUG
"DE ANTIQVITATE CODICIS VATICANI COMMENTATIO."

By GRANVILLE[✓]PENN, Esq.

Οὐ χρεὶ τὴν τέλειον χριστιανὸν ἐκ τῶν ἀμφεβαλλομένων πιστηρί-
ζεσθαι, τῶν ἐνδιαθέτως καὶ κοινῶς ὁμολογουμένων γραφῶν ἱκανῶς πάντα
μηθύδων περὶ παντὸς τοῦ δόγματος τῶν χριστιανῶν.

Cosmas Indic., ap. Wetstein. tom. ii. p. 698, not.

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Plate of the Comet of 1811 p. 226.

ERRATA.

| Page | 29 | line | 6 | for | scriptum | read | scriptum. |
|------|-----|-----------|---------------|-----|--------------|------|----------------|
| — | 37 | — | 2 from bottom | — | recensio | — | recensio. |
| — | 50 | — | 4 | — | propostionis | — | propositionis. |
| — | 74 | — | 9 | — | Matthæi | — | Matthæi.* |
| — | 78 | — | 8 | — | ελεγε | — | ελεγει. |
| — | 149 | last line | | — | haram | — | harām. |
| — | 157 | — | 17 | — | asked | — | asked. |
| — | 158 | — | 6 | — | interrogat | — | interrogat. |
| — | 250 | — | 7 | — | Calvarius | — | Calvarius. |
| — | 433 | — | 18 | — | dicere | — | ponere. |
| — | 437 | — | 20 | — | παραειν | — | παραειν : |
| — | 447 | — | 6 | — | αρεσθαρδυνας | — | αρεσθεις : |
| — | 480 | last line | | — | the sixth | — | a sixth. |

* These names are elsewhere confounded, p. 470.

NOTE.— Notice of *typographical errors* in text or reference, either in the 'New Covenant' or in this volume, imparted through the publisher, will be gratefully received.

EXPOSITORY PREFACE.

“ Habent [*Valentiniani*] artificium, quo prius persuadent quam
“ edoceant ; *Veritas* autem docendo persuadet, non suadendo docet.”

TERTULLIAN.

“ Certe, quod ad me attinet, pertinax sum *Fidei Nicænæ et*
“ *Orthodoxæ* ; at illi tuendæ, absit ut fraudes unquam adhibeam.”

LA CROZE.

EXPOSITORY PREFACE.

PART I.

1. THAT branch of critical learning which is called *Biblical*, and *Scriptural*, is of use to the Christian Church so far only as its labours serve to extend light to its most unlearned members. If those labours work no further than to enable some scores of learned men to discourse learnedly among themselves on texts of Scripture, and to catalogue the multitude of conflicting, but undetermining critics and commentators of all nations which they have consulted, however gratifying and elevating the exercise may be to the parties themselves, it is absolutely useless to the Universal Church. The Christian religion has this peculiar character, that all it has revealed is extended and adapted equally to the most unlearned, as to the most learned. It has no *arcana*, no secret or reserved doctrines, no "*penitior critices scientia*" above the reach of a plain and honest understanding, to foster the pride of the few in contradistinction to the many; it belongs to no one order of believers more than to another, because it is equally the proper concern and business of each. The entire dispensation of the Gospel, under all its temporal circumstances and vicissitudes, is proclaimed to "every creature under heaven, and there is no difference." The biblical critic, therefore, be he lay or clerical, is only as a pioneer for clearing away the accumulated obstructions by which former ages have impeded our clear discernment of the primitive truth. His learning, is not to be regarded as an end, but only as a means towards an end. If the pioneers of an army were to forget the object of their work, and were to halt, to discuss curiously the mineralogical characters of the ground they are breaking up, the army behind them must also come to a halt. As, therefore, it is the object of

the whole Christian host to advance to that primitive truth, so should it be the sole object of the biblical pioneer to facilitate and accelerate their arrival at it: not the generals and field-officers only, but every subaltern and private soldier in it.

2. That primitive truth is contained in the Greek text of the volume to which the western churches of Christendom have, through a long series of centuries, affixed the name of the 'New Testament.' If our English version of that volume had been originally made from that Greek text, we should not have found the word "*testament*" in it, nor have affixed that term to it; and we should thus have been spared the tedious and abortive attempts of commentators and annotators, to reconcile that term with the case. But, our English translation was first made (by John Wiclif, in 1380) from the version of the Latin Vulgate; which Latin version first introduced the term "*testamentum*" to the church, as the proper rendering of the Greek διαθήκη; and the English translator, unversed in the language of the original text, adhered to the terms of the Latin translation, and thus established its English derivative, "*testament*;" which word has been erroneously retained, and transmitted, by all his successors.

Even the learned Bengel,¹ in striving to defend the word '*testamentum*' for his Latin church, of which he was so distinguished an ornament, only exposes the fallacy of his defence, which ultimately and wholly rests on his unsupported assertion, that the word '*Covenant*' is better suited to express the *Old Economy*, but '*Testament*' to express the *New*; "for that, the *Old Economy* had the form of a *Covenant*, but the *New Economy* had that of a '*Testament* or '*Will*,'—*œconomix veteri, quæ habebat formam fœderis*, "*διαθήκης, œconomix novæ, quæ habet formam testamenti*;" which is the very point denied.—(ad *Matth.* xxvi. 28. *Gnomon.*)

¹ John Albert Bengel (*Bengelius*), Abbot of Alpirspach, in the duchy of Wirtemberg, born 1687, published his celebrated edition of the Greek New Testament in 1734; and his brief Annotations, or '*Gnomon*,' in 1742; of which last work the third edition, published in 1773, in 2 vols. 4to., and containing his *Life*, is the best. This learned and pious critic died the 2d November, 1752, aged 65.

3. Michaelis thus discourses on this subject: "As the word *διαθήκη* admits of a twofold interpretation, we may translate this title, either the *New Covenant*, or the *New Testament*;" and, from these false premises, he proceeds thus, in his exposition: "The former translation (*Covenant*)," he says, "must be adopted, if respect be had to the texts of Scripture from which the name is borrowed, since those passages evidently convey the idea of a '*Covenant*;' and besides, a Being incapable of death can neither have made an old, nor make a new '*testament*.' It is likewise probable, that the earliest *Greek disciples* who made use of this expression, had no other notion in view than that of *Covenant*. We, on the contrary, are accustomed to give this sacred collection the name of '*Testament*;' and, since it would be not only improper, but even absurd to speak of the Testament of God, we commonly understand the Testament of Christ; an explanation which removes but half the difficulty, since the New only, and not the Old, had Christ for its *testator*. The name of the '*New Testament*' is derived from the Latin version, in which *διαθήκη*, even in those passages where '*contract*' or '*covenant*' is clearly the subject of discourse, is translated '*Testamentum*.' But this must be regarded rather as a harsh Grecism, than as an error."

To this effort of inexplcation, his learned and right reverend annotator replies: "But, if the old Latin translator understood *διαθήκη* in the sense of *covenant* or *bond*, why did he use *testamentum*, and not rather *fœdus* or *pactum*? and, is it not extraordinary, when a word admits of two senses, that a translator should adopt the term which conveys the former sense, if he intended to express the latter? It appears, from this very circumstance, that the old Latin translator *actually mistook the meaning of διαθήκη*, and rendered it by a word, which, though it corresponded to the Greek in one sense, is an improper translation of *διαθήκη*." And he ends his note by concluding, that no argument can be derived to prove, "that the introduction of the term '*testamentum*' was not founded in error."¹

¹ Michaelis's *Introduction to the New Test.*, translated by Bishop Marsh, vol. i. p. 1, and 345.

4. That the introduction of the term '*testamentum*' was founded in error of language, is a fact too manifest to be successfully contested.¹ Remote in time, however, as the origin of that error now lies, it is, nevertheless, to be easily detected and exposed.

That διαθήκη, in the Greek, "admits of the twofold interpretation" of '*covenant*,' and '*testament, or will*,' is certainly true; but, that we "may, therefore, translate it either '*covenant or testament*'" in the volume entitled ἡ Καινὴ Διαθήκη, is as certainly not true; because, the Latin '*testamentum*' signifies only '*a will*;' and does not, like the Greek, embrace also the sense of '*a covenant*,' which is the only meaning of διαθήκη in the Evangelical Scriptures. "*Testamentum* (says Ulpian) est voluntatis nostræ justa sententia de eo, quod post mortem fieri voluimus—a *testament* is the true expression of our *will*, with respect to what we should wish to be done after our death." Again, "*Testamentum*, est mentis nostræ justa contestatio, in id sollemniter factum, ut post mortem nostram valeat"—a *testament* is a true attestation of our *will*, solemnly made with the view that it should have force after our death."

But, such a sense being wholly foreign to the term διαθήκη, as employed by our Saviour and his apostles, Tertullian was constrained to invent another, equally remote from the truth: "In calicis mentione *testamentum* constituens, sanguine suo obsignatum, substantiam corporis confirmavit:—ita consistit probatio corporis de *testimonio* carnis, probatio carnis de *testimonio* sanguinis."²—In the case of the cup, he confirmed the substantiality of his body by establishing a *testament* sealed with his blood: thus, the proof of his body consists in the *testimony* of his flesh, and the proof of his flesh in the *testimony* of his blood."

Such subtle and artificial expositions not approving themselves to the mind of Augustin, this learned father directly states the fact: "*Amant Scripturæ, pro pacto ponere*

¹ See Annot. to Heb. ix. 16-19. The Reader is here apprised, that the Scriptural references in this Preface, are made to the chapters of 'the received text:' but those in the '*Annotations*,' to the chapters of the accompanying '*revised text*,' as are also its own marginal references. See Table of '*Correspondence of Chapters*' prefixed to the NEW COVENANT.

² Lib. i. and Titul. xx. l. ap. Gesner. *Thes. Lat.*

³ Adv. Marcion. lib. iv. c. 40.

"*testamentum*, id est διαθηκη¹—The Scriptures *like* or *choose* "to use the word *testamentum* (*will*), for *pactum* (*covenant*)."
Now, to what *Scriptures* does Augustin here allude? plainly to no other than to the *Latin* translations of his time. He assigns no reason for that strange election; but he thus bears determining testimony, that '*pactum*—*covenant*,' is the true and proper interpretation of the scriptural διαθηκη. The fact, however, reveals itself to be this; that the first Latin translator, knowing that διαθηκη signified both '*testamentum*' and '*pactum*,' and not sufficiently considering which of those significations properly pertained to it in this case, adopted the wrong one.

But, our Lord himself determined the proper sense of διαθηκη in his Gospel, by annexing to that term the quality καινη, '*new*,' in opposition to the παλαια or πρώτη διαθηκη, the '*old* or *former Covenant*' made between God and the children of Israel; and, the words which our Lord used when he said, "This is my blood of the *new Covenant*," had direct and manifest reference to the words used by Moses in the *former Covenant* (recorded in Exodus, xxiv. 8, and recited in Hebrews, ix. 20), "This is the blood of *the Covenant*," &c.: thus establishing the relation, and correspondence, between the two. St. Paul follows his Divine Master, in his allegory of '*the two Covenants*,' in Gal. chap. iv. The commentator of the *Greek church*, as late as the 12th century (Euthymius), was duly sensible of the true intention of the word misapprehended by the *Latin church*: "the *new Covenant*, or *new legislation*: for, the blood of the *typical lamb* pertained to "the *old Covenant*, but that of the *true Lamb* to the *new*—"
της καινης διαθηκης, ητοι, της νιας νομοθεσιας το μιν γαρ αιμα του τυπικου αμνου, της παλαιας η διαθηκης το δε του αληθινου αμνου, της νιας ιστιν."² Thus, the *Greek church* has always correctly understood, by η καινη διαθηκη, the '*new Covenant*;' but the *Latin church*, and the churches derived from it, have always erroneously interpreted those words, the *new Testament*.

These facts, duly considered and pursued, will conduct us to a thorough insight into the true state, both of the text, and translation, of our Evangelical Scriptures.

¹ Locut. de Genesi, vol. iii. part i. p. 331. Ed. Benedict. 1680.

² Note to Matt. xxvi. 27, where the *Latin* translator has rendered '*testamentum*.'

5. After the revival of ancient learning and the cultivation of the Greek language in the West, when the light of reformation began to dawn on the church, *revisions* of the first, or Wiclif's translation from the Latin, by collation and comparison with a Greek text, were justly deemed to be indispensably necessary;¹ and those works were undertaken, and prosecuted, with great diligence and learning. In 1526, William Tyndale published his revision of the English, or Wiclif's, '*New Testament*,' (at Antwerp or Hamburgh); which was the first portion of the Scriptures printed in our vernacular tongue. In 1535, Coverdale printed an English translation of the Old Testament, to which he annexed Tyndale's revision of the New,² probably revised by himself: these last constitute what is called '*Coverdale's Bible*.' In 1537, John Rogers published a new revision of the former editions, under the fictitious name of Matthewe. In 1539, a new revision was published, in the folio Bible which bears the name of Cranmer; and in the same year, another revision, conducted by Richard Taverner, was printed by John Byddell. These were successively followed by various other revisions, until 1611, in which year was published the last authorised revision, which constitutes the Bible read in our churches. Thus, the basis and substance of that portion of it which comprises what is entitled '*the New Testament*,' is Wiclif's original translation from the Latin, in 1380.

6. But those revisers do not seem to have been aware of the effect of leaving, in their revised versions, demonstrative evidences of the *Latin medium* through which the translation had been originally made, and its distinction from the primitive text, of which it ought to be the immediate and exact expression. They were too easily satisfied with the language they found in the existing version; and, though they modernised the English to the standard of their own day, they suffered many words of interpretation to pass, which bear

¹ "Liberis N. T., si quid in Latinis varietatibus titubant, Græcis cedere oportere non dubium est; et maxime qui apud ecclesias doctiores et diligentiores reperiuntur."—*AUGUSTIN, de Doctr. Christ.* tom. iii. p. 28.

² It is to Tyndale, therefore, that the first debt of gratitude is due from the *Christians of England*; since, Coverdale only reprinted Tyndale's work; though, probably, with due corrections. (See Abp. Newcome's *Historical View of the English Biblical Translations*, p. 34. Dublin, 1792.)

an unequivocal stamp of the intermediate Latin; and which they would not have employed, if their office had been that of *translation*, and not merely of *revision*. Hence, they involved themselves in much perplexity. Thus, in Heb. viii. 6, 7, 8, 9, 10, 13; in Gal. iii. 15,—iv. 17, 24; in Eph. ii. 12, the old edition of 1548 renders '*testament*,' after Wiclif, whilst our last revisers, of 1611, found it necessary to the sense to render '*covenant*' in those places; and in Acts, iii. 25, vii. 8, the former revisers had found it necessary to read '*covenant*,' instead of '*testament*,' with Wiclif. On the other hand, the last revisers retained the errors of their predecessors, by preserving '*testament*' in Matt. xxvi. 28; Mark, xiv. 24; Luke, xxii. 20; 1 Cor. ii. 25; 2 Cor. iii. 6, 14; Heb. vii. 22—ix. 15, 16, 17, 20; Rev. xi. 19. But, in Gal. iii. 15; Heb. xii. 24—xiii. 20, they hesitated between the two readings; and, though they have introduced '*covenant*' into the text, they have inserted '*testament*' in the margin. Now, if in every instance where the Latin has '*testamentum*,' they had rendered '*covenant*' in the English, they would have given the true meaning of the Greek, throughout; and the sublime exposition contained in Heb. ix. 15–20, instead of being wrought into confusion, would have preserved its native perspicuity and simplicity. The word "*testament*," therefore, in our English version, is a badge of our former subjection to the Latin church; and a demonstration, that our vernacular translation was drawn from a *Latin original*.

7. There are many other words which equally fix on our version the stamp of a primitive translation from the Latin. Thus, in Mark, v. 30; Luke, vi. 19,—viii. 46, the last revisers have left the word '*virtue*,' as the translation of δύναμις, '*power*,' only because the Latin, from which Wiclif translated, had '*virtutem*,' which Wiclif had rendered '*the vertu*;' but '*virtue*,' in English, does not signify '*power*,' though '*virtus*' may embrace that signification in the Latin. So also, in Mark, v. 29, they have rendered μαστιξ, by '*plague*,' only because the Latin has '*plaga*' (for Wiclif had rendered '*sykenesse*'); but, '*plague*' does not express '*scourge*' or '*stripe*' in English, which μαστιξ and *plaga* do in the Latin and Greek. In Matt. xxvi. 45, and Mark, xvi. 41, our version renders, "sleep on now—arise, let us be going," for

καθεύδοντε το λοιπον; because the Latin has ‘dormite jam,’ which Wiclif rendered ‘slepe ye now:’ but, λοιπον does not signify ‘jam—now’ (which is contradictory to the sense), but, in *posterum*—*afterward*—*reliquo diei spatio*. (Viger. *de Ideot.* p. 22, *not.* Hoogev.) In the same manner, we have inconsiderately received the word ‘*Calvary*’ into our English version, as a topographical proper name, in Luke, xxiii. 33, (“When they came to the place which is called *Calvary*,”) though the word is wholly unknown to the original Greek Gospel, which says, *ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον*—“When they came to the place which is called *Kranion*,” (i. e. *scull*). This the Vulgate renders, “*locum qui vocatur Calvaria*,” and the English version accordingly renders, “place called *Calvary*,” misled by the Latin which constituted its original text. But, ‘*calvaria*,’ like *κρανίον*, only signifies ‘*a scull*;¹’ and in Matt. xxvii. 33, and Mark, xv. 22, where the Vulgate equally reads ‘*Calvaria*,’ our version renders simply, ‘place of a scull;’ not assuming the word for a proper name. So likewise, in Luke, xxiv. 31, where the Greek words are, *ἀφαντες ἔγενετο ἀπ’ αὐτῶν*, “*he disappeared from them*,” or, “*became unapparent to them*,” our version renders, “*he vanished out of their sight*,” because the Latin had rendered, “*evanuit ex oculis eorum*.” In John, i. 5, where the Greek has *ἡ σκοτία αὐτοῦ οὐ κατέλαβεν*, our version renders, “the darkness comprehended it not,” only because the Latin had “*tenebræ eam non comprehenderunt*,” yet the word ‘*comprehend*,’ in this passage, conveys no comprehensible idea to the mind of the English reader. So also, in John, iii. 10, we read in our version, “art thou a *master* of Israel, and knowest not these things?” and in James, iii. 1, “be not many *masters*,” only because Wiclif had so translated the ‘*magister*,’ and ‘*magistri*,’ of the Latin: perverting the import of the original in both places, which has *διδασκαλος*, and *διδασκαλοι*—“*teacher*,” and “*teachers*,” and disappointing the sense, which regards *doctrine*, not *authority*. For though, in some places, *διδασκαλος* may be rendered ‘*master*,’ where its meaning is obvious from being associated with *μαθητης*, as we call a *tutor* a *master*; yet, in others, where that reading

¹ “*Calva, æqueus vocatur, licet Cælius et Varro calvarium dicant: nam calvaria plurale est calvæ assæ, quæ sunt et singulariter calvaria.*”—VELLIUS LONOVUS. *Grammat. Lat. Pusebii*, p. 2243.

would be equivocal, it ought to be rendered, literally, 'teacher:' and so, in those places of John and James. So also, in John, vii. 35, our version reads, 'the dispersed among the *Gentiles*,' because the Latin has, 'dispersionem *Gentium*,' which Wiclif rendered, 'scatering of *hethen men*;' yet every Greek manuscript, without exception, has *των Ἑλλήνων*—'the *Greeks*:' the Latin versions only, and after them the Armenian, read *Gentiles*. In John, x. 15, our version twice renders 'fold,' for the Greek words *αὐλή* and *ποιμήν*, because Wiclif had twice rendered 'foolde' from the Latin, which has twice 'unum ovile:' but *ποιμήν* does not signify 'a fold,' but 'a flock.' If, therefore, the revisers had consulted the Greek in this place, they could not have failed to diversify their translation, in conformity to the Greek. In Acts, xiv. 12, where the Greek historian relates, *εκαλεον Παυλον Ἑρμην*—"they called Paul *Hermes*," our version renders, "they called Paul *Mercurius*;" because the Vulgate has translated, "vocabant Paulum *Mercurium*;" retaining the stamp of the Latin, even in the termination of the name.

Another defect arising from translating from a Latin version of a Greek original, results from the Latin having no article; so that, where the Greek expresses a definite sense by means of its article, that sense is not conveyed by the Latin version, and errors necessarily follow in the interpretation. Thus, in Mark, iv. 38, where the Greek is *επι το προσκεφαλαιον*, and where the Latin renders 'super cervical,' Wiclif rendered 'on a *pilewe* (pillow),' which version his revisers have left in the text. So, in Luke, vi. 12, where the Greek is, *εν τη προσευχη*, and the Latin, 'in oratione,' our version renders, 'in prayer,' following the Latin: and thus, the true senses of *προσκεφαλαιον*, and of *προσευχη*, in those places, are lost to the English reader. (See Annot.)

These, and all similar passages in our English version of the *New Scriptures*, bear in themselves indelible proof, that the foundation, and general fabric, of our authorised version, is a translation from the Latin.

8. Its last learned editors, in 1611, expressly state in their *Preface*, that the design of their work "was not to make a new translation, nor yet to make of a bad one a good one, but

"to make a good one better." The good translation which they were to make better, was that of the Bishop's Bible of 1568, which was, in fact, that of the old version, successively revised by partial collation with the Greek¹; all which nominal translations were only *revisions* of Wiclif's real translation from the Latin; but, none of these conduct us to an actual translation of the whole from the Greek, only to collations with it; so that the term '*translations*,' applied to our English version, after Wiclif, must be understood in a very lax sense, as signifying only '*revisals*,' '*corrections*,' and '*editions*;' as may be seen in the following examples.

2 Cor. iii. 1—6.

Wiclif's Version, A.D. 1380.

"Begynnen we therfore eftsoone to preise us-silf? or whether we nedden, as summen, pistils of preisyng to ghos or of ghos? Ghe ben oure pistil writen in oure hertis which is known and red of alle men, and maad open. For ghe ben the pistle of Crist mynystrid of us, and writen, not with enke, but bi the spyryt of the lyvyng God: not in stoonene tablis, but in fleischli tablis of herte. For we han such trist bi Crist to God; not that we ben sufficient to thenke any thing of us, as of us, but oure sufficiencie is of God, which also made us able mynystris of the Newe Testament."

Authorised Version, A.D. 1611.

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written, not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament."

¹ ——— "nothing prejudicing (said its Preface) any other man's judgement, by this doing, nor hereby professing this so absolute a translation as that hereafter might follow no other that might see that which as yet was not understood. In this point it is convenient to consider the judgement that John, once Bishop of Rochester, was in, who thus wrote: 'It is not unknown but that many things have been more diligently discussed, and more clearly understood, by the wits of these latter days, as well concerning the gospels as other scriptures, than in old time they were. The cause whereof is, saith he, for that to the old men the ice was not broken; or, that for their age was not sufficient exquisitely to expend the whole main sea of the scriptures; or else for that, in this large field of the scriptures, a man may gather some ears untouched after the harvest-men, how diligent soever they were. For there be yet, saith he, in the gospels very many dark places, which without all doubt to the posterity shall be made much more open.'"

These two examples demonstrate, that the latter is only a revisal of the former; and that the former was made from the Latin of the Vulgate, uncorrected by the Greek. No one now translating from the Greek, would render *ἐκ κατασκευῆς ἡμᾶς διακόνους*, "who made us able ministers;" but, "who fitted, or qualified us to be ministers;" yet it was so translated by Wiclif, and has been continued by his last revisers, because the Vulgate renders, "*qui idoneos nos fecit ministros.*" This rendering Erasmus allowed to pass, but he has shewn, in his note, that we are to understand thus: "*qui idoneos nos fecit ut essemus ministri, quasi dicas, idoneavit.*" And it is observable; that although the intermediate edition of 1548 took advantage of Erasmus's note, and rendered "whiche hathe made us able to ministre" the N. T., yet, the last revisers returned to Wiclif's original rendering, "*made us able ministers.*" Dr. Campbell, in his note to Luke, chap. i. 35, says; "it is one of the few instances in which our translators have deserted the common Greek, and preferred the present reading of the Vulgate:" the learned commentator has altogether mistaken and reversed the fact, which was, that our revisers, in those instances, did not desert the Latin, to follow the Greek.

9. The foregoing observations are equally applicable to the German translation of Luther; and will guide us to a just apprehension of what Michaelis reports respecting it. "Of all the European versions, none is so ancient as the Latin, which may be regarded as the common parent of all the western translations. For, though many of them were taken from the original Greek, yet the translators either had recourse to the vulgate for assistance, or they were so accustomed from their youth, if not to the Latin itself, to translations derived from it, that without the actual design of making innovations, it was impossible to avoid betraying a similarity to the vulgate; and if it be denied that they were its immediate offspring, it had, at least, a considerable share in their formation. The French, Italian, and Spanish Bibles that were published before the sixteenth century, were taken wholly from the Latin. The same may be said of the old German Bibles printed in 1462, 1467, and

“ 1483; in which Bibles it is expressly said, that they were
 “ corrected, with great care and diligence, *according to the*
 “ *Latin*. It is true, that Luther translated from the Greek,
 “ yet *marks of the Vulgate* are visible through the whole
 “ translation: nor would he have been able to produce so
 “ accurate a translation of the Bible (the present sources of
 “ critical information being at that time wholly unknown)
 “ unless he had recurred to the aid of the Vulgate, and
 “ resolved *not to forsake his guide* but when it led him into
 “ error.”—(Vol. ii. p. 107.) That is, he translated by the
 Vulgate; deviating from it only where he found it deviate
 from the Greek, to which standard he laboured to render it
 uniform throughout. He was too wise not to use whatever
 of so great a work was already perfected to his hand; he
 followed the example of Jerom in revising the older Latin
 version, who says, “ *Novum Testamentum Græcæ reddidi*
 “ *auctoritati*—I restored the New Testament to the authority
 “ of the Greek” (not, translated it anew from the Greek);
 and, in the same manner our revisers, miscalled translators,
 retained and used all that they considered to be unobjection-
 ably executed by their predecessors.

10. But, though our English translation was originally
 made from the Latin of the Vulgate, as the preceding ex-
 amples shew, yet the *revisions* of that translation, in the
 times of the Reformation, were not conducted with reference
 only to the Greek text, but with reference also to Erasmus's
 revision of the Latin Vulgate, by the Greek; which revision
 was ordered by authority to be printed in column by the side
 of the English version, as it is in the edition of 1548, now by
 me. That revision, abusively called “ *Erasmus's translation*,”
 retained the general body of the Vulgate, which he altered
 only when he found it necessary to do so, in order to bring
 it closer to the verity of the Greek. Like Jerom, he says,
 “ *Novum (ut vocant) Testamentum universum ad Græcæ*
 “ *originis fidem recognovi*—I have faithfully revised the
 “ whole New Testament (as they call it) by the standard
 “ of the original Greek.”

The following examples exhibit both the Vulgate and
 Erasmus's version of the preceding passage, from 2 Co-
 rinthians:

2 Cor. iii. 1—5.

Lat. Vulgate.

"Incipimus iterum, nosmet ipsos commendare? aut numquid egemus (sicut quidam) commendatitia epistolis ad vos, aut ex vobis? Epistola nostra vos estis, scripta in cordibus nostris, quæ scitur et legitur ab omnibus hominibus: Manifestati quod epistola estis Christi, ministrata a nobis, et scripta non atramento, sed Spiritu Dei vivi; non in tabulis lapideis, sed in tabulis cordis carnalibus. Fiduciam autem talem habemus per Christum ad Deum: Non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis, sed sufficientia nostra ex Deo est: Qui et idoneos nos fecit ministros Novi Testamenti."

Erasmus's Revision.

"Incipimus rursus nosipsos commendare? num egemus, ut nonnulli, commendatitiis epistolis apud vos, aut a vobis commendatitiis? Epistola nostra vos estis, inscripta in cordibus nostris, quæ intelligitur et legitur ab omnibus hominibus: Dum declaratis, quod estis epistola Christi, subministrata, a nobis inscripta, non atramento, sed Spiritu Dei viventis; non in tabulis lapideis, sed in tabulis cordis carnis. Fiduciam autem hujusmodi habemus per Christum erga Deum. Non quod idonei sumus ex nobis ipsis cogitare quicquam tanquam ex nobis ipsis; sed si ad aliquid idonei sumus, id ex Deo est: Qui et idoneos fecit nos ministros Novi Testamenti."

Of the same nature are the nominal translations of Tyn-dale, Coverdale, Matthews, or Rogers, &c., namely, revisions and corrections of a former translation.

11. But those revisions, as I have just said, were not made solely by reference to the Greek. Deference to the commanding learning of Erasmus, and probably a doubt of possessing sufficient skill in the Greek language for such a task, caused the revisers to take Erasmus's Latin text for a guide, and frequently to translate by his revision of the Vulgate.

Of this fact, we have internal evidence as sure and conclusive as of the former. Thus, in Matt. i. 20, our English text reads, "that which is *conceived* in her." The Vulgate has, "quod in ea *natum* est." Our editors did not give "*conceived*" as the English of the vulgate "*natum*," but as that of "*conceptum*" in Erasmus's alteration of the Vulgate; for which alteration he assigns the following reason: "Nos "*conceptum* vertere maluimus, ne quem torqueat sermo "*minus usitatus*:" yet, Erasmus's Greek failed him on this occasion. (See Annotation on the passage.) So again, in rendering the Greek words *καταδαν* and *καταδανω*, the English editors have altogether abandoned the Vulgate; and

have so closely followed the vocabulary of Erasmus, as to pervert the meaning of those words in the English text. In the vulgate, they are uniformly rendered, '*scandalum*' and '*scandalizo*;' Erasmus substituted '*offendiculum*' and '*offendo*,' from whence our English editors adopted the words '*offence*' and '*offend*;' although (as Campbell truly observes) "nothing can be further from expressing the sense of the Greek term, than the English word *offend*, in any sense wherein it is used." Thus, when we read in our version, "Whoso shall *offend* one of these little ones which believe in me," for *ὅς τις σκανδαλίσῃ ἑνὰ τῶν μικρῶν τούτων τῶν πιστευουσῶν εἰς ἐμέ*, our Lord's words are totally perverted from their meaning in the original, which is, "Whoso shall cause one of these little ones that believe in me to *stumble*, or *fail in his belief*:" by which perversion, the awful pre-assurance denounced against all who speak or write with the view of disturbing the faith of those who believe in Christ, is utterly defeated; for, though the Latin '*offendo*' signifies to *stumble*, or *strike against*, no such sense, but a sense totally different, is conveyed by the English word '*offend*.'¹

12. Again, though our revisers quitted the Vulgate in some places to follow Erasmus, yet in others they adhered to the vulgate in preference to Erasmus; as in some of the passages already cited. Thus, in Mark, v. 29, they preserved the word '*plague*,' though Erasmus had corrected '*flagello*.' So, in Luke, xxiv. 31, they retained, "vanished out of their sight," though Erasmus had remarked, "*magis congruebat dicere, desiit illis esse conspicuus*." And so also, in the instance already given in 2 Cor. iii. 6, "made us *able ministers*."

And, as it was of Tyndale's revision of Wiclif's English translation, and of Erasmus's revision of Jerom's Latin text, so also it was of that Latin text with respect to the older Latin version, which *alone was translated immediately and throughout from the Greek*. The preceding passage of 2 Cor. iii. from the ancient translation, is thus given by Sabatier, in his '*Biblia Sacra*.'

¹ For an example of undue deference to Erasmus on the part of our revisers, see 1 Pet. iv. 3, and Annotation.

2 Cor. iii.

Versio Antiqua.

“Incipimus iterum nosmetipsos commendare? Aut nunquid egemus (sicut quidam) commendatitiis epistolis ad vos, aut ex vobis commendatitiis? Epistola nostra vos estis, inscripta in cordibus nostris, quæ scitur, et quæ legitur, ab omnibus hominibus; manifestati quod estis epistola Christi, ministrata a nobis, inscripta non atramento, sed Spiritu Dei vivi; non in tabulis lapideis, sed in tabulis cordis carnalibus. Confidentiam autem talem habemus per Christum ad Deum; non quod sufficientes sumus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et *sufficientes nos fecit ministros Novi Testamenti.*”

Now it cannot be denied, that wherever our English version betrays a closer connexion with any Latin translation than with the original Greek text, that connexion ought to be dissolved; and the English brought into immediate and exact union with the Greek.

13. But we are not to infer, from the scattered defects here produced, that a *new translation* would have been, or would now be, more desirable than a *new revision*. It was with much wisdom that our revisers abstained from “*making a new translation,*” and confined their labours to “*making a good one better.*” Nothing is more certain, than that a *new translation* is necessarily a *worst translation*; and, that a *first translation* arrives at excellence only by repeated *revisions*: it being impossible that the mind, whilst engaged in the progression of translation, should at the same time equally exercise itself in the interruptive scrutiny of each minute part, which is the exclusive office of *revision*. Errors and oversights will insensibly occur in the process of translation, which are only to be detected and corrected, after it is accomplished, by going over the whole work, again and again, slowly and attentively; not looking beyond the particular point which is actually under the eye; and it is only by the repetition of such labours, that a first translation can attain to excellence.¹ Our English version, therefore, has been in

¹ On these grounds, I totally and advisedly dissent from the reasoning of the Prussian translator, as given by Bishop Watson (*Theol. Tract.* vol. iii. p. 102). “When our authors were ordered by the King of Prussia to undertake this book, they consulted, whether they should revise the *old versions*, or make an entire *new one*. But, when they considered that a *new transla-*

progressive advancement towards that point, in proportion as the first translation has been subjected to repeated revisals. And here it is due to the learned and excellent authors of our last revision, to keep in memory, that if their great work did not reach that point of completion, it is to be ascribed, in an eminent degree, to the impatience of the nation; which compelled them, at the end of three years, to put forth a work, in which three times three years would have still left room for improvement: I say this, from experience, the accompanying revision having been under correction, with more or fewer interruptions, for nearly ten times that term.

Nor have we any cause to regret, that our English translation was originally made from the Latin, and has been drawn to the verity of the Greek only by subsequent collations with it; because, the Latin translation was originally made from the Greek in a time when the Greek was still a *living language*; and, because this course of proceeding has peculiarly roused the vigilance, and pointed the accuracy of criticism, by affording two standards of comparison, by reference to both of which, a more minute insight has been obtained into the true state both of the text and of the translation.

14. Nevertheless, it is an undeniable fact, that the minute insight which we have at length gained into the state of the Greek text, is of a date long posterior to the latest authorised revision of our version; a necessary consequence of which fact is, that our authorised version has not yet received the benefits of that insight. The only printed editions of the Greek, at the date of the last authorised revision, in 1611, were those of

| | | |
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| Card. Ximenes, | printed at Complutum in 1514, | published in 1522; |
| Erasmus, | printed and published in . . . | 1516, 19, 22, 27, 35; |
| Stephens, | ditto in . . . | 1546, 49, 50, 51, 69; |
| Besa, | ditto in . . . | 1565, 76, 82, 89; |

and the several editions printed from these.

"tion would cost them no more time and pains than the revising an *old* one; and that it was impossible to revise an *old* version, so as to make it all of a piece, they resolved upon the former, well knowing, that the best way to make an ancient mishapen edifice regular and uniform, is to pull it down, and build it all anew." This comparison, though specious, is fundamentally fallacious; and I trust it will be found, that it is neither impossible, nor difficult, to make an *old* version *all of a piece*, in revision.

The first of the Elzivir editions (which are regarded as the general standard of the *received* Greek text) was not printed until 1624; that is, thirteen years after the publication of our present authorised English version; so that the latest printed Greek text which its revisers could have consulted, was that of Beza; consequently, it has not received the benefits of the editions of

| | | | |
|-------------------|---------|------------|------------|
| Elzivir, | Mill, | Wetstein, | Matthæi, |
| London Polyglott, | Bengel, | Griesbach, | Birch, &c. |

and yet, it is by these later editions only, that we have at length acquired a thorough knowledge of the *actual state of the original text*.

15. And this consideration supplies a commanding reason, why a new translation, in our present knowledge of the actual state of that text, would not only not be advisable, but would be a positive waste of time and labour; which reason is this, that there is no printed Greek text that affords a certain standard for translation: and it is a very singular anomaly, that although we have, by public authority, a standard *English version*, yet there exists no standard Greek text for the *original of that version*. No two principal printed editions of the Greek, correspond exactly throughout, and none of them have been printed *verbatim* from any one ancient MS.; but, each has been varied by critical alterations of its learned editor, on his own responsibility. On which account, all the great collators of MSS. have judged it necessary to apprise their readers, in the first instance, by what particular printed edition they have made their respective collations. Thus, Birch states *in limine*, that he collated by Stephens's third edition (1550). Bentley's collations, were made by the text of Erasmus's third edition (1522) as reprinted at Strasburgh, in 1524, by W. Cephalæus (Woide, *Append. ad Cod. Alex.*). The other collators, also, have specified the editions by which they compared. In order, therefore, to a new translation, in the present mature state of our experience in this matter, it would be indispensably necessary, first, to determine the particular text to be translated; and the only sound and rational method of proceeding to that object would be, to take the *entire text* of the *most ancient surviving manuscript*, and to make that text the

groundwork on which to build. But it has been shewn, that a *new translation* is neither needed, nor to be desired ; therefore, that most ancient text should be employed, only for a *new revision*.

16. That the text called the '*textus receptus*' or '*received text*,' is far from supplying such a *desideratum*, will be manifest, in considering its origin and quality. That text, is no other than the result of the various transcriptural errors, omissions, and additions (very partially and imperfectly corrected), which have accrued to the primitive text, during the thousand obscure ages that intervened between the age of the oldest surviving MS. and the invention of printing. During that long series of ages, the several MSS. were written in different and distant monasteries, in which the more learned of the recluses employed some of their copious leisure, in endeavouring to *improve* the text (much in the same manner that Aristarchus, and his brother grammarians, employed their leisure in tampering to *improve* the text of Homer); without the rule of any '*sealed copy*' or established standard, by which they were required to verify their several transcripts : so that it is matter for admiration, that the diversities are not much greater. This impregnable fact claims to be thus asserted, for the indispensable service of *truth* ; however distasteful it may be to the prepossessions and partialities of the zealous, or of the inert, advocates for that text. When Archbishop Newcome affirmed, in 1792, (*Hist. of Transl.*), that "the text of the New Testament " has been transmitted to us in as much perfection as could " be *expected* or *desired*," that learned prelate did not reflect, that his proposition demanded division and distinction. That it has descended to us with as much perfection as could be '*expected*,' considering the times and channels through which it has been conveyed, may be granted him ; but, far otherwise, that it has been transmitted with as much perfection as could be '*desired*,' unless the *desire* be very languid indeed ; as an unbiassed consideration of that *received* text will fully reveal.

Now, it is to be observed, first : That mere *reception*, can impart no real authority whatever. *Reception*, can cause the currency of a false coin, until it is discovered ; but it cannot ever communicate *standard value*. It is the same in the case

under our consideration: "*Quod a principio invalidum fuit, tractu temporis non convalescit.*" It is delusion in sacred criticism to appeal for evidence to an '*editio princeps*,' or to the '*most ancient printed editions.*' We know, that Erasmus's *first edition* of the Greek, printed in 1516, is the '*editio princeps*,' and basis of the '*textus receptus*;' yet we also know, that that first edition was only a transcript from one of the few MSS. he was able to procure, not one of which was an *uncial* MS., or older than the tenth century:¹ "*nos, in prima recognitione (he says), quatuor Græcis adjuti sumus; in secunda quinque.*"² That first printed text, successively corrected by himself, by R. Stephens,³ by Beza, and finally by Elzivir, according as more and more ancient copies were discovered and consulted, constitutes the common or '*received text*;' but it became '*received*,' not from the establishment of a final and decisive authority, but altogether from the necessity of the case. However venerable, therefore, Erasmus's first edition may appear on a shelf, as a monument of the first printing of the Greek text, we know perfectly well, that it is the *worst* edition; because, he altered its text in each of his four succeeding editions, in the last of which he had obtained only eight *junior* MSS.⁴ The same reasoning is to be applied to all the '*early-printed editions*:' they cannot have more authority than the MSS. on which they are founded, and whose contents they echo; and we now know those MSS.

The case, therefore, of the New Scriptures, with respect to printed authority, is exactly the reverse of that of all

¹ "The MSS. which Erasmus used are those noted by Wetstein (*Proleg.* p. 129), in the First Part, 1. 2. 3. 61. 69: 4. 7. in the Second Part: and "1, in the Fourth Part."—(*Note, Marsh, to Michaelis's Introd.* vol. ii. p. 846.) All these MSS. come under Wetstein's head of "*Codd. Juniores, literis minoribus, et accentibus appensis exarati.*"

² Wetstein is, therefore, in error (*ibid.*) when he says, "*Ad hanc (primam) editionem adornandam adhibuit quinque codices.*"

³ *Apologia*, Op. Erasmi. fol. Lugd. Batav. tom. vi.

⁴ In 1551, R. Stephens published the *fourth* edition of his Greek Testament, "*cum duplici interpr. D. ERASMI et Vet. Interpr.*:" thus shewing, that he worked on the foundation laid for him by Erasmus.

⁵ I am, therefore, surprised at the emphasis with which Dr. Bloomfield urges, "especially the authority of the *invaluable* EDITIO PRINCEPS" (*Pref.* p. 10): for, whatever dignity that edition may have obtained in *bibliography*, yet, in point of *critical authority*, it necessarily fell, in proportion to our more extended acquaintance with ancient documents.

classical works. The MSS. from which the latter have been printed, are very few; and still fewer have been discovered since the first editions were printed; so that the succeeding editions have been almost entirely reprints from the first editions. To those first editions, therefore, appeal is reasonably made, as possessing an *ultimate* authority, or the nearest to the MSS., which are practically inaccessible. The '*principes*,' and earliest printed editions of the *New Testament*, were also printed from few MSS.; but, since they were printed, a multitudinous store of other MSS. have gradually and openly disclosed themselves, in almost every country of Christendom; some of them far more ancient, and therefore more authoritative, than those which produced the first printed editions; diffusing a continually increasing light over them, and exposing numberless defects in each of them. The *principes* edition, as we have seen, was formed on *four* MSS. of no great antiquity: by the latest census, we now have knowledge of between *six and seven hundred* MSS. of the whole, or portions, of the evangelical Scriptures; which were unknown to the digester and editor of the *principes editio*, or even to the digester of the *textus receptus*. It is rendering no service, therefore, to scripture, or to truth, to strive to maintain a reading merely because it is a '*received*' reading; such pertinacity is of nearer affinity to bigotry and blind conformity, than to sound judgment, and an earnest anxiety for the truth.

It is no less delusion, to endeavour to maintain a reading by alleging mere '*number*' of MSS. One MS. of the fourth or fifth century, is of more real authority than hundreds from the tenth to the fifteenth century, which last ages embrace the dates of the MSS. that are appealed to for *number*; many of which must have been copied one from another, increasing '*number*,' without multiplying testimony. It is with MSS. as with every thing else; the oldest are necessarily the fewest, from the perpetual action of decay; and the most numerous are, consequently, the younger. If, then, the value of their testimony depends on their nearer proximity to the object to be testified, the fewest must greatly exceed the most numerous in authority of testimony; and thus, 1 copy may become of power to overrule 1000. "After the sixth century," observes Michaelis, "the whole Latin church was involved in

"ignorance and barbarism; all critical inquiries were at an end; and both spurious and genuine passages were received without distinction."¹ Although the Greek church did not follow the Latin church '*passibus æquis*,' yet it speedily followed it, into credulity and superstition; so that, between the sixth and fifteenth centuries, numerous corruptions crept into, and established themselves in the Constantinopolitan copies; and the Greek, no less than the Latin church, "received spurious and genuine passages without distinction." And this being undeniably the fact, we perceive what deference can be due to mere '*number*' of MSS.² written in the latter period of the church of Constantinople, to which period far the greater portion of the surviving MSS. pertain. Of the familiar experience of such corruptions in that church, in the eleventh century, we have proof from a Greek scholiast of that date, in the note to § 5 of the Second Part of this Preface.

The donation of the ancient *Alexandrian* MS. to Charles I. in 1628, by Lucaris, patriarch of Constantinople, supplied Brian Walton with new and important readings for his *Polyglott Bible*, printed in 1653; of which readings, the learned Grotius gladly availed himself.³ But, more ancient MSS. still remained, unknown, or unapplied to the correction of the text. It is necessary, therefore, that we should now look for a text that can exhibit credentials of the *highest attainable antiquity*.

17. But it will perhaps be asked, "is it now, in this late stage of the Christian dispensation, that we are to believe, that any new light can be shed on the sacred text, capable

¹ *Introd.* vol. iv. p. 437.

² "Delectantur quidem tam numeroso codicum agmine il, qui criticen tantum quam mechanicam artem exercent, ac critici officium explevisse sibi videntur, si digitis quasi testium suffragia computarunt, et secundum plerasque codices sententiam dixerunt; parum solliciti utrum idonei sint testes, nec ne."—GRIESBACH, *Symb. Crit.* Pref. p. 2.

³ "MS. ille quo usus sum, multis aliis preponderat:—est enim a temporibus Synodi magnæ Nicenæ."—GROTIUS, *Vol. pro pace Eccles.* Op. Theol. tom. iv. fol. p. 656. That the Cod. *Alex.* was written about the time of a Nicene council, appears probable; but, not of the *first* Nicene council, as Lucaris assumed, and, after him, Grotius. Its readings, compared with those of the more ancient copies, adjudge it to the age of the *second* Nicene council, A.D. 786, to which century Michaelis also assigns it.—*Introd.* vol. ii. p. 169.

of shewing, that passages and readings which have passed as genuine through so many centuries, are '*affected*,' or unsound? or, if capable of shewing that they are unsound, capable also of restoring them to their primitive soundness?"

To that question I thus reply:—In every former age of the church, there have been readings regarded as ambiguous and doubtful by the most able and learned expositors of those ages; the want of a clear elucidation of which, was always felt and acknowledged by them. More such passages and readings have betrayed themselves, in proportion as biblical learning has advanced. Now, the only elucidation of these that could entirely extricate them from their long-experienced ambiguity, was necessarily reserved for that later age, when the surviving ancient transcripts of the Greek Scriptures should have been generally ascertained, explored, examined, and compared; their agreements and disagreements accurately noted; their several characters observed, distinguished, and described; the various modes of writing, employed by transcribers in different ages, minutely scrutinised; the occasions, causes, and modes of error in transcription, carefully investigated; and a new science arise, generated from this aggregate mass of evidence and experience. When all those separate and scattered portions of light could be collected and centered in one point, then, and not till then, could an elucidation be effected, capable of illustrating passages involved in inveterate obscurity, or entangled in a multiplicity of contradictory interpretations: it could not be effected, until the age had arrived when an Erasmus, a Canter, a Stephens, a Beza, a Montfaucon, a Walton, a Mill, a Grabe, a Bengel, a Bentley, a Wetstein, a Blanchini, a Sabatier, a Semler, a Griesbach, a Woide, a Holmes, a Birch, an Alter, a Michaelis, a Matthæi, a Marsh, a Schulz, a Scholz, besides many other active and distinguished labourers in the same wide field of operation, had successively prosecuted and completed their several momentous labours. From this last period, a compound mass of new light is become diffused over the sacred volume, imparting a new spirit of exact and punctilious criticism, to direct and to apply it; and these new and powerful succours have been destined, in the order of Divine Providence, to be the portion of this late age of the church, by a wise and wonderful economy, administering light in a ratio increasing

with the distance of time from the first effulgence of the Gospel ; as the remoter planets are provided with multiplied means of collecting and reflecting light, in proportion as their distances remove them further from the solar fountain. Now, as the whole of that light could not have been drawn and centered into one focus until the present age, so no reasonable objection can be raised against it from the lateness of its occurrence ; and it is only by obtaining a knowledge of the *true state* of the scriptural text, that we can be able to apply, and derive the full benefit of, that light.

18. The *second*, in the preceding catalogue of learned names, is that of William Canter, father of that important branch of philology by which the surviving written documents, or *manuscripts*, of antiquity, have been rendered available to the modern generations. When the Greek language was first cultivated in the west of Europe, and before the works of the ancient Greek authors were generally printed, it was a science or art even to read correctly the manuscript copies in which their works existed ; to facilitate which operation, Canter published, in 1571, his "*Syntagma de ratione emendandi Græcos Auctores.*" (See Part ii. § 1.)

The *last* name in that learned list, is that of J. M. A. Scholz, whose vast labours of research, imparted to the world in his elegant edition of the Greek Gospels, published so lately as 1830, are chiefly valuable for this,—that they demonstrate the truth of Griesbach's prediction, made just half a century ago (*Sym. Gr. Pr.* p. 2), "that we shall probably have occasion soon to contract, rather than indefinitely to extend, the field of our critical inquiries—*fortasse de minuendis, potius quam de augendis in infinitum criticorum auxiliorum copiis, cogitandum mox erit ;*" for, notwithstanding the extent and perseverance of the researches of this indefatigable explorer, he has not succeeded in discovering any thing, of real importance, to be added to the rich harvest of Professor Birch's collections from the Vatican, which comprise the latest and most efficacious succours supplied to the church for recovering the ancient text of the Greek originals. Those succours were imparted at a date so nearly coincidental with the publication of Campbell's and Macknight's elaborate versions and commentaries, that those learned works have not derived

the benefit of them. Scholz's active and laborious gleanings, therefore, prove, that we had already gathered in all the *grain* that has come down to us from primitive Christian antiquity; and that nothing now remains on the field but the stubble of the harvest: and this negative success, becomes thus a most important positive testimony to the truth of Griesbach's prediction.

19. The date of the last authorised revision of our version, as has been observed, was in the year 1611; subsequently to which date commenced those mighty and arduous labours of *collation*, which have brought us, at the present day, to a knowledge of the state of the text, wholly unattainable by the most learned biblical scholars of that former age. When those labours were first entered upon, a religious, I might say a superstitious, certainly a very visionary alarm, was raised in the minds of many pious persons; lest they might tend, by their results, to disturb and loosen established faith, and call up a cloud of perplexing and irremediable doubts. The strong mind of Bentley, met that alarm with its constitutional vigour; and he did not hesitate to predict, what the event has amply proved, that it was altogether groundless and imaginary. Those learned labours, prosecuted through a succession of more than 150 years, have at length reached a term which may be regarded as conclusive of the necessity of their further exercise. We are, now, in familiar possession of the separate and independent results of the labours of learned collators for the three great divisions of the Christian world—Protestant, Greek, and Roman. For the first, we have those of Mill, Wetstein, Griesbach, Birch, and others; for the second, those of Matthæi; and for the last, those of Bengel, to whom may justly be added Blanchini and Sabatier, though the ancient Latin versions chiefly engaged their labour. And Michaelis, in taking a retrospective view of those results, is thus led to remark: “After the most
“diligent inquiry, especially by those who would banish the
“*Divinity of Christ* from the articles of our religion, not
“a single various reading has been discovered in the two
“principal passages, John, i. 1, and Rom. ix. 5; and this
“very doctrine, instead of being shaken by the collations of
“Mill and Wetstein, has been rendered more certain than

“ever. This is so strongly felt by the modern reformers in Germany, that they begin to think less favourably of that species of criticism; which they at first so highly recommended, in the hope of its leading to discoveries more suitable to their maxims than the ancient system.—The adversaries of the Christian religion have no reason, then, to triumph in the formidable number of our *various readings*.”—*Introd.* vol. i. p. 266–7.

20. A very futile controversy has been raised on the question, whether the inspiration of the sacred writers extended to the words they used, or was confined to the matter they were enjoined to express? The futility of this question is manifested by the fact, that if the words had been inspired, those words are now lost to us, in their original certainty and continuity; since no two ancient copies correspond *verbatim* throughout, except in those places in which are contained the *fundamental truths* of the gospel. From which fact reason directs us to conclude, that whilst the Divine Providence watched over the doctrines contained in the apostolical writings, it left their general language, as it left the church itself, subject to the ordinary causes which operate in human actions; for the trial and proof of our faith, our diligence, and our integrity, in exercising our bounden duty of “*searching the Scriptures*.” And it is a most remarkable fact, that among all the known MSS., now so numerous, there is not one that can be called an *heretical MS.* This fact cannot be rationally ascribed to the interference of human power; for, all those copies were written in various and distant countries, under different and independent authorities, and not subjected to any general censorial supervision.

21. It will be easy to convey to the English reader a familiar apprehension of the nature, extent, and effect, of the “*various readings*” now found in the texts of the evangelists and apostles.

“Dr. Johnson,” says Boswell, “pointed out a paragraph in the 65th page of the first volume of Sir George Mackenzie, and told me there was an error in the text, which he bade me try to discover. I was lucky enough to hit

“ it at once. As the passage is printed, it is said, ‘ the devil answers *even in engines* :’ I corrected, ‘ *ever in enigmas*.’ “ Sir, said he, you are a good critic; this would have been “ a great thing in the text of an ancient author.”¹ If such errors and inadvertencies can occur in a printed book, which has the advantage of being revised and corrected in the press before it is made public, it can cause no just surprise, that in the ages when all copies of books were made with the pen, not by learned persons only, but chiefly by unlearned and mechanical copyists, and without any authoritative standard of uniformity, similar errors and inadvertencies should have occurred. And it will be well here to point out, for the reader’s reflection, that if any one, with a view to sustain the above-cited *false prints*, should allege the testimony of the 500 or 1000 impressions of the same edition, he would add no additional evidence by his display of *numbers*; for, the 1000 would constitute only *one and the same testimony*. And so, also, in manuscripts; if 1000 are copied each from the other, they do not increase the testimony of the first; so that *number alone* cannot be admitted for evidence in true criticism: and it is very certain, that many MSS. must have been exact transcripts from others. To say, therefore, “ thirty MSS. read *thus*, but only three read *so*, ” is to say nothing to a mind aware of the fallacy of the numerical comparison.

Let us pursue this point, by considering the fate of a popular work, of a date long posterior to the origin of the art of printing.

“ Of all the publishers, clandestine or professed,” says Dr. Johnson, in the preface to his edition of Shakspear, “ their negligence and unskilfulness have, by the late revisers, been sufficiently shewn. The faults of all are indeed “ numerous and gross, and have not only corrupted many “ passages perhaps beyond recovery, but have brought others “ into suspicion which are only obscured by obsolete phraseology. The faults are more than could have happened, “ without the concurrence of many causes. The style of “ Shakspear was in itself ungrammatical, perplexed, and “ obscure; his works were transcribed (*for the players*) by

¹ *Tour to the Hebrides*, p. 257. 8vo. 1785.

" those who may be supposed to have seldom understood
 " them ; they were transmitted by copiers equally un-
 " skilful, who still multiplied errors. In this state they
 " remained, because the editor's art was not yet applied to
 " modern languages ; and our ancestors were accustomed to
 " so much negligence of English printers, that they could
 " very patiently endure it. At last, an edition was under-
 " taken by Rowe, who seems to have thought very little on
 " connexion or explanation. He seems to have had no
 " thought of corruption, beyond the printer's errors. The
 " nation had been, for many years, content enough with
 " Mr. Rowe's performance, when Mr. Pope made them
 " acquainted with the true state of Shakspear's text ; shewed
 " them, that it was extremely corrupt, and gave reason to
 " hope, that there were means for reforming it. He collected
 " the *old copies*, which none had thought to examine before ;
 " and restored many lines to their integrity.

" That many passages have passed in a state of deprav-
 " ation through all the editions, is indubitably certain ; of
 " these, the restoration is only to be attempted by *collation*
 " of *copies*, or, *sagacity of conjecture*. The collator's pro-
 " vince is safe and easy ; the conjecturer's, perilous and
 " difficult. Conjecture, though it be sometimes unavoidable,
 " I have not wantonly nor licentiously indulged. It has
 " been my settled principle, that *the reading of the ancient*
 " *books is probably true*, and therefore is not to be disturbed
 " for the sake of elegance, perspicuity, or mere improvement
 " of the sense. For, though much credit is not due to the
 " fidelity, nor any to the judgment of the first publishers,
 " yet, *they who had the copy before their eyes*, were more
 " likely to read it right, than we who only read it by
 " imagination. But it is evident, that they have often made
 " strange mistakes, by ignorance or negligence ; and that,
 " therefore, something may be properly attempted by criti-
 " cism, *keeping the middle way between presumption and*
 " *timidity*."

But, if such has been the fate of a work produced since
 the invention of printing, and within the last 200 years, can
 we be reasonably surprised, that a work composed 1800 years
 ago, and transmitted by individual penmanship through a
 course of 1400 years previous to the invention of printing,

should have partaken of a similar fate? That it has done so, very extensively, will be manifest to any one who will only cast his eye on the margins of Mill, Wetstein, Griesbach, Schulz, or Scholz.¹

22. The principle of *correcting-criticism* laid down by Johnson in the preceding extract, is that which reason enjoins in the correction of all ancient writings, whether *Profane* or *Sacred*; namely, to take *the most ancient copy* for the standard; to correct by authority, wherever it can be found; and to resort to conjecture, only where authority is absolutely and altogether wanting: observing always, to hold a most rigid medium between presumption and timidity; by the former of which, we induce error upon truth, and by the latter, we consent to remain for ever under the dominion of error, and in the power of chance, ignorance, or artifice.

It is by the same principle, that the accompanying revision of the text of the '*New Covenant*' has been conducted. Instead of the text vaguely called "*textus receptus*" or the '*received text*,' (a text unsupported by any one MS., ancient or modern,) I have taken the continued and entire text of the *most ancient* surviving manuscript, the "*Codex Vaticanus*" or *Vatican MS.*, noted 1209 in the Vatican catalogue, and marked B by Wetstein; making it the basis and substance of the revision. This celebrated MS. possesses, from its acknowledged priority in age to all other existing MSS., an authority to which none of those can lay claim, by which the latest revisers of our authorised version sought to improve the English translation. It is the only surviving MS. so ancient as to have been written, not only before the general adoption of the *Ammonian* and *Euthalian* divisions of the New Scriptures, but also, before the incorporation of the name of '*Ephesus*' into the context of St. Paul's introduction to his circular epistle to the churches of Asia Minor; which epistle

¹ "The members of the church of Rome," observes Michaelis, "take in vain occasion (from the formidable number of our various *Readings*) to depreciate the authenticity of the Greek text, in order to promote the authority of the Vulgate: *the Latin version, has a greater number of various readings than the Greek original; and even those two editions, which have been revised by two different Popes, and both declared to be authentic, are contradictory to each other.*—See JAMES'S *Bellum Papale*, sive *Concordia Discors*, Sixti V. et Clementis VIII."—*Introd.* vol. i. p. 267-8.

has become entitled, from the eminence of Ephesus among those churches, the '*Epistle to the Ephesians*.' Of this MS. Scholz is constrained to acknowledge, "*that it takes precedence of all MSS. in point of venerable antiquity, for it was written in the fifth century—anteit omnes codices veneranda antiquitate, seculo enim V scriptum est.*"¹ "Affirmare non dubito," says Birch, "inter omnes qui hodie adhuc extant manuscriptos N. T. codices, vix ullam reperiri, cui eadem tribuenda sit dignitas atque auctoritas, sive codicis antiquitatem, sive ipsam textus indolem spectes.—Adde, quod ex omnibus antiquis optimæ notæ codicibus, nullus sit qui numeris suis et partibus ita absolutus reperiatur, ac noster *Vaticanus*; quo sane respectu cæteris omnibus præstat."² Montfaucon, says Michaelis, refers the *Cod. Vat.* to the fifth or sixth century. Blanchini is of the same opinion, "for he has written over the fac-simile, '*Scriptus videtur ineunte seculo quinto.*' But Schulz says, "J. L. Hug, *De Antiquitate Cod. Vat.*, ante seculi iv medium hunc codicem exaratum probavit—J. L. Hug, in his treatise on the antiquity of the Vatican MS., has proved, that it was written before the middle of the fourth century."³ The anonymous author of a review of this MS. cited by Bishop Marsh, (who says, "it discovers the hand of a master, and is not unworthy of the pen of Griesbach,") pronounced, most truly, that "the *Codex Vaticanus* is almost entirely free from those undeniable interpolations, and arbitrary corrections, which are very frequently found in the MSS. C. D. L. 1. 13. 33. 69. 102. (of Wetstein), especially in D.⁴ 1 and 69.

¹ *Proleg.* p. xxxviii.

² *Proleg. ad Quat. Ev.* p. xix.

³ *Proleg.* p. xvii. See Hug's "*Commentatio*," at the end of this Preface.

⁴ It is to be noticed, that Wetstein has marked two different MSS. with the letter D; the first, the *Cod. Bezae* or *Canabrigiensis*, for the four Gospels, and the greater portion of the *Acts*; the second, the *Cod. Claromontanus*, for the *Epistles of St. Paul*. The order of the most important MSS., with respect to age, and consequent authority, appears to stand thus:

B. *Codex Vaticanus* . . . 4th century.

C. *Cod. Ephrem* . . . about 5th century.

A. *Cod. Alexandrinus* . . . 8th century, { soon after the second Nicene Council, held A. D. 786.

D. *Cod. Beza v. Cantab.* } about 8th century. See Annot. to John
D. *Cod. Claromontanus.* } viii. 1.

L. *Cod. Reg. Steph. a.* . . . 8th century.

"It may be applied, therefore, as a means, not only of confirming the genuine readings, but of detecting and correcting those that are spurious."—MICHAELIS, *Introd.* vol. ii. p. 808.

This inestimable document, as also its next in the authority of antiquity, the Paris rescript MS. entitled '*Codex Ephrem*'¹ (C. of Wetstein) were unknown to all the editors of our authorised version; and the former of those MSS., was very partially known to Wetstein and Griesbach. Though Erasmus called it "*vetustissimus*," he was almost wholly unacquainted with its contents. It is to Professor Birch of Copenhagen that we were first indebted for the full fruition of this precious document; for, though it had been previously collated by Bentley, yet his collations were not imparted to the world till 1799, whereas, the fruits of Birch's labours were published at Copenhagen in 1788; and it remains a great deficiency to the '*Symbolæ Criticæ*' of the eminent Griesbach, that he was not able to include the readings of the *Vatican* MS. in his comparative criticisms; the *first* volume of which learned work was published in 1785, three years before Birch's collation of the four Gospels appeared. That Griesbach should not have noticed those collations, nor have even adverted to that MS. in his *second* volume (published in 1793, five years after they had been made public), with reference to the frequent correspondence of the Cod. L., of which he had so largely treated, is matter for surprise; yet, he confined his critical comparisons to the Codd. A.CDEFG,² omitting any reference to the Cod. B, whose authority was superior to them all. A want of acquaintance with the *Vatican* MS. has also led Michaelis

It is unnecessary, for this work, to descend lower in the succession of the numerous copies. Matthei alleges two uncial Moscow MSS., which he has marked B and H, the former of which he ascribes to about the 8th century; the latter, he affirms to be "*omnium, qui adhuc in Europa innotuerunt, antiquissimus*:" but, this last vaunt has not acquired conviction.

¹ Until more recent investigation had finally adjudged the palm of seniority to the *Vatican* MS., the *Ephrem* MS. retained that dignity, as it had been adjudged by Griesbach, in 1785: "*Codex C. omnium fortasse, quorum lectiones Wetstenius collegit, vetustissimus, certe omnium longe præstantissimus*."—(*Symb. Critic. tom. i. p. iii.*) But, neither Wetstein nor Griesbach had examined the *Fat.* MS.; and Wetstein has only given some occasional readings from it, obtained from those of Bentley.

² *Symb. Critic. Conspect. Volum. t. ii. p. xlii.*

into errors of decision; as where he peremptorily affirms, that "the Cod. L is the *only* MS., containing the four "Gospels, that reads *του ἡλίου εκλειροτοτος*, in Luke, xxiii. "45;—that it is the *only* MS. that has *δευτερου γινωμενου*, in "John, xiii. 2;—that the Cod. *Alex.* is the *only* MS. in "which the reading *σπεργει ὁ θεος εἰς-αγαθον* is found, in Rom. "viii. 28;"¹ for, all those three readings are found in the most ancient text of the *Vatican* MS. Birch's collation after Bentley, has this additional value, that it not only confirms the various readings of Bentley, but has recovered some readings which Bentley had overlooked: as, in Matt. xvii. 8, *εἰ μὴ αὐτον Ἰησουν μωρον*, for, *εἰ μὴ τον Ἰησουν μ.*, which last is the reading of the *received*, and all the *junior* texts. The prejudiced and scurrilous abuse of this MS. (as also of Wetstein and Griesbach themselves) by Matthæi,² who, as Michaelis affirmed, "when he began his work, was at least an age "behind the rest of Germany in the knowledge of sacred "criticism,"³ is undeserving of replication: all his Moscow MSS.⁴ together, are without weight in the scale, if opposed to the single *Vatican Manuscript*, which is their senior by many centuries. That which so highly incensed Matthæi against the Codex *Vaticanus*, was its contradiction of the Constantinopolitan readings; which contradiction exposes and demonstrates the depravations which, during the middle ages, crept into the copies of the Greek church, whose texts he adopts and defends.

¹ *Introd.* vol. ii. p. 306, 307; and vol. i. 228.

² "Griesbachium (cujus omnis critica scientia in eo continetur, ut Wetstenium et alios exscribat,) usu oculorum privarunt, venenata exhalatione sua, "Codices sterquilinarii A. C. D. E. F. G. Vat. 367. 1209 (B)," &c.—(Note to Gal. vi. 15; 2d ed.) Again: "Sputa Originis non curo. Quæsierit tamen "aliquis, quo iste expuerit? utrum in Codices A. B. C. D. L. K. 1. 13. 33. 69, " &c.; an in sinum Hieronymi?"—(Note to John, ii. 1; 2d ed.) The bitter spirit and vulgar style of his sarcastic criticisms, in his second edition (*Wittenberg*, 1803), are reproachful to him as a scholar, and stand in offensive contrast with the spirit of his sacred text; and, to use the words of Wetstein with respect to the acrimonious contention between Bentley and Middleton, "*quod "minime decebat de editione N. T. dissentem.*"—(*Profr.* p. 155.)

³ *Introd.* vol. ii. p. 494.

⁴ Those MSS. were collected in Greece by the Czar Alexis Michnelowitz, who died in 1672, (the father of Peter the Great); as Matthæi states, in the dedication of his second edition, to the Emperor Alexander: "Alexius "Michælidæ Codices illos, qui nunc Mosquæ in utraque sanctissimæ Synodi "bibliotheca servantur, magnis impensis in Græciæ cœmerat."

23. One remarkable evidence of the general superiority of the *Vatican MS.* over all other known MSS., I shall produce here, because it has not been noticed by any, even of our latest annotators.

In Heb. ix. 2-4, where the furniture of the temple of Jerusalem is described, all other MSS. and versions place the *golden altar of incense* within the Veil, that is, in the Holy of Holies; reading thus:

3 μετα δι το δεύτερον κατασκευα,
καλεε η λεγομινε ἁγια ἁγια,

3 and, after the second Veil (*Com. Vers.*), the tabernacle which is called the *Holy of Holies*,

4 χρυσειον ἔχοντα θυμιατηριον, &c.

4 which had the golden altar of incense, &c.

On which reading Dr. Bloomfield thus observes: "Commentators have been much perplexed to explain what is here meant. The term (*θυμιατηριον*) is usually interpreted, 'the altar of incense;' a sense, indeed, found in Josephus and Philo: the Septuagint always call it *θυμιαστηριον*;¹ and, from Exodus, xxx. 6, and xl. 5,—Josephus, Ant. viii. 4, 11, and Philo, p. 512, it is plain, that the altar of incense was in the *Sanctum*, not in the *Sanctum Sanctorum*." Now, if due attention had been given to the testimony and authority of the *most ancient* existing MS., as witnessed both by Birch and Bentley, the commentators would have been relieved from all their perplexity; and the annotators would not have been driven to the fallacious resources of their invention, for an exposition of this passage.² That most

¹ The Septuagint do not call the *θυμιατηριον* simply *θυμιατηριον*, but *θυμιαστηριον θυμιατηριον*, and *θυμιαστηριον ως το θυμια*, which are only periphrases for *θυμιατηριον*; differing as, 'altar for incense,' and 'incense-altar.' So Pollux, in his article *σπι. θυμιαστηριον* (L. l. c. 7)—'of the altar,' says: 'σπι. ὡς δι θυμια, ἡ σπι. ἀνακαμιν, θυμια, θυμιατηριον.' The terms used by the Septuagint, fix the meaning of the *θυμιατηριον* of the apostle; and prove, that it intends the golden altar for incense placed outside of the Holy of Holies, and not within it.—See Annot. to Heb. ix. 2-4.

² Macknight shews, in this passage, the straits to which learned commentators are sometimes reduced, in striving to extort a meaning from a passage which is only obscure because it is vitiated. "The apostle (he says) may have learned from the priests, that the censer used by the high priest on the day of atonement was of gold, and that it was left by him in the inward tabernacle, so near to the veil, that, when he was about to officiate next year, by putting his hand under the veil he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, Levit. xvi. 12, 13." The apostle speaks of the altar, not the censer.

ancient MS., and *that only*, thus presents the passage in question :

2 Σκεπη γαρ κατασκευασθη ἡ πρώτη,
 ἣ ἦν τοῦ λυχνίου, καὶ ἡ τραπεζᾶ, καὶ ἡ
 πρῶτος τῶν ἁρτων, καὶ τὸ χρυσεὺν
 θυμιατήριον, ὅτις λεγεται ἁγία.

3 μετὰ δὲ τοῦ θένειν, &c.

2 For, first the tabernacle was formed
 in which were the candlestick, and
 the table, and the shewbread, and the
 golden altar for incense, which is called
 the Holy :

3 and secondly, after the Veil, &c.

The *most ancient* MS., therefore, records in exact conformity with Moses, Josephus, and Luke, c. i. 9-11 (see Annot.); but, *every succeeding* MS. reads in direct contradiction to those authorities. By the rule '*ex pede Hercules*,' we may hence justly draw an inference to the general character and quality of the *Vatican* MS. Matthæi takes no notice of the misplacement of the incense-altar in the *received* Greek text, nor of its due placement in the *Cod. Vat.*, in either of his editions; and does not appear even to have been aware of the error.

24. After the early age in which this manuscript was written, the succeeding copies progressively contracted many variations of the text; which variations gradually increased in number, in the course of repeated transcription through the following darkening centuries, until they produced a diversity of texts, differing in many subordinate particulars, though agreeing in every thing pertaining to the fundamentals of Christianity.

Those variations, were partly intentional, and partly the effects of inadvertency, negligence, or error; in all of which, the *Cod. Bezae*, or D, preeminently abounds.

Variations arising from inadvertency, negligence, or error, will be separately considered, in the Second Part of this Preface.

The variations by intention generally sought to render the context, either more elegant in its diction, or more perspicuous to the intelligence of the reader, than the alterer deemed it to be; for, no evidence appears, of a design to corrupt or pervert points of doctrine. The latter of these, were of three kinds.

1. The first, either simply supplied a proper name in the place of a pronoun, where it was thought that there might

be some uncertainty in the reader's or auditor's mind as to the person spoken of: this was chiefly done when the ἀναγνώσματα, or portions of Scripture selected for readings in the churches, began with a pronoun referring to a previous context. This practice has rendered the name, Ἰησοῦς, of much more frequent recurrence in the *junior* MSS. than in the *most ancient*. Thus, in Matt. viii. 3, 5, 7, where the *Vat.* MS. reads, ἥψατο αὐτοῦ, 'he touched him'—εἰσελθὼν αὐτοῦ, 'he was entered'—λεγει αὐτῷ, 'he saith to him'—the later texts have, ἥψατο αὐτοῦ Ἰησοῦς, 'Jesus touched him'—εἰσελθόντι δὲ τῷ Ἰησοῦ, 'Jesus was entered'—λεγει αὐτῷ ὁ Ἰησοῦς, 'Jesus saith to him.'

2. The second sought to give fulness to a sentence, or to supply *ellipses*, as our revisers have occasionally done by inserting words in *italic letters*; but, as no similar distinction of character was observed in the Greek, those insertions (which would otherwise have been at least harmless) became presently confounded and identified with the original texts: this practice became a very fruitful source of various readings. Thus, where the *Vat.* MS. only reads, in Matt. ix. 13, εὐ γὰρ ἦλθον καλεῖσαι δικαίους, ἀλλ' ἁμαρτωλίους, 'I am not come to call the righteous, but sinners,' the later MSS. add, εἰς μετανοίαν, 'to repentance.' In Matt. xxi. 12, where the former reads only, εἰς τὸ ἱερὸν, 'into the temple,' the latter add, τοῦ Θεοῦ, 'of God.' Where, in Matt. xxiii. 5, the former closes the sentence with τὰ κρᾶσπida, 'the fringes,' the latter unnecessarily subjoin, τῶν ἱματίων, 'of their garments.' Where the former, Matt. xxviii. 2, reads simply, ἀπεκύλισεν τὸν λίθον, 'rolled back the stone,' the latter annex, ἀπὸ τῆς θύρας, 'from the door.' In John, xi. 41, where the former reads only, ἔραν αὐτὸν τοὺς λίθους, 'they took away the stone,' the latter add, αὐτὸν ὃν ὁ τεθνηκὼς κειμένος, 'where the dead man was laid.' Examples of this kind, all of which I shall designate by the name of '*italic insertions*,' occur in almost every page; which can now be detected only by collation with the *most ancient* text.¹ If the *italic insertions* in our version were printed in the same

¹ Of these two classes of alterations, Scholz speaks in his *Prolegomena*, p. xii.; but he does not admit the necessity of resorting to an antecedent text, as a *standard* for detecting them; on the contrary, he rejects altogether any such test, undertaking to discharge that function by the very precarious rule of his own individual sagacity.

letter as the general text, how could the readers of the English only, distinguish them?

But, of the unskilfulness of some of these insertions, we have a notable example in Matt. xxi. 40, 41. In Luke, xx. 15-17, we thus read the conclusion of our Lord's parable of *the vineyard*:

- 15 "What, therefore, will the Lord of the vineyard do to them? he will come and destroy these husbandmen, and will give the vineyard to others:
17 "and when they heard this, they said, God forbid!"

But, in St. Matthew, we read thus:

- 40 "What will he do to these husbandmen?
41 "they say to him, He will miserably destroy those wicked men, and will let out his vineyard to others," &c.

It is manifest, that St. Luke correctly states the dialogue; for he adds, ver. 20, "for, they knew, that he spoke this "parable against them." Now, this intended elucidation in St. Matthew sets the two gospels in direct opposition to each other; for, it makes St. Matthew state, that the Pharisees said to Jesus, what St. Luke clearly shews the Pharisees *heard from Jesus*, and, what the substance of the discourse shews to have been spoken by Jesus. This *italic insertion*, therefore, is rejected from this revision; and ought to be expunged from the Greek text, though it is so ancient as to exist in the oldest copies. It is curious to witness the elaborate and tortuous striving of ingenuity, to retain a '*received*' reading, however deeply stamped with the evidence of depravation. It is plain, that St. Matthew's primitive text, in this place, was the same as that of St. Luke, and of St. Mark, xiv. 9; but that some critic did not comprehend, how a speaker should ask a question, and answer it himself: than which, rhetorically or colloquially, nothing is more common.

To this head, also, may be assigned the erroneous insertions of names, in citing from the prophets; where it is evident, that the inspired writer must have originally written merely, "*the prophet*"—*του προφητου*, but where officious error afterwards subjoined a wrong name: thus, in Matt. xxvii. 9, the name '*Jeremiah*' has been ignorantly inserted, where '*the prophet*' cited was Zachariah; and again, in Mark, i. 2, where the name Isaiah is inserted in several copies, but where the immediate citation is from Malachi. These errors

are so ancient, as to be found in the oldest MSS.; but it would argue great dulness not to discern, that they are to be attributed to later pens than those of the original writers.

3. A third, and a less excusable source of various readings, was a desire to improve or complete the context, by supplying from the more full recitals or descriptions of one sacred writer, or from other sources, what the copyist deemed too brief or meagre in the corresponding recitals or descriptions of another. Of this, we have an example in Matt. vi. 9-13, and Luke, xi. 2-4; where the '*Oratio Dominica*,' or '*Lord's Prayer*,' is given, in the modern MSS., by joining the portions of it as they had been severally recorded by those different evangelists; and subjoining a later *liturgical formula*, which, however excellent in itself, was unknown to the primitive gospels. It is thus, also, that St. Luke's brief account of Paul's conversion, in Acts, ix. 3-8, which is preserved in its original abridged form in the *Vat. MS.*, has been enlarged in the later MSS., from Paul's own more full relation of that transaction to Agrippa, in Acts, xxvi. 12-18. This rash and mischievous attempt at improvement was a subject of complaint and reprehension as early as the times of Jerom; and even of Origen, who testified (in the third century), "it is certain, that there is great diversity in the copies, so that those of Matthew, and those of the other gospels, do not agree; either through the carelessness of transcribers, or through a wanton audacity in daring to alter the text, or through persons who have added or expunged words, in attempting to correct the text according to their own notions.—*ὅτι πολλὴ γίνεται ἡ τῶν ἀντιγραφῶν διαφορά· ἢτε ἀπὸ λαθῆς τινῶν γραφῶν, ἢτε ἀπὸ τοῦ μὲν τινῶν μετέθεσθαι τῆς διορθώσεως τῶν γραφῶν, ἢτε ἀπὸ τῶν τὰ ἑαυτοῖς δοκούντων ἐν τῇ διορθώσει προσθεῖναι ἢ ἀφαιρῶντων.*"—(*Comment. in Matt.*) "A great error," said Jerom (in the fourth century), "has crept into our copies, whilst that which has been thought defective in one evangelist, has been added from another; or, where one of the evangelists had expressed the same sense differently from another, he who had read only one of them, thought the others were to be corrected by that one, as a standard. From which cause it has happened, that, with us, all are mixed together; so that many things of Luke and Matthew are found in Mark; again, many of John

“and Mark are found in Matthew; and so, in the rest, “what belongs to others.”—(*Præf. in Q. Ev.*) During the first two centuries, in which copies were eagerly multiplied without any public authority to ensure the uniformity of all the copies, the different copyists, according to their judgments, supplied one gospel from another, as Origen and Jerom here complain; seeking, rather to make a *harmony*, than a true *transcript*, of the original before them. And thus, although the *Vatican MS.* is generally free from those corruptions, yet we still find, in Matt. xxiii. 37, 38, 39, misplaced in the order of time, an interpolation from Luke, xiii. 34, 35, in which latter gospel it stands in its due chronological order; being a prediction of our Lord, before he arrived at Jerusalem, of the reception he should there experience from the people; whereas, in Matthew, it has been heedlessly inserted after his arrival in that city, and after the prediction it signified had been fulfilled. (See Annot.)

But, a far more culpable, though, happily, a very rare cause of diversity in the several copies, is now discovered, in the omission, or insertion, of a passage, through the influence of ecclesiastical party, or interest; of such *omissions*, we have a signal and important example in Matt. xxvii. 50, of this revision; and of such *insertions*, in Mark, xvi. 9—Luke, xxii. 43, 44—John, v. 4, and viii. 1–11, of the commonly received text. So also in Luke, ix. 54, 55, 56, and xxiii. 34.

25. The diversities resulting from all these causes, gradually but continually multiplying through several ages of transcription, in different and distant countries, produced at length texts characteristically differing from each other, and from the most ancient surviving text; and the innate propensity of the mind, to clear its notions by endeavouring to reduce its confused ideas to systematical arrangement, prompted some late learned critics to persuade themselves, that they had discovered, in the chaos of various readings, certain fixed marks or tokens, by which they could be reduced into true *classes*, or *orders*.

To those assumed classes, Bengel gave the denomination of ‘*familia*’; Semler, and after him Griesbach, gave the name of ‘*racensio*,’ commonly interpreted *edition*, but more properly signifying *review* or *revisal*. Proceeding upon this

systematical, or rather hypothetical principle, Griesbach thought that he had found evidence of *three* principal 'recensions' of the Greek text, which he designated, *Western*; *Alexandrine*; and *Byzantine*. Michaelis, differing somewhat from Griesbach, conceived, that he had detected tokens of *four* such recensions, which he called, "*Western*; *Alexandrine* " or *Egyptian*; *Edessene*; and *Byzantine*, or that in general " use at Constantinople after that city had become the " capital and metropolitan see of the Eastern empire." Scholz, the most recent learned speculator on this subject, differs from his predecessors; and approaches nearer to the truth, by reducing all the MSS. to *two* only classes, which he denominates *Constantinopolitan* and *Alexandrine*, the former of which he zealously advocates; and to the latter, which he repudiates, he assigns the '*Vatican MS.*'

The denomination of *Alexandrian*, may, perhaps, be properly assigned to this MS.; but not for the reason commonly alleged for that assignment, namely, the general agreement of its readings with the scriptural quotations of Origen; for, though in many principal passages it accords with the same passages as cited by Origen, yet it is in direct variance with that father in some of its characteristic readings; and signally so in that most ancient reading both of the *Vatican* and *Ephrem* MSS., which, though confirmed by Chrysostom, is excluded from the commonly received Greek text and the Vulgate, through the influence of a false and futile criticism of Origen; but is restored in the accompanying revision, in Matth. xxvii. 50. It is a great mistake, therefore, to suppose that the *Vatican MS.* wears the livery of Origen, merely because they both generally followed the same text. But, the true critical reason for assigning this MS. to Egypt, if not to Alexandria expressly, is found in its employing the known Egyptian orthography of some Greek words, as is shewn in Hug's '*Commentatio*,' viz. the inserting μ before ϕ and ψ , and adding the ν $\epsilon\pi\iota\lambda\upsilon\sigma\tau\iota\kappa\omicron\varsigma$ to final vowels, even before incipient consonants.

26. But, it is proposterous to oppose Constantinople to Alexandria, as a school of primitive readings of Scripture. The latter city was a seat of profane learning when the Gospel was first promulgated, and it continued to be a seat both of

profane and sacred learning, for three centuries before the name of Constantinople existed; and certainly, during those three centuries, of primary importance to the Church, whilst this latter city still bore the name of Byzantium only, it was no oracle for attesting scriptural readings. When it had received the dignity of the imperial name, it became wholly engaged in broad questions of doctrine and discipline; and it had not time or repose to contract its views to the *minutiæ* of verbal criticism, before it became the theatre of bitter feuds between the orthodox and the Arians. About that period, the '*Codex Vaticanus*' was written in Egypt; and we possess it, with all its authority of primitive transcription: we cannot, therefore, without violence to reason and justice, consent to subject it to the arbitration of the later critics of Constantinople.

We thus perceive, that we may dismiss the speculative doctrine of '*recensions*,' and confine ourselves to the practical and more intelligible, though vague distinctions, of "*most ancient*," and "*junior or more recent*," texts; for, we are utterly unable to trace, *gradatim et pedetentim*, the course and progress of the steps by which the former declined into the latter, through a succession of 1000 years; until manuscript copies ceased, and gave place for ever to printed ones.

27. The '*junior or more recent*' Greek text, being necessarily that most generally and extensively multiplied in MS.¹ at the period of the Reformation, was that which was found in the few copies which came first into the hands of Erasmus, and the other learned persons who, at that period, first compared the Latin Vulgate, and our English translations from it, with a Greek standard; and, from the same cause, it eventually became the text commonly '*received*,' and was therefore called, "*textus receptus*." That this text owes its origin to this fortuitous circumstance, is manifest; for, if the *Vatican* MS. had chanced to come first into the hands of Erasmus, there can be little reasonable doubt, that it would then have formed the basis of his *Editio Princeps*, and of the text which would then have become the *received text*; and would have drawn to itself all that devotional attachment which is now bestowed on the text actually denominated '*receptus*.' This last is, in

¹ See above, p. 20.

general, the same that had finally obtained at Constantinople, and in the Greek church. Yet, that text rests on no adequate authority of *antiquity*; and bears nearly a similar relation to the most ancient surviving Greek text, that the modern Vulgate bears to the old Latin version, which, by Augustin's testimony, "*kept closer to the words, with clearness of the sense,*"¹ than any of the Latin translations of his time. The *Constantinopolitan* text, asserted and advocated by Scholz, therefore, and consequently his own arbitrary modification of that assumed text, rests on the authority of no one ancient MS.; but solely, on the responsibility of individual criticism, and on the confidence which the partiality or complaisance of the reader may repose in it. Whereas, by taking the entire text of the '*Vatican MS.*,' we are sure that we obtain the *most ancient* text that Christian antiquity has transmitted to us. But Scholz, in his eagerness to protect a text which affords him unlimited latitude for the exercise of his critical ingenuity, studiously strives to reverse this argument; and to subject a fixed, secure, and certain text of the *fourth* century, to the rule of a more recent, nominal, and fluctuating text, which cannot be assigned to any one of the succeeding centuries in particular. He "*cannot,*" he says, "*perceive a reason why we should despair of discovering the genuine text of the N. T., since we have obtained those of so many profane writers.*"² The obvious reason is this:

¹ "In ipsis interpretationibus, *Itala* cæteris præferatur; nam est verborum tenacior, cum perspicuitate sententiarum."—(*De Doctrina Christiana*, tom. lii. p. 27. ed. Benedict.) This name, "*Itala interpretatio*," has given occasion to much learned but totally gratuitous efforts of ingenuity, grounded on an unwarranted assumption, that the word "*Itala*" is here an erroneous reading. "*'Itala,'* observes Bishop Marsh (*Introd.* vol. ii. p. 621. n. 3), "*is perhaps an erratum in the MSS. of Augustin's works, for 'illa';*" and, on this '*perhaps,*' the learned annotator proceeds to introduce an '*ingenious*' conjectural alteration suggested by Potter; but, as Augustin uses the adjective '*Italus*' elsewhere, that ground of conjecture dissolves into fancy. Thus, in his work "*De Ordine*" (tom. i.), he says: "*Si dicam te facile ad eum sermone perventuram, qui locutionis et lingue vitio caret, profecto mentiar. Me enim ipsum, cui magna necessitas fuit ista perdiscere, adhuc in multis verborum sonis Itali exagitant; et a me vicissim, quod ad ipsum sonum attinet, reprehenduntur.*" Of that '*Italic version*' we possess no certain text; though it probably formed the basis of other Latin versions, and of that which Sabatier has given under the name "*Antiqua Versio.*"

² "Quam avimadverto, quam prope genuino nitore redditos habemus profanos multos scriptores,—non reperio, cur de juveniendi textu N. T. genuluo desperandum sit."—(*Proleg.* p. clvi.)

the difficulty of doing so will necessarily increase, in proportion to the number of transcripts that have been made of each; for, the difficulty arises chiefly from the number of variations and errors unavoidably accruing in the course of frequent transcription. Now, I do not adventure much when I compute, that for one surviving ancient MS. copy of any profane writer, some hundreds of copies exist, and have existed, of the Evangelical Scriptures. The difficulty and improbability of being able to "*discover*" the true original text, in the multitude of those various readings, by mere critical tact and sagacity, will be increased in the same proportion; and the sense of that increased difficulty, will the more forcibly direct the prudence of the reason to fall back to the *earliest transcript* that can be found, as the *best and surest* guide to conduct us to the object in pursuit.

28. But, the learned Scholz, ambitious of being the establisher of a text, and his ambition rendering him insensible to the force of this plain argument, culls or rejects, *ad libitum*, from the readings of the *Alex.*, *Const.*, and *received* texts, by no other rule than that of his own individual opinion, and so constructs his edition; offering no reason of criticism, or standard of authority, by which his readers may be certified, that his judgment, in the numerous cases, is to be relied upon for final appeal: whilst, on the other hand, the coequal judgments of his readers are convinced, on very many occasions, that his decision has been altogether erroneous; for, he cannot impart to them that incommunicable *momentum*—the *hypothetist's passion for his own hypothesis*. In fact, his *interior margin*, into which he rejects, in every page, almost every reading which he calls *Alexandrian*, presents, to my intelligence, a constantly concurrent evidence of his adopted text's systematic departure from the genuine readings. He alleges, indeed, "*a perpetual chain of witnesses—catena testium perpetua*;" yet he acknowledges the irruption of errors, even in the first two centuries, through the faults of copyists. His "*perpetual chain*," must have principal reference to the quotations of the successive fathers; but, the testimony of their quotations from the Scripture, is of positive weight only so far as it respects the presence or absence of *entire clauses*. With regard to *verbal*

readings, their testimony is rarely of any weight; because, the same father often quotes the same passage, with material verbal differences: on which account, Matthæi sarcastically remarked, "More accommodating critics than the Greek fathers, I have not found; they allow every one to read whatever he pleases—*Commodiores criticos quam patres Græcos non inveni; quidlibet cuilibet permittunt legere*:"¹ Except in a few cases, where their attention was specially called to particular words, as, whether we should retain or reject *αὐτῇ*, in Matt. v. 22; whether we should read *ἐς ἐνσυνῆθῃ*, or *ἐν ἐνσυνῆθῳ*, in John, i. 13, and *ἑστῇ* or *ἰστῇ* in Mark, xv. 25; they habitually quoted laxly, having in mind the general sense more than verbal precision. That minute attention to verbal accuracy to which we have attained, and which distinguishes our time, was not awakened in the minds of those early writers; and it is our late experience of the effects of their inattention, which has roused that minuteness of attention in us.

From hence it follows, that all Scholz's argument which rests on an alleged perpetuation of a particular reading, has no foundation whatever in reality; yet his whole system of correction reposes on that unreal foundation. The only text which we can take hold of, palpably and securely, as having really existed in the most ancient time to which our retrospective researches can attain, is undeniably that of the 'Vatican MS.:' in that text we stand on firm and stable ground; in Scholz's hypothetical text, we float, without determination, like atoms in the air.

29. Besides, it is now well ascertained, that the *New Scriptures* have contracted their *Apocrypha*, as well as the *Old*; which have resulted from similar causes, existing in a similar state of intellect in the ages in which they were respectively produced. To adhere to these, as forming integral parts of the genuine Scriptures, is to adopt the spirit of the Romish church, which holds the apocryphal books of the Old Scriptures as genuine and canonical. Now, passages which bear the same relation to the New Scriptures, that "*Susanna* "and the *Elders—Bel and the Dragon*," &c., bear to the

¹ Note to Acts, xxiv. 26. 2d ed. tom. ii.

Old, are only hinted at by Scholz, as having been thought "*suspicious*;" through his too great tenderness for the Constantinopolitan text, which must incur extensive discredit, if the adulterateness of those passages is fully exposed to the light. Such are the accounts of, *an angel that troubled the water of Bethesda*, John, v. 3.—*of the woman taken in adultery*, ib. viii. 1—11.—*of the angel in the garden of Gethsemane*, Luke, xxii. 43, 44.—and, *the last twelve apocryphal verses subjoined to St. Mark's Gospel*; none of which are found in the most ancient texts: and, to strive to maintain these, through a mistaken or prejudiced reverence for '*reception*,' is the same in effect, though not in principle, as to strive to pass off a base coin. A want of due investigation of what is really the proper object of '*reverence*' in the sacred volume, has caused that reverence to be most erroneously applied. When the learned Dr. Bloomfield prefers a "charge of irreverence for '*the Book*' which was "intended to make men wise unto salvation," (pref. p. x.) against those who, like Griesbach, would alter the commonly received text, he begs the question, that *that text* constitutes *that Book*: a point, which cannot be conceded to him. That text, is now clearly discovered to be, in numerous places, a corruption of '*the Book*' which demands our reverence; and our reverence is evinced, in restoring it from the corruptions which it has sustained, to the most ancient and purest standard that we possess. Thus, our reverence for the '*the Book*' is to be ascertained by determining the previous question, '*Which is the Book to which our reverence is legitimately due?*' If we direct it to the least corrupted, there is no irreverence; if to the most corrupted, the reverence savours of superstition and of bigotry. And I must observe, that in admitting corruption of the text in 1 Cor. xi. 10, in the word *αγγελους*, and in proposing *εγγελωτας* (a reading found in no MS., and unsupported by any example in the sacred vocabulary), to replace it, that learned critic justifies those whom he censures, for, neither corruption nor correction are exclusively confined to a passage of his own assignment; and his acknowledgment of them here, is an evidence that they may be expected elsewhere. The question is, whether *any* corruption exists in the general context, and whether *any* correction may be applied? If this question is to be answered in the affirmative,

no critic may take on himself to limit its application to a case of his own particular selection; and he ought to infer, from the corruption which he himself points out, a probability, that others of the same kind exist, which have not arrested his attention.

30. Or, are we to use just the measure of light imparted to the age of the Reformation, and not to use that which has been progressively increasing during the three centuries which have followed that great epocha? Such a principle would place us on the same ground with those whom Erasmus had to resist, and whom he thus repelled :

“ I heartily assent to those who maintain, that the authority of the Holy Scriptures is inviolable. Whoever knowingly depraves them, outrages the Holy Spirit: this I acknowledge. But, that majesty resides only in the *fountain-head*. Isaiah has not erred, nor does any one attempt to alter *what he wrote*: Matthew has committed no error; no one corrects *what he transmitted*. Our business lies with his *interpreters*, his *copyists*, and his *corrupters*. If all the authority of the sacred Scriptures was to be shaken by some corrupted readings, the Holy Spirit must needs attend the copyists, no less than the prophets and evangelists. The Holy Spirit is nowhere absent from them; but, He so discovers himself, as to leave for us a portion of labour. The inviolability of their authority resided in the prophets, apostles, or evangelists. The highest praise of the Scriptures is this; that though so often transfused into other languages, so often mutilated or depraved by heretics, so often corrupted by transcribers, yet they retain the vigour of eternal truth. Thus, the church stands firm, though assailed by all the storms of evil. But, he acts in the service of the Holy Spirit, who endeavours, with all his powers, to restore to its primitive integrity, whatever has been deteriorated by men. As there will never be wanting those who deteriorate, so, we ought never to cease from the task of correcting. The Scriptures themselves, therefore, are one thing; what interpreters have ill rendered, or transcribers have corrupted, are another.—Every knave can corrupt the copies of the Gospel; and shall it be forbidden to restore what has been so corrupted?”—(*Apologia*

prefixed to the Gr. N. Test. ‘*Erasmi Opera*, fol. Lugd. Batav. ‘tom. vi.’)

31. In order to illustrate the characteristic distinctions of his *Constantinopolitan* and *Alexandrian* families of texts, Scholz has selected, for a “sufficient *Specimen utriusque familiaris*,” the following variations in the *fifth chapter* of St. Mark’s Gospel.

| Const. | Alexandr. |
|--|---|
| 1 κλέν | κλέν |
| 2 ἐξελθόντες αὐτοῦ ἀπηντήσαν | ἐξελθόντες αὐτοῦ ἀπηντήσαν |
| 5 ἦσαν καὶ ἐν τοῖς μαθηταῖς | μαθηταῖς καὶ ἐν τοῖς ἡρώδης |
| 6 ἀπὸ | ὅτι |
| 9 οὐ σῆμα ἀπικερδὴ λόγων λογιστῶν | λογιστῶν σῆμα οὐ λογιστῶν αὐτοῦ λογιστῶν |
| 12 πάντες οἱ δαίμονες | omitted |
| 13 ἰσθίοντες | omitted |
| 14 ὁ δὲ | omitted |
| τοῦ χειρὸς ἀπογγυλῶν ἐκκλέν | καὶ ὁ αὐτοῦ ἀπογγυλῶν ἐκκλέν |
| 15 καὶ ἱκανισμένοι | ἱκανισμένοι |
| 18 ἰμβαντες | ἰμβαντες |
| ἢ μὲν αὐτοῦ | μὲν αὐτοῦ ἢ |
| 19 ὁ δὲ ἰσθίον | καὶ |
| 25 γινῶσκει | γινῶσκει |
| 33 ἐπ’ αὐτοῦ | αὐτοῦ |
| 34 ὁ δὲ | ὁ δὲ ἰσθίον |
| 36 ἰσθίον | omitted |
| 38 ἐρχεται δεδουλωμένος καὶ κλαίωντας | ἐρχεται δεδουλωμένος καὶ κλαίωντας |
| 40 ὁ δὲ | αὐτοῦ δὲ |
| ἀσθενῶν ἀκατακλιμένον | ἀσθενῶν omitted |
| 41 κενῶν. | κενῶν. — (<i>Proleg.</i> p. xx.) |

If we examine these diversities of reading, we shall find, that, so far as they afford internal evidence, the Alexandrian column recommends itself much the most strongly to the reason, as bearing the character of genuineness in its readings.

1. κλέν = ἐκκλέν] The preceding context had been engaged in speaking of Jesus, individually, and the context imme-

diately following is also so engaged; the most ancient reading, *ηλθεν*, is therefore the most probable.

2. *εξιελθοντι αυτω*—*απηνησεν αυτω*=*εξιελθοντος αυτου*—*ηπηνησεν αυτω*] As *αυτω*, in the second clause, is the reading of every MS., the order of interpretation of Scholz's *Const.* reading would be, *απηνησεν αυτω* *εξιελθοντι αυτω*, the last three words being equally in regimen to *απηνησεν*; but, as such a construction condemns itself, so it confirms the *most ancient* reading. The readings of this sentence have thus progressively varied in the MSS.,

| | | |
|--------------------------|-------|---|
| <i>εξιελθοντες αυτου</i> | . . . | <i>Vat. and Ephr., or B and C.; also L.</i> |
| <i>εξιελθοντων αυτου</i> | . . . | <i>Besa, or D.</i> |
| <i>εξιελθοντι αυτω</i> | . . . | <i>Alex., or A.</i> |

5. *ορσι* κ. ι. τ. μ = *μνημασι* κ. ι. τ. ο] As our Lord was nearer the tombs than the mountains, it is probable the historian would have mentioned the nearer object before the more remote; and the most ancient reading testifies that he did so.

12. *παντες οι δαίμονες*, and *ο Ιησους* = *omitted* in the Vat. MS.] These pleonasms betray '*italic insertions*' to the ancient text (see above, p. 34); as also does the substitution of the noun for the pronoun, in

14. *τους χυμους* = *αυτους* (*ibid.*)

18. *εμβατος* = *εμβανοντος*] i. e. *When he had embarked* = *When he was embarking*: the most ancient reading expresses the latter, which was the more probable.

38. *ερχεται* = *ερχονται*] The case here, is the reverse of that of v. 1; the preceding sentence had enumerated Peter, James, and John; the most ancient reading, *ερχονται*, is therefore entitled to retain its place.

40. *ανακιμνον* = *omitted* in the Vat. MS.] The most ancient reading closed the sentence with *παιδων*, which was sufficient; *ανακιμνον* betrays itself to be a superfluous and officious addition.

From this "*specimen*," Scholz's speculation derives no measure of support; but, there were abundance of other specimens much better calculated to shew the distinctive characters of the two opposed texts. All those modes of variation above specified, p. 34, viz. 1. the multiplication of

the name *Ιησους*; 2. the supplying *italic insertions*; 3. the enriching one narrative by adding from another; 4. the omission of a passage sanctioned by early antiquity, and the introduction of others unknown to primitive antiquity; these are all justly claimed by the learned Scholz for his '*Constantinopolitan*' family. We have an apposite specimen in Luke, xvii. 9.

Alexandr.

Const.

Cod. Vat.

Text. Scholz.

μη εχμ χαρει τῷ δουλῳ, ὅτι ἐπεισεν
τα διαταχθέντα;

"Doth he thank the servant, be-
cause he did what was commanded?"

μη χαρει εχμ τῷ δουλῳ ἐμοι, ὅτι
ἐπεισεν τα διαταχθέντα αὐτῷ; ἢ ὀκω.

"Doth he thank *that* servant be-
cause he did what was commanded
him? I *troub* not."

Here, some dull *philoponist*¹ has enfeebled the emphasis of our Lord's interrogation, which precluded all reply (as above, in p. 35); "an interrogation, as Bloomfield observes, on "2 Pet. iii. 11, in which the question and the answer are "intermingled, *populariter*; and which here, as often, par- "takes of *exclamation*;" by subjoining a reply drawn from his own dulness. In the former case, p. 35, the question required the answer from the interrogator; in this case, it did not; yet, Scholz not only admits this last reading, but expressly claims it for his *Const. text*,² and pronounces its omission to be *Alexandrian*.

32. Every one, therefore, who is very sensitive for the purity and integrity of the *Evangelical Records*, will feel it to be of the first importance, that the English reader should at length be put in possession of the text of the sacred volume, purged from the heterogeneous incrustations which its surface has contracted during its passage down the stream of dark and turbid ages: Griesbach commenced that service, by partially restoring the ancient *asterisk* and *obelus*; his learned amplifier, Schulz, adhered to his example, though he substituted other marks of notation: Scholz, by discarding those salutary monitors, has thrown back the text into the undis-

¹ See note to Preface, Part ii. § 5.

² "ἢ ὀκω] = BLX. 1. 28. 118. 131. 157. *Copt. Arm.* (sed ed. *Constant.* hab. in m.) *Æth. Verc. Cyr.*"—(N. T. Scholz. vol. i. p. 301. V. margg. inter. et infer.)

tinguished confusion of the latter portion of those ages. It is therefore imperative, that we should at length secure and complete what Griesbach had begun, by throwing altogether out of the text every thing apocryphal and spurious; and thus attain to a conformity with primitive Christian antiquity. "The complete Christian" (observes the ancient Christian writer quoted in the title-page) "ought not to establish his faith by disputable texts; those which are agreed upon, and universally acknowledged, sufficiently declaring every thing respecting the entire doctrine of Christians."

33. It has been laid down for a rule in literature, that no translation of a work ought to be printed for publication, the original of which work is not also made public in print. The prohibition contemplated in that rule, cannot be applied to the accompanying Revision; because, though the text of the *Vatican MS.* has not been published collectively in a printed form, yet we possess, in a printed form, both Bentley's¹ and Birch's collections of every word in which it differs from the printed received text; so that every one, who is willing to give himself the trouble, can assimilate the text of his Greek Testament to that of the *Vatican MS.*, by which means, he will obtain the entire text of that ancient antigraph; and the rule in question had not in view the indulgence of in exertion, but the prevention of deception and imposition.

¹ It demands to be noticed, that Scholz, in his description of the *Vat. MS.* (*Proleg.* p. xxxviii.), mentions Birch's *Collations* (printed 1798-1800), and also those, in MS., of one Julius de St. Anastasia, in the Royal Library at Paris (collated in 1689); but he passes over, with profound silence, the laborious collations of Bentley, though they were published by Woide in 1799, thirty years before Scholz published his *Prolegomena*: also, that in some places (as in Mark, i. 10 and 16, and again, in Mark, vi. 6), where Bentley had given a reading afterwards overlooked by Birch, and for which Scholz gave Bentley the credit; Scholz has used the reading, but excluded the name of Bentley; although Birch says, in his *Proleg.* p. 24, "*Lection. Luc. et Joh. ex schedis Bentleji, antea cum nobis communicavit Illustr. et Doctiss. Woide.*" Such a marked omission in such a work, especially in his general enumeration of names (*Proleg.* c. iv. p. xxvi.), is not a little censurable; and more particularly, as Scholz (of whose inferior margin those of Scholz are in a great measure reprints) has expressly noted Bentley's collations, in his note to the *Vat. MS.*, p. xcvi. of his *Prolegomena*. In fact, if we had not Birch's collations of that MS., Bentley's collations would have been of infinitely more real value for elucidating the sacred text, than any thing that Scholz's researches have empowered him to contribute towards that end.

34. But, though the *Vatican* MS. is of such high antiquity, yet, as it does not pertain to the *first*, but to the *fourth* century, between which periods some variations crept into different copies; it is to be expected, from the ordinary causes perpetually operating towards variations in transcription, that this copy would also deviate in some places from MSS. still more ancient, and now lost; though in much fewer instances than in the multitudinous copies of the several centuries which followed it. Of such places, we are able to rectify some by the testimony of still more ancient authorities: as in John, i. 13; Heb. ii. 9; 1 John, iv. 4.

35. For all the reasons above detailed, I have conducted the accompanying "*Revision of our English Version*" by collation with the text of that most ancient MS. The method I have pursued, has been this. I first assimilated a common school copy of the *received* Greek text, to the entire text of that MS., by substituting the various readings given by Professor Birch, for the Gospels, in his "*Quatuor Evangelia*," printed at Copenhagen in 1788; and, for the sequel, in his "*Varie Lectiones ad Textum Act. App. Epp. Catholicarum et Pauli, &c.*," printed in 1798, and his "*Varie Lectt. ad Text. Apocalypseos*," in 1800; comparing them occasionally with those of Bentley, published by Woide, in 1799, at the end of his Appendix to the *Alexandrian* MS. I next adapted a copy of our English version, to the same readings of the *Vatican* MS.; endeavouring to render that version an exact expression of the assimilated Greek text. In the very rare instances in which I have deemed it obligatory to depart from the readings of that MS., I have fully assigned the reasons in the annotations.

36. It has been justly, and soundly observed by Michaelis, that the genuine reading of a passage may survive in *only one* MS.; nay, that the true reading may have lapsed from *every surviving* MS. With respect to the first case; we have as good reason to be convinced, that we are to read *φανερ*—'*making manifest*;' (for *φερω*—'*bearing*;' of the *received* text) in Heb. i. 3, though it is found only in the *Vatican* MS., as that the altar of incense should be placed, according to the same MS., *without* the Holy of Holies, in Heb. ix. 2, instead

of *within*, according to the *received* text (see above, p. 32); and, with respect to the latter case, we have equally convincing reason to be persuaded, that where all the existing texts unite in reading *συνεστραξα*—‘*breaking*,’ in Mark, xiv. 3, the genuine reading is *συνεστραξα*—‘*turning over*,’ though this reading is not found in any known MS.: the presence of any given vowel carrying, in itself, no power of a determining testimony in the Greek manuscripts, from the innumerable examples of error, in that particular, with which they abound: “*corrumpitur in i, et contra*,” is the experience of all who have examined the *sacred* MSS., no less than of Canter, and others, who have been wholly engaged with the *profane*. (See Part II. page 54.)

37. It must here be stated, that the *Vatican* MS., though more nearly entire than any other of the most ancient surviving MSS., is yet defective of the Epistles to Timothy, Titus, and Philemon; of the latter part of that to the Hebrews, from c. ix. 14, to the end; and of the entire book of the Apocalypse.¹ In the former of those places, I have been chiefly guided by the Cod. *Vat.* 367 (Sec. XI.), of which Birch says, “*Codicem 367, quem optimis adnumerare non dubito, summa qua potui diligentia, per omnia contuli.*”—(*Proleg. ad Var. Lectt. &c.* p. ix.); in the last, I have followed the remarkably harmonising corrections of Birch and Matthæi.

38. Hug expresses an uncertainty, of the original cause of the alphabetical notation of MSS.: “The oldest MSS.,” he says, which have survived to our day, have been probably marked A, B, and C, more from *chance*, than from “strong documentary motives.”² The cause of that alpha-

¹ Though Woide, in publishing Bentley’s collations of the Cod. *Vaticanus*, has stated, that the Epistles to Timothy, Titus, Philemon, and the latter part of that to the Hebrews, are defective in that MS., yet he has given Bentley’s collation of the Apocalypse subjoined to that copy, without apprising the reader that it is not written by the same hand, nor of the same age, as the preceding ancient portion of the volume: “*Reliqua hujus epistolæ pars (ad Hebræos), una cum Johannis Apocalypsi, a manu recenti ex Codice Bezae aliiquo, ut tradunt, suppletur.*”—BIRCH, *Prolegom. ad Quatuor Evv.* p. 16.

² *Introduction to the Writings of the N. T.*, translated, from the German, by the Rev. D. G. WAIT, LL.D. vol. i. p. 202.

betical order is simply this : Brian Walton, in his *Polyglott* N.T., subjoined the readings of the *Alexandrian* MS., then recently received in England ; noting those readings, " MS. " A," not with any view to an alphabetical order, but merely from the *initial letter* of the title of the MS. When Wetstein planned his alphabetical arrangement¹ of MSS. for collation, he found 'A' already consecrated to the *Alexandrian* MS. ; and, respecting its right of occupancy, he proceeded with B, C, though these have since been ascertained to be considerably more ancient. That Walton intended nothing else by the letter A, is manifest from his commencing with that letter at Matt. xxv. 6, thus : "*Hic incipit* MS. A," which is exactly the place where the *Alexandrian* MS. begins ; the preceding portion of St. Matthew's Gospel being wanting in that copy.

¹ It may be satisfactory to some readers to state, that catalogues of all the known MSS. are given, in the '*Prolegomena*' to their respective editions, by Wetstein, to the year 1751 ; by Schulz, to 1827 ; and by Scholz, to 1830 (see above, p. 23). For particulars of the former of these, see Michaelis's '*Introduction*, &c.' c. viii. s. 6, and notes. The *alphabetical* order denotes the more ancient copies, written in *uncial* or *capital* letters, which mode of writing ceased about the *tenth* century ; the *numerical* order denotes the *junior* copies that succeeded, written in the *cursive* character, or the smaller letter of our printed books. The *cursive* form, in which the letters were connected, and some syllables abbreviated, as in Stephens' texts, fell gradually into disuse ; and, within the last half century, all connexion, and abbreviation, have been banished from our Greek press, and the smaller letters printed singly, and separately, like the uncial.

END OF THE FIRST PART.

PART II.

1. WITH respect to variations arising from errors of inadvertency, negligence, or ignorance in the transcribers of copies, and to the means of rectifying them; points, which demand all the vigilance and sagacity of criticism; Michaelis has adduced some desultory rules, which he has drawn from the collective experience of the several great collators of Scriptural MSS. But it is plain, that he was not aware, that the same rules had been collected and digested, with much greater labour, two centuries before his time, and one century before the general collation of Scriptural MSS. commenced; all which rules were drawn from collations of the texts of a profane, or classical Greek writer, *Aristides*: for, in speaking of the erroneous exchange of vowels in what has been called the *Itacism*, Michaelis says, "I know not whether this error
" is as frequently discovered in the copies of *profane* authors,
" as I have never *examined a manuscript of a classical writer*
" with attention;"¹ an evident proof, that the labours of Canter² were unknown to him. In justice, therefore, to the eminently learned author of those rules, no less than for the valuable instruction which they impart, I shall here recall them to the notice of the reader, by exhibiting an abridgement of his little Tract, above referred to (p. 23.)

¹ *Introd.* vol. i. p. 276.

² " Gulielmus Canterus, Ultrajecti in Batavia patricia familia ortus—primis utriusque linguae rudimentis, sub Joanne Aurato (*Dorat*) optimo juventutis præceptore, Latetis factis, industria propria tantum postea profecit, ut editis quam plurimis scriptis, inter eruditissimos sui seculi numerari meruerit; plura utique præstiturus, nisi eum ex rerum Belgicarum infausto augurio major conceptus, et ex morore mors immatura, eripisset; nam nondum xxxiii. ætatis annum expleverat: anno hujus seculi xlii., ix. Kal. Quintil. natus, et v. Kal. Junias hoc anno (1575) denatus."—*THUANI Hist.* tom. iii. p. 437. For a further account of this distinguished scholar, see *Dictionnaire de Moreri*, and *General Biographical Dictionary*. His "*Syntagma*, &c.," first printed in 1571, is subjoined to Dr. Jebb's edition of *Aristides*, published in 1730.

" *Syntagma de ratione emendandi Græcos Auctores.*

" PRÆFATIO.

" Græcorum Scriptorum lectio quam sit utilis ac propemodum necessaria, pauci sunt qui ignorant; fit autem plerumque, ut iidem non levibus mendis partim veteribus, partim novis infecti, lectorem tanquam in itinere difficili lubricoque remorentur, et pedem cogant figere: huic rei aliquod remedium si attulero, non omnino nihil, quod ad studiosorum laborem levandum faciat, præstitum a me putabo. Breviter ergo rationem ex ingenio, cum libri meliores desunt, Scriptores Græcos emendandi trademus, eaque loca, quæ non prorsus *Chironia* sint *ulcera*, feliciter apteque restituendi. Atque id eo fiet commodius, quod ex Aristidis nostri emendationibus, in margine collocatis, licebit, velut e divite promptuario, quicquid ad hanc rem pertinebit, sumere. Nec enim alio statuimus nunc quidem autore uti, quandoquidem solus poterit ad omnia sufficere, et cujuscunque emendandi generis exempla permulta præbere: quæ cum partim conjecturæ sagaci, partim etiam *librorum veterum* collationi debeantur, non incommode fiet, ut inter se fidem, quemadmodum in similibus accidere videmus, apud lectores faciant. Hoc etiam inerit hac in re commodi, quod simul et emendationum in Aristide factarum ratio reddetur, atque carum quoque, quæ sunt in Novis Lectionibus, si forte et has aliquando citari contigerit; et eadem vicissim ad similia in aliis autoribus castiganda loca viam patefacient. Nam quæ in rebus omnibus, et *Sacris et Profanis*, vim habet maximam similitudo, posteaquam per mentis imbecillitatem veras omnium rerum rationes explicare non possumus; eadem in hoc quoque negotio illud efficiet, ut ad unius emendationis alicujus exemplum aliæ plures alibi non inepte quasi succrescant. Sic igitur agemus, ut, *Quæ literæ in quas corrumpi ac degenerare soleant, atque ita voces alias, aliamque nonnunquam orationem sufficere, singillatim primum ostendamus.* Deinde, *Quæ literæ vel addi vel omitti temere soleant, docebimus;* atque etiam, *ad syllabas et verba multa tum superflua, tum desiderata, veniemus.* Hinc, ad *Conjunctionem vocabulorum disjungendorum, et rursus disjunctionem conjungendorum*, rem ad jucunditatem pariter et utilitatem præstantissimam, progrediemur: et alia quædam denique, quæ ad hoc negotium pertinent, breviter addemus.

CAP. I.

Quæ Literæ in quas corrumpantur.

α corrumpitur in ε.

Scribendum, αἰετος pro εἰετος—
αἰεσις pro εἰεσις—αἶ pro εἶ.

α in ε, et contra.

Scribendum, ἀεαα pro ἀεαα—et
contra ἀεααα pro ἀεααα—αεααα pro
αεααα.

Scribendum *ad* pro *ad*.

θ in λ.

Scribendum αλλως pro αλλους.

δ in ν.

Scribendum ιδία pro ινια.

ι in α.

Scribendum σρεσιν pro σρεσις—δια-
τριβήσας pro διατριβήσας.

ι in ε.

Scribendum ακισαι pro ακησαι—
χρηματα pro χρηματα—ιδειν των pro
ιδεῖν ἑντα.

ι in α, et contra.

Scribendum κισται pro κισται—αδου-
μην pro αδουμένη—φύλλων pro φύλων—
φύλει pro φύλει.

ι in α, et contra.

Scribendum λμψ pro λμψ—λμψος
pro λμψος.

α in λ, et contra.

Scribendum κακως pro καλως—αληθης
pro ακηθης—λογισμους pro λογισμους.

α in μ, et contra.

Scribendum καλλιστα pro μαλιστα—
ακτιων pro μετιων—ισοπιστοι pro ιακισ-
τοι—σολομηνι pro σολομηνι.

α in ν.

Scribendum ακαταρχει pro ακαταρχει—
ακαταρχεις pro ακαταρχεις.

λ in α. (i. e. Α pro Λ.)

Scribendum λια pro λια—μλσω
pro μλσω—ισλατις pro δ πατατις.

λ in δ. (i. e. Δ in Δ.)

Scribendum κατιλινισται pro κατι-
λινισται—γλινιστας pro γλινιστας.

λ in ν.

Scribendum συνισλας pro συνισλας—
ισλας pro ισλας.

μ in λ.

Scribendum ημισατας pro ημισατας.

μ in α.

Scribendum ακησις pro ακησις—
λεσις pro λεσις.

μ in ε, et contra.

Scribendum τειρη pro τειρη—φει-
ρη pro φειρη—φειρη pro φειρη—φειρη pro
φειρη.

μ in ε, et contra.

Scribendum μαλα pro ταλλα—μα
pro τι—τα pro μα.

ε in α.

Scribendum νισαι pro νισαι.

ε in ε.

Scribendum σισαι pro σισαι—
γισαι pro γισαι.

ε in α, et contra.

Scribendum σισαίμην pro σισαίμην
—σις pro σισαι—σισαίμην pro σισαί-
μην.

ξ in ε, et in ζ.

Scribendum ξισαίμην pro σισαίμην.

ε in α.

Scribendum σισαίμην pro σισαίμην—εξισαί-
μην pro σισαίμην—σισαίμην pro σισαίμην.

ε in ε, et contra.

Scribendum δι pro δι—αδισαίμην pro
αδισαίμην.

ε in α.

Scribendum ιρις pro ιρις.

ε in α.

Scribendum τισαίμην pro τισαί-
μην—ισαίμην pro δισαίμην.

σ in δ.

Scribendum σισαίμην pro σισαίμην.

σ in α.

Scribendum δισαίμην pro δισαίμην.

σ in α.

Scribendum σισαίμην, σισαίμην, pro σισαίμην—
ξισαίμην pro ξισαίμην—αδισαίμην pro αδισαίμην.

ε in λ, et contra.

Scribendum σισαίμην pro σισαίμην—χισαίμην
pro καλισαίμην—αδισαίμην pro αδισαίμην.

ε in ν, et contra.

Scribendum σισαίμην pro σισαίμην—
ξισαίμην pro ξισαίμην—χισαίμην pro χισαίμην.

ε in α.

Scribendum σισαίμην pro σισαίμην.

ε in α, et in μ.

Scribendum σισαίμην pro σισαίμην—
ξισαίμην pro ξισαίμην—αδισαίμην pro αδισαίμην.

ε in ν.

Scribendum σισαίμην pro σισαίμην—
ξισαίμην pro ξισαίμην.

ε in ψ.

Scribendum σισαίμην pro σισαίμην—
ξισαίμην pro ξισαίμην.

ε in δ, et contra.

Scribendum σισαίμην pro σισαίμην—ξισαίμην
pro ξισαίμην.

ε in ε, et contra, et in μ.

Scribendum σισαίμην pro σισαίμην—κατα-
ξισαίμην pro καταξισαίμην—αδισαίμην pro αδισαίμην.

ιστοι pro απωλις αυτη—Υ ιστις pro
λοιται—ισ σιταρην η pro ις σι γαρ
σιδη—ις ιστι pro ιστις—ισιδη μου pro
ισι δημου—ιστ' αυτις pro ισται μοι—
ιδε διαις ιδωκασι pro ηδικηκασι—ισδ'

αληθης pro τε αλληλεις—το διπο-
εχθη pro ειδη ηυχθη—παιντις ει pro παι-
τασις—σσις μαρις pro τιμαρις—σι
μαρις pro τιμας τις.

CAP. V.

De Metathesi literarum, et verborum.

Aliud mendorum genus suppeditat
Metathesis, sive transpositio tum lite-
rarum, tum verborum vel singularum,
vel plurium.

Literarum.

Scribendum ιτακταληθης pro ιτα-
καταληθης—ιταεδιωτατη pro ιταε-
διωτατη—ιλιεταυ pro ιλιεταυ—ιτα-
πει pro ιταπει—ιται pro ιται—ικειν
pro ικειν—ικουσι pro ικασι—χε-
ρικην pro κρικηκη—τακτικα pro ιτα-

τικα—λαβοντις pro βαλοντις—contra,
μεινταλιν pro μεταλιν—λιμωδης pro
λιμωδης—κιστας pro κιστας—προδορον
pro περδορον—πιλας pro λοπας.

Verborum.

Legendum και δημου pro λερμου και—
και ει pro αι και—ταυ μοι pro μοι ταυ—
της λα pro λα της—τη παντι μιχρη pro
μιχρη τη παντι—φωκ ιερην pro ιερην
φωκ—Hæ verborum metatheses in
Poetis occurrunt sæpissime.

CAP. VI.

De Accentibus.

Observandi quoque sunt accentus,
qui non raro perperam collocantur,
cujus quidem erroris eadem est, quam
conjunctionis ac disjunctionis origo,
siquidem veteres nudas etiam literas

absque apicibus ullis pingere solebant:
id quod cum e vetustis codicibus, tum
e scholiastis colligi potest; a quibus
aliquando, sitne Æ (verbi gratia); an
Æ legendum, dubitari videas, &c.

CAP. VII.

De Homoteleutis, et Homœoacretis.

Admodum difficile restituendi genus
est in iis vocibus, quarum vel initia
vel postrema corrupta cernuntur, vel
una vel pluribus in syllabis.

Scribendum αλληλεις pro αυτις—
πιλας pro πιλαις—μαρις pro μεγαρις—
πατρης pro παιδης—αγις pro λιγις—
ιχθη pro εχθη—ικεταμαχη pro ημε-
μαχη. Contra, γυγνωσκαι pro γυ-
γνωσκαις—λεφθυαι pro λεφθυαις—
ερχομαι pro ερχομαις—αεσχνομαι
pro αεχνομαις—δωσις pro δωσις—

φρενθη pro φρενταις—αυτα pro αυτις
—μαλς pro μελς—επιεβαλιν pro
επιεβαλιν—ταυτα pro ταυταις—
αυτις pro αυτις—αυτις pro αυτις—
αυτα pro αυται, et similia plura, vel
potius infinita. Ut enim errandi, ita
nec erratorum est modus ullus. De-
nique, postrema vocum literæ creber-
rime corrumpuntur, ac præcipue cum
compendiose scribuntur: qua de re
sequitur, ut dicamus.

CAP. VIII.

De Abbreviationibus.

Singularem in Græca Scriptura ele-
gantiam habent compendiosæ breves-
que scribendi rationes, quas *Abbre-*

*viationes** vocant, quæque paucis et
facilibus ductibus maguum literarum
numerus complectuntur; sed hæc

quoque cavendum diligentur est, ne alterum pro altero propter similitudinem substitutum, incautos fallat. Sic enim ϕ , ψ , θ , et similia, non difficulter inter se commutantur. Quin etiam lineas supra vocabula ductas usurpant nonnunquam, ut nos, Græci, velut cum $\sigma\eta$, $\sigma\eta$, additis hucis, pro $\sigma\omega\eta$,

$\sigma\omega\eta$, scribant: nisi quod in talibus Enem aliquando per incuriam omituntur; sic in Panath. $\sigma\omega$ et $\sigma\omega$ legitur, cum $\sigma\omega$ et $\sigma\omega$ cum lineis fuerit scribendum; nam in Aldino quidem codice, $\sigma\omega$ et $\sigma\omega$ perfecte legebantur."

2. If, without "*examining a MS. of a classical Greek writer*" (see p. 52), Michaelis had only looked at the '*Variae Lectiones*,' printed at the end of many editions of uninspired Greek writers, he would have easily discovered, that the various readings in the sacred Greek texts are precisely of the same nature as the former, and proceeded from the same ordinary causes; as the few following examples, extracted at random, will fully demonstrate.

Josephus. Havercamp. tom. ii.

| | | | |
|-----------------------------------|-------------|-------------------------------|--------|
| κατακτενει—κατακτενει | p. 426, 461 | λαβω—βαλω | p. 449 |
| πλησυνται—πλησυνται | 427 | τη σελω—τη σελω | 452 |
| κατεστη—κατα τεστη | 428 | εισας—ισας | 453 |
| ει ιβρων—ει ιβρων | 429 | ερχλας—ερχλας | 458 |
| αδω σπυσημινε—σπυσημινε | id. | τοις δσιν—τοις δσιν | 468 |
| πλειν ημωι—πάλιν ημωι | id. | ιν παγμα—εταλμα | 471 |
| αρις—αρις | 440 | μιασ—μιας | 473 |
| αμωι—αμωι | 448 | σμεσας—σμεσας | 481 |
| αδιν ημωι—αδιν ημωι | id. | | |

Demosthenes. Reiske. (Oratores Gr. t. x.)

| | | | |
|-----------------------------------|-------|----------------------------|-------|
| ημωι—ημωι, et contra, απριissime. | | ιν ολογη—ιν λογη | p. 98 |
| σπειδωζουσι—σπειδωζουσι | p. 90 | ιστα—ιστα | 99 |
| ισπιδωται—ισπιδωται | id. | σφισασι—σφισασι | 101 |
| δωχθ—δωχθ | 91 | γιστας—γιστας | id. |
| αβωι—ημωι | 93 | ληρας—αληρας | 103 |
| αργηι—μολι | id. | βωδω—βωδω | 104 |
| κατασφιζουσι—αρις | 95 | ληματων—χρηματων | 107 |
| ιγυθι—ικαθι | id. | σρωι—σρωι | 120 |
| αδωμωι—αδωμωι | id. | σρωι—σρωι | 121 |

Ib. CEschines. tom. iii.

| | | | |
|-------------------------------|--------|-------------------------|--------|
| αυζουσι—αυζουσι | p. 780 | χρησιν—χρησιν | p. 781 |
| ημωι—ημωι passim | id. | αρις—ις | 782 |
| σπειδω—σπειδω | id. | αρις—αρις | id. |
| ισπιδωται—ισπιδωται | id. | αληρας—αληρας | 797 |
| αρις—αρις | 781 | εμαρχω—εμαρχω | 799 |

Ib. *Lysias*. tom. vi.

| | | | |
|--------------------------------|--------|-------------------------|--------|
| εωστρεπτος—εωσπεπτος | p. 660 | εωστος—εωστων | p. 671 |
| πληγαι—παιγαι | ib. | ήμων—ήμων | 675 |
| γυμναις—μνημεις | 662 | και μοι—καιτω | 682 |
| ιχθύν—αισχύν | 663 | αισθαι—αισθη | 687 |
| αλλαν—ακρον | 665 | αλιων—ισλιων | 693 |

Xenoph. *Leuculan*.

| | | | |
|---------------------------------|------|--------------------------------|--------|
| ισι θυραις—ισι θηραις | p. 8 | λαχυν—τοχυν | p. 37 |
| μαδοντα—ηδαξας | 13 | αυ καταχρησας—αυτικα χυρισας | 46 |
| ελλικουσαι—ηλδν | 14 | ήμω—ήμω | 50, 60 |
| λιπτα—μικρα | 16 | αγμωων—αγμωων | 59 |
| θηραι—βαλλων | 17 | αδωων—αδωων | 66 |
| αιμινος—ιουμινος | 18 | ήρα—ώρα | 138 |
| σαιντελαπα—σάλλα | 20 | αις—αις | 171 |
| ιδουα—ιδουα | 27 | εί σο ιουκ—είσο ιουκ | 286 |
| ιερμωμια—ιερμωμια | 30 | ιχυν—αγιν | 290 |
| συντεθει—συντεθει | 31 | ικασα—ικασα | 291 |
| βουλη—μειλιη | ib. | εν μωω—πλιω | 293 |
| φρετρα—ίρετρα | 34 | ιδιλωμωι—βουλωμωι | 303 |
| σολιουκωα—σολωκωα | 37 | ακισα—ακισα | 383 |

Similar diversities abound, also, in the *Lexica* of Hesychius and Suidas, and in the *Onomasticon* of J. Pollux.

3. Let us now compare the preceding variations, drawn from the text of a heathen writer, with some of those collected, two hundred years after, from the experience of the collators of MSS. of the New *Covenant*, or *Testament*.

CHAPTER I. In this chapter, Canter not only remarks all those exchanges of vowels which, after his time, obtained the denomination of *itacism*, but numerous other exchanges, both of vowels and consonants, not noticed by Michaelis. This last learned author considers many of those exchanges "so manifestly orthographical errors, as not to deserve a place among various readings;" but, as variations in manuscript proceeded from causes different from *errata* in printing, and are not always so readily to be accounted for, those exchanges deserve and demand the close attention of every accurate critic.

"The most striking orthographical errors," says Michaelis, "are those which are called *Itacisms*, and arise from confounding *ω, η, ι, α, ε, &c.* with one another; errors which are peculiar to certain MSS." It has therefore been questioned, whether those exchanges are not rather dialectic

differences, than orthographical errors. Sturzium, in his treatise "*De Dialect. Maced. et Alexand.*," asserts, "that, after making every allowance for the errors of copyists, there still remains evidence of a system of permutation, both of vowels and consonants, which mark a dialectic variety of orthography in the Alexandrian Greeks;" and he instances, καθιζω for καθαριζω, and αϊρεος for ιερεος, in the Alexandrian MS., as not being orthographical errors, but dialectical diversities; which occur, also, in the writing of the Alexandrian translators of the Hebrew Scriptures.¹—*Steph. Thes. Valpy*, tom. i. p. clxxix.

Some of those variations, whether they arise from error or from dialect, materially affect the interpretation of the text. Thus, e. g. we are to read εληρωσιν for εληρωσατε, in Matt. xxiii. 32; συντριψαα for συντριψασα, in Mark, xiv. 3; υψωμενος for υψωμενος, in John, ix. 3; and ανακληρωσιν for ανακληρωσατε, in Gal. vi. 2: which readings change the sense and the history. So, also, we are to read κατοικησαι for κατοικησαι, in Col. i. 19, as in Aristides, Josephus, and Xenophon, above cited (pp. 54, 59, 60). This exchange, of ι and η, constitutes the *proper itacism*; though Michaelis extends that term to embrace all exchanges of vowels and diphthongs. But he shews, how liable guides are to fail in the rule of caution which they prescribe to others. In Acts, vii. 4, almost all MSS. read μετακισιν αυτον, "he re-moved him." Three MSS. read, μετακισιν αυτον, a manifest example of the *itacism*. Nevertheless, both Michaelis and his learned translator forget their own caution, and become perplexed by this simple variation. "It is a reading," says the former, "which gives no sense, if it be followed by

¹ Spurzium's speculation, so far as regards the *Alex.* MS. of the N. T., rests on very fallacious ground; for, of forty-eight times that καθαρι, καθαριζω, καθαριμα, occur in the text, they are written forty-two times with α, and only six times with ι; which savours more of heedlessness than of dialect. In fact, there seems to have been a very general carelessness respecting vowels in the manuscript copyists. Birch observes, of the Royal Copenhagen MS. (*Havn.* 1), written as late as the thirteenth century, "*literæ ι, η, et υ, α, et ε, ι, et υ, sæpius in codice permutantur.*"—(*Proleg.* p. xc.) Woide, in his preface to the *Cod. Alex.* p. vi., observes the same of that more ancient MS.; and adds, "*habent vetustissimi Codices Græci, Vaticanus, Cottoniensis, Cantabrigiensis (Beza), Landanus, et alii, hæc vitia:*" which testimonies shew, how little of solid ground can be taken, in verbal criticism, on the mere presence of a particular vowel or diphthong in a MS., if not otherwise, and strongly supported.

“αυτορ.” “An erroneous reading,” observes the latter, “leads frequently to the discovery of the genuine text; and “μετωκησεν αυτον is not unworthy of notice, as appears from “its being actually the reading of the Codd. *Cantabrigiensis* “and *Laudanus* 2.” But, the only notice it merited, was to perceive, that it is, in fact, the genuine text, only written with an *itacism*.

4. CHAPTER II. With respect to *deficiency and superfluity of letters*; we find the confusion of ου and ο, συμβουλεω and συμβελεω, noted by Canter, in that of παραβολιουσαιμενος for παραβουλ. in Philipp. ii. 30: “*pro ο, ου solent frequenter “ponere Græci*,” says Priscian.¹ It is needless to multiply examples here, which will occur, wherever it is necessary, in the Annotations.

5. CHAPTER III. Of *final syllables and words* negligently added, repeated, or omitted by a transcriber, we have many examples; even so ancient as the *Vat. MS.*, in which Hug shews, among others, in John, xvii. 15, the final repetition, εκ του ποτηριουτου. So also,

εχαρισατο βλιστιν } Luke, vii. 21. See annot.:
εχαρισατο το βλιστιν }

and it is observable, that though the *Vat. MS.*, and both Scholz's “*Const. and Alex. families*,” unite in omitting the article το in this place, yet Scholz has retained it in his text.² Again,

| | | | | | | | |
|--------------|---|----------------|------------------|---|---|---|-----------------|
| και ουλαι | } | Matt. xvi. 18. | δαστι | : | : | } | 2 Cor. xi. 11. |
| και αι ουλαι | } | | δαστι εστι | : | : | } | |
| ιγω δε αδι | : | } | ως σιαστω | : | | } | Gal. v. 14. |
| ιγω δε | : | } | ως ιαστω | : | | } | |
| μαρτυρει | : | } | ιγνιθμεν σπου | | | } | 1 Thess. ii. 7. |
| μαρτυρει ουκ | : | } | ιγνιθμεν ταπειν | | | } | |
| λεγει | : | } | μικρον εστι | | | } | Heb. x. 37. |
| λεγει ετι | : | } | μικρον εστι εστι | | | } | |
| ηλευθιμω | : | } | ερχωσιν | : | | } | Rev. v. 3. |
| ηλευθιμωσι | : | } | ερχωσιν | : | | } | |
| ειπω | : | } | παντα εδη | : | | } | Rev. xiv. 8. |
| ειπω ου | : | } | παντα τα εδη | : | | } | |
| | | | | | | | |

¹ Putschii *Gramm. Lat.* p. 555.

² N. T. Scholz, vol. i. p. 240, *marg. inter. et infer.*

But, of the effect of an inadvertent *repetition* of a *final syllable*, we have a most remarkable example, in Matt. xxvii. 17; where, an early copyist having negligently written *απελευσεν υμιν Βαραββαν*, for *υμιν Βαραββαν*, the *ν* thus repeated, became presently magnified, in an uncritical and credulous age, into *IN*, i. e. *Ιησους*; and an idle controversy followed, whether Barabbas had not the prenomēn ‘*Jesus*!’ which controversy had its origin, and has its whole support, in this single transcriptional error. Here, again, we find the learned German, and his learned translator, losing the guidance of their own rule; and suffering themselves to be led astray by a manifest *sphalma*. (See the annotation to the passage.) To these we may add Gal. iv. 25, where the *received* text, following the *junior* copies, reads *γὰρ Ἀγαθ*, but where the *most ancient* read, *ὁ Ἀγαθ*; which change plainly arose from a heedless alliteration in the mind of the *junior* copyist.

Another source of error is found in the very early practice of writing short *glosses*, or notes, on the margins of the copies; for, as all passages inadvertently omitted by copyists in the course of their transcriptions, were also written on the margin, those marginal sentences often misled later copyists, who incorporated both *glosses*, and omitted passages, indiscriminately into the text. In which practice it not unfrequently happened, that an omitted passage in the margin, was introduced by a succeeding copyist into a wrong place, reversing the proper order of the context, or distracting its matter; as in Matt. xxiii. 13, 14; 2 Cor. i. 6.

Of the obtrusive insertion of a *gloss* from the margin into the text, we have a notable example in John, v. 4 (see annot.) Of this passage Bishop Marsh observes: “As this verse is
“totally omitted in the Cod. *Bezae* and the Cod. *Vaticanus*,
“which are the two most ancient MSS. now extant; is like-
“wise omitted in the text of the Cod. *Ephrem.*, which is
“somewhat inferior in age to the Cod. *Bezae*, but written in
“the margin (*by a different hand*) as a scholion; is written,
“in more modern MSS., in the text itself, but marked with
“an *asterisk*, or an *obelus*, as suspicious (*or spurious*); and
“in MSS. still more modern, is written without any mark;
“we see the various gradations by which it has acquired its
“place in our present text; and have proof positive, that
“this verse was originally nothing more than a marginal

“scholion (*gloss* or *note*), and of course *spurious*. Other passages likewise, in the Greek Testament, owe their present existence in the printed editions to the same cause.”¹

We have another remarkable example, of this transfer from the margin into the text, in the Cod. 3 of Wetstein, or *Corsendoncensis* of Erasmus, a MS. of the twelfth century. The writer of this elegant copy transferred from the margin of his antigraph into the middle of his text, observations on the text which had been noted on that margin. Thus, in 2 Cor. viii. 4, 5, where the *received* text adds διξασθαι ἡμας to *eis* τοὺς ἀγίους; which two former words are not found in the oldest and best MSS., but which a marginal note stated to be found in some copies; the transcriber introduced the note itself, together with those two words, into the text. This fact is stated by Erasmus, whom Wetstein briefly quotes (tom. i. p. 45). Michaelis quotes the fact from Wetstein; but Bishop Marsh thought it so extraordinary, that he pronounced it to be “*improbable, and by no means warranted by Wetstein’s quotation.*”—(*ubi sup.* p. 729, note.) Now, if that learned annotator had taken the trouble to refer to the whole of the passage of Erasmus cited by Wetstein, he would have found, that this is not a question of ‘*probability*,’ but of ‘*fact* ;’ and that Michaelis correctly apprehended Wetstein’s quotation. The whole words of Erasmus (on this passage) are these: “Hoc loco ridiculum quiddam incidit in exemplari *Corsendoncensi*, codice alioqui perquam eleganti, sed pulchro verius quam emendato. Lector, ut facile licet conjicere, cum reperisset a studioso quopiam annotatum quiddam in spatio marginali, credens a scriba prætermissum, *transtulit in medium versum*, ad hunc modum, διξασθαι ἡμας, *en πολλοῖς τῶν αντιγραφῶν οὕτως εἴρηται, καὶ οὐ καθὼς ἡλπισσαμεν*: siquidem is indicans ἡμας [διξασθαι] in plerisque non addi, in aliis rursus addi, asseripserat hæc, “*in plerisque exemplaribus sic invenitur.*” Ea verba scriptor indoctus medio Pauli sermoni admiscuit.” Erasmus then gives examples of a similar insertion in the middle of the text of Paulinus’s Epistle to Augustin; and he concludes thus: “Atque hæc cum ab eruditis multa deprehendantur in libris, qui cum auctoritate leguntur, quid futurum arbitramur, si

¹ Michaelis, *Introd.* &c. vol. ii. p. 733, note.

"quicquid quocunque modo libris illitum fuerit, citra iudicium, citraque censuram velimus recipere? Et hac occasione comperimus innumeros locos esse depravatos."

We have again, at John, xxi. 25, another instance of an insertion of this kind; together with a very curious notice, in an early *scholion* preserved in several MSS. of the tenth, eleventh, and twelfth centuries, how such insertions acquired their places in the text. "Others," says the scholiast, "say, 'this last verse is an addition; that some one of the *philoponists* (*φιλοπονιστῆς*)¹ having placed it *out of the text* (*ἔξωθεν*, i. e. in the *margin*) in order to assert, that the miracles wrought by our Lord were more in number than those which are recorded; some other, through ignorance of the intention of the former, brought it *within the text* (*ἰσώθεν*): and having been thus made a part of the scripture of the Gospel, time and custom brought it to be introduced into all the Gospels; and thus it obtained a firm opinion in all believers, that it truly formed a part, and the conclusion, of the things written by the Evangelist."² Of the same quality are v. 43, 44, in Luke, xxii.; and so, also, is to be accounted Matt. i. 17, in the received text. (See annotations.) We must be careful, however, to distinguish between *intrusive glosses*, and the '*italic insertions*,' noticed above in Part I. p. 34; the former of which are very few, but the latter are numerous and continual.

6. CHAPTER IV. As the *Vatican*, *Ephrem*, *Cambridge* or *Beza*, and *Alexandrian* MSS., like all other most ancient Greek writings prior to about the tenth century, were written in *uncial* or capital letters, without separation into words; examples of that mode of writing will best shew, how liable the copier might have been to unite, or divide, some letters and words erroneously:

¹ The word *φιλοπονιστῆς* — *philoponist*, literally '*labour-loving*,' is a mild denomination for those busy and officious meddlers, who, during the middle ages, tampered with the texts, and were the authors of a great portion of the diversities which exist in the later copies.

² See Weiststein's N. T. tom. i. p. 964, "*Schol. Cod. 36 (Coisl. 20):*" a MS. of the eleventh century. The same scholion is given by Birch, from the Codd. Vat. 350, 756-7-8, 1229; Cod. Zelandæ. Laur. vi. 10, 34; Ven. 27; Vind. Kol. 4.

ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΣΙΜΩΝ ΤΕΤΡΟΣ ΕΙΠΕΝ ΑΥΤΩ
 ΣΥ ΕΙΟΧΡ̄ΣΟΪΟΣ ΤΟΥ ΘΥΖΩΝΤΟΣ
 ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΟΙ ΗΣΕΙΠΕΝ
 ΜΑΚΑΡΙΟΣ ΕΙΣΙΜΩΝ ΕΒΡΩΝΑ
 ΟΤΙ ΣΑΡ̄ΖΙ ΚΑΙ ΙΜΑΪΟΥ ΚΑΤΕΚΛΥΨΕΝ ΟΙ
 ΑΛΛΟΤΑ ΤΗ ΡΜΟΥ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
 ΚΑΓΩ ΔΕ ΟΙ ΛΕΓΩ ΟΤΙ ΣΥ ΕΙΠΕΤΡΟΣ

Matt. xvi. 17, 18, Cod. Beza.

ΠΕΡΙ ΔΕ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ
 ΚΑΙ ΤΗΣ ΩΡΑΣ ΟΥΔΕΙΣ ΟΙΔΕΝ
 ΟΥΔΕ ΟΙ ΑΠΕΛΟΙΕΝ ΤΩ ΟΥΡΑΝΩ
 ΟΥΔΕ ΟΪΟΣ ΕΙΜΗ ΟΤΤΑ ΤΗΡ

Mark, xiii. 32, Cod. Beza.

ΠΕΡΙ ΔΕ ΤΗΣ ΗΜΕ
 ΡΑΣ ΕΚΕΙΝΗΣ ΤΗΣ ΩΡΑΣ ΟΥΔΕΙΣ ΟΙΔΕ
 ΟΥΔΕ ΟΙ ΑΠΕΛΟΙΟΙΕΝ ΟΥΝΩ ΟΥΔΕ
 ΟΥΣ ΕΙΜΗ ΟΤΤΑ ΤΗΡ

Mark, xiii. 32, Cod. Alex.

What Jerom observed of the transcripts of proper names, holds good of all transcription from such writing, where the copyist was unskilful or negligent: "In Græcis et Latinis Codd. his, '*Nominum Liber*' vitiosus est. Hoc scriptorum culpæ adscribendum, dum de emendatis in emendata scriptant; et sæpe tria nomina, subtractis e medio syllabis, in unum vocabulum cogunt, vel ex regione, unum nomen, propter latitudinem suam, in duo vel tria vocabula dividant."¹

¹ Ep. ad Domionem, &c., in lib. Paralip.

Hence, we find the variances,

| | | | |
|---|------------------|---|-------------------|
| $\alpha\alpha'$ αρχαι, in the received text, $\alpha\alpha\alpha\alpha\alpha\alpha$, in the Vat. and other MSS. | | } 2 Thess. ii. 13. | |
| δ παρισταται δ παρ' ιδου | } Acts, vi. 14. | $\epsilon\upsilon\gamma\alpha\gamma\alpha\sigma\tau\alpha\iota$ $\epsilon\upsilon\iota\sigma\tau\alpha\iota$ | } 2 Tim. ii. 3. |
| $\alpha\alpha\alpha$ τα : : $\alpha\alpha\alpha\alpha$: : | | $\alpha\alpha\alpha\alpha$ επιδιδου $\alpha\alpha\alpha\alpha$ επιδιδου | |
| $\alpha\alpha\alpha$ επιδιδου $\alpha\alpha\alpha\alpha$ επιδιδου | } Ib. xxii. 11. | $\alpha\alpha$ ας ηγω : : $\alpha\alpha$ ας ηγω : : | } 1 Pet. iii. 20. |
| $\alpha\alpha\alpha$ ιη : : $\alpha\alpha$ ιη : : | | $\alpha\alpha\alpha\alpha$ ιη : : $\alpha\alpha$ ιη : : | |
| $\alpha\alpha\alpha$ ιη : : $\alpha\alpha$ ιη : : | } 1 Cor. xv. 10. | $\alpha\alpha\alpha\alpha$ ιη : : $\alpha\alpha$ ιη : : | } Ib. xvii. 8. |

And in 1 Tim. vi. 5, $\delta\epsilon'$ ἀ παρ' αὐτῶν, 'from which (arise), &c.,' is written in most MSS., διαπαρ' αὐτῶν, in one word; and, in other MSS., has been changed to παρ' αὐτῶν. So in Josephus, *supra*, p. 58.

| | | |
|--|-------------------|--|
| $\alpha\alpha\alpha\alpha$ $\alpha\alpha$ | } and in Demosth. | $\alpha\alpha$ αλφ $\alpha\alpha$ αλφ |
| $\alpha\alpha\alpha\alpha$ $\alpha\alpha$ | | $\alpha\alpha$ αλφ $\alpha\alpha$ αλφ |

7. CHAPTER V. Of *metathesis*, or transposition of letters and words. We have an example of the former in Heb. xii. 15, where the received text uniformly reads, with the verb, $\alpha\alpha\alpha\alpha$, "trouble you;" yet the passage in the Greek of Deut. xxix. 18, to which the former clearly refers, reads, with the noun, $\alpha\alpha$ $\alpha\alpha\alpha$, "with gall." So in Luke, ix. 31, where both the old MSS. and the received text read $\alpha\alpha\alpha\alpha$, several MSS. read $\alpha\alpha\alpha\alpha$. To these we may add Acts, xxvii. 33, where the Latin translator evidently read $\alpha\alpha\alpha\alpha$ (*cum inciperet*), which is the true reading; but, where the received text reads $\alpha\alpha\alpha\alpha$, Matthæi reads $\alpha\alpha\alpha\alpha$; whether or not this is an *erratum* of the press for $\alpha\alpha\alpha\alpha$, does not appear in his note. Of words, we have, in 2 Thess. i. 8, $\alpha\alpha\alpha\alpha$ πυρε; in the *most ancient*, and four other uncial MSS., but $\alpha\alpha\alpha\alpha$ $\alpha\alpha\alpha\alpha$, in the *Alex.* and in the *junior* texts.

8. CHAPTER VI. Criticism founded on accents, has no place in the present 'Revision.' But it will be well to consider here, the authority of accents for determining the antiquity of a MS. Bishop Marsh, in comparing the *Vatican* and *Beza* MSS., says: "If it be asked, to which of these the precedence is due, I would answer, to the *Codex Bezae*, for, the *Cod. Vaticanus* has accents and marks of aspiration, which were added by the person who wrote the MS."

"*itself*." Yet the same learned prelate says afterwards, of this same MS. (Cod. Vat.): "This, indeed, is no absolute proof against its antiquity, for, on a wall in Herculaneum was found a verse of Euripides, written with accents:" and again, "Perhaps there are as many ancient MSS., in uncial letters, which have accents, as those which have not." Thus, he destroys the only ground on which his first judgment had rested. But, the presence of accents, as Dr. Foster has shewn, testifies chiefly the object for which the MS. had been destined; whether to be read where Greek was the familiar language, or in another country: thus, of two copies of a Greek author, that which was destined for Corinth or Alexandria would be unaccentuated, and that designed for Rome (as in the inscription in Herculaneum), accentuated; the accents having been devised to guide foreigners in the pronunciation.¹ But, since the learned bishop published his criticisms, in 1793, the investigations of Hug, in 1810, have enabled him to ascertain, by ocular testimony, that the accents which appear in the Vat. MS. have been *added by a later hand* (see his *Commentatio*); and to establish the superiority of the Vatican over the Beza MS., by a seniority of three, if not four centuries. The seniority of the Ephrem MS., over that of Beza, is now also well established.

9. CHAPTER VII. Of the *ἁμωαρχτον*, or *similar beginning*, noticed by Canter, Michaelis has made no mention; but has confounded its operation with that of the *ἁμωστυλειτον*, or *similar ending*. "Omissions," he says, "are frequently occasioned by what is called an *ἁμωστυλειτον*, or, when a word, after a short interval, occurs a second time in a passage. Here the transcriber, having written the word at the beginning of a passage, in looking again at the book from which he copies, his eye catches the same word at the end of the passage; and, continuing to write what immediately follows, he, of course, omits the intermediate words. Wetstein's Codex 22 omits entirely Matt. x. 40, where the copyist was led into error by two following verses *beginning* with *ὁ δεχόμενος*. In Matt. xi. 18, 19,

¹ Foster, *Essay on Accent and Quantity*, p. 180.

“Wetstein’s Cod. 59 omits all the words between *πῶν* and “*πῶν*,” with which words both those verses *end*. But, in the first of these cases, the error arises from an *ὁμοιοαρκτον*, and in the latter only, from an *ὁμοιοτελευτον*. Michaelis, therefore, by confounding the two, has erroneously defined the latter; for, it has not always been either the *beginning*, or *end* of a word or sentence, that has caused such omissions: a mechanical copyist, seeing a word in a sentence of the original from which he is transcribing, and his eye, on looking again at the original, falling on a similar word in a sentence following, has often proceeded from the latter, leaving out the intermediate words. Of this inadvertency in a catalogue of *names*, where it was very likely to occur, we have a notable example in v. 8, 9 of the *received* text of chap. i. of Matthew.

Canter has confined his examples of the *ὁμοιοαρκτοι* to single words; in which, however, *αυτ*—misapprehended in its inflections of *αυτος*, has introduced many errors and obscurities into the MS. texts: as in Luke, xxi. 21, *αυτης* for *αυτων*. But, we have proof of its effects in entire sentences, as in the passages just cited, beginning with the same words, *ὁ διχομενς*. So also in Heb. ii. 13, in which the two clauses of the verse begin with *και παλιν*, the copyists of the MSS. 4 of Wetstein (Steph. γ), and *Vat.* 367, have passed from the first *και παλιν*, to the sequel of the second *και παλιν*, omitting the sequel of the first. Examples of *ὁμοιοτελευτοι*, however, are much more frequent than of *ὁμοιοαρκτον*.

10. CHAPTER VIII. The subject of *compendis*, or abbreviations, which have so extensively influenced the transcripts of the Gospel texts, demands some particular consideration. Wetstein, and other eminent biblical critics, very justly reprehend a hasty and rash assumption of abbreviations, only in order to force a sense on an obscure passage; but, unless we renounce our common sense and eye-sight, we must clearly perceive, that many diversities of reading have proceeded from no other cause than abbreviations of words, and misapprehension of those abbreviations. Semler has pointed out a manifest example of this, in Heb. vi. 5, where every existing MS. reads, *δυναμεις τι μελλοντος αιωνος*, which the Vulgate, and Erasmus, render, “*ac virtutes futuri seculi*—

"(and the powers of the future world);" but where Tertullian, or the Latin from which he quoted, rendered, "*occidente jam ævo*—(now that time is ending)." Here, as Semler observes, it is plain that some abbreviation of *δυναμεις* caused the translator to read, *δυνα¹ μελλαντος του αιωνος*. Wetstein himself, also, has adduced an example, equally conclusive. In Acts, xiii. 23, where both the *Vatican* MS. and the received text, and most of the ancient MSS., concur in reading *σωτηρα Ιησουν*; 26 MSS., the *Ethiopic* and *Arabic* versions, with Chrysostom and Theophylact, read *σωτηριαν*. This latter reading, as Wetstein has pointed out (*Proleg.* p. 3), obviously resulted from abbreviation, and the unseparated state of words in ancient Greek MSS.; thus, *ερα* (a common compend for *σωτηρα*), and *ιν* (a common compend for *Ιησουν*), standing without separation (*εραιν*), was misapprehended for a compend of *σωτηριαν* (*εραιν*). The various reading *κυριω* and *κυριω*, in Rom. xii. 11, has manifestly sprung from a compend *κρω*, omitting the intermediate vowels.

This subject will, therefore, render it advisable to look back to the origin of compendious, or abbreviated writing.

The office of copyist was, of necessity, actively exercised in the ages that preceded the invention of printing. In the first ages of the Gospel, when the multiplication of copies was exigent, which could only be effected by the tardy operation of the pen, only two methods presented themselves for accomplishing it; the one, to copy by the *eye* from an *anti-graph* or original; the other, to write by the *ear*, from the dictation of a reader. Both methods contained the causes of their respective and peculiar errors. The necessity of expedition for supplying numerous demands, rendered the writing from dictation the most prevalent; for, many scribes could write from one and the same dictation, but hardly more than one could transcribe, at the same time, from one and the same original. The *librarii*, or amanuenses, who

¹ Semler suggested *δυνα*, but *δυνα* appears the more probable.—(TERTULL. *De Pudicitia*, c. 20, tom. iv. p. 427, and tom. v. p. 253. Ed. Semler. 12mo.) The learned editor observes, that Mill had noticed this variation in his *Proleg.* No. 626; but adds, "*nec debet Wetsteinus negligere antiquissimam hanc aberrationem scripturæ.*"

wrote from dictation, and who strove to keep pace with the reader, would, according to the speed or tardiness of their penmanship, employ more or fewer abridgments of words, according to their own judgments at the instant. Receiving a sentence by the ear only, they would be governed in a considerable degree by the general sense. They would, therefore, often transpose the order of words in a sentence, as,

| | |
|--|--------------------|
| προειλδων ἡ Πεντης ἵσται αὐτην, Vat. MS. | } Matt. xviii. 21. |
| προειλδων αὐτην ἡ Πεντης, ἵσται, Rec. and Const. | |
| και ην ὁλε ἡ παλις καταγραψαι, | } Mark, i. 33. |
| και ἡ παλις ὁλη καταγραψαι ην, | |
| πυχηται αναθημα ἵσται αὐτοις ἔργα, | } Rom. ix. 3. |
| πυχηται αὐτοις ἔργα αναθημα ἵσται, | |

They would vary the tenses and persons, as,

| | | | |
|----------------------|-----------------|---------------------|------------------|
| ἔγινετο, Vat. MS. | } Matt. xxv. 6. | ἀκούουσι | } John, x. 27. |
| γίγνεται, Rec. | | ἀκούει | |
| συναγεται | } Mark, iv. 1. | λαμβανει | } Ib. xvi. 15. |
| συναχθη | | ληφισται | |
| παριλιπυσται | } Ib. xiii. 31. | ἐδίδου | } Ib. xix. 3. |
| παριλιπει | | ἐδιδου | |
| ἱσταμενηται | } Ib. xv. 27. | περιμενηται | } Acts, xvi. 17. |
| σταμενηται | | περιμενεται | |

They would write a synonymous word, as *λεγει* and *ελεγει*, for *ἵσται*, *ην* for *εγινετο*, and reversely; (*passim*.) So also the synonyms,

| | | | |
|---------------------|------------------|------------------------|------------------|
| την σφαην | } Matt. xvi. 27. | ἐδιδου | } Mark, iii. 6. |
| τα ἔργα | | ἱσταν | |
| πικρως | } Ib. xix. 4. | πλιυτες | } Ib. iv. 1. |
| απιστοι | | πελος | |
| παριστας | } Ib. xix. 9. | ἐγερθεναι | } Luke, ix. 22. |
| ι με | | αποστασαι | |
| ορματων | } Ib. xx. 34. | εγρηθη | } Ib. xviii. 39. |
| οφθαλμων | | εωπηθη | |
| καθηγαντες | } Ib. xxiii. 8. | ενεπιλογασατος | } John, xi. 39. |
| ἐδιδασκαλει | | ενδιδασκατος | |

They would even be liable to mistake one word for another somewhat similar in sound, as,

| | |
|--------------------------------|------------------|
| πολλα ποταμι, Vat. MS. | } Mark, vi. 20. |
| πολλα ποταμια, Rec. and Const. | |
| εκαλοφθασαι | } Rev. xviii. 5. |
| εκαλλοφθασαι | |

It is thus, that Birch accounts for the various reading,

ποιουντες τας ετολας αυτου }
 πλυνουντες τας στολας αυτων (Cod. Vat. 579) } Rev. xii. 14.

“ Si fingas nonnulla monasteria, ubi copiam exemplarium
 “ N. T. amplificare operam adhibuere monachi, hoc modo
 “ processisse, ut unus alta voce textum prælegeret, quem
 “ calamo exciperent plures assidentes librarii, res, meo qui-
 “ dem judicio, erit explicatu facillima. Si enim in librari-
 “ orum vulgarium turba statuas unum vel alterum, minus
 “ attentum, sed ingeniosum et linguæ peritum, cui satis
 “ fuerat vocem dictantis sequi, minime sollicitus, an ea qui
 “ audierat, vel quæ audire crediderat, modo sensum con-
 “ textui non adversantem exhiberent, calamo expresserit;
 “ quis non intelligat quam facile verba ποιουντες τας ετολας
 “ αυτου cum verbis πλυνουντες τας στολας αυτων permutari potu-
 “ issent; præcipue, si prælector minus clara ac distincta voce
 “ officio suo functus sit? An plures varietates, in libris N.T.
 “ obviæ, quarum origo alias difficulter indagatur, simili con-
 “ jectura explanari queant, doctis judicandum relinquo.”¹

This solution is the more probable, as the scribe had before written, in chap. vii. 14, *επλυναν τας στολας αυτων*. Those, on the other hand, who engrossed by the eye from abbreviated antigraphs, were liable to misapprehend, and miswrite, the compends or abbreviations which they strove to decipher: for, the transcribers were often mechanical operators; sometimes, indeed, ignorant of the language which they copied, as copyists are at this day employed, in India and China, to copy English which they do not understand. And thus we may be able to distribute, to the ear and to the eye, the origin of many of the multitudinous variations of reading which have come down to us.

Such compends are well defined by Canter — “ *quæ paucis et facilibus ductibus, literarum numerum complec-
 “ tuntur*—which comprise a great number of letters, within
 “ a few easy strokes of the pen.” This description relates chiefly to copies in the *smaller* or *cursive writing*, which succeeded to the *uncial*. Canter gives but few examples, because the practice was common; those which he produces, as ana-
 “ logous to *σπρ*, *σπρ*, in the Sacred MSS., for *εατης*, *εωτης*, are,

¹ Var. Lect. ad Text. Apocal. Proleg. p. xi.

σῶν, πρῶτον, for Σωκρατεῖ, πατρῶν. We also find in Strabo, Πρεκλῆς for Πατρικλῆς; as, in 2 Tim. iv. 19, Πρισκά for Πρισκίλλα.¹

Those compends extended from monosyllables to words of many syllables. Thus, they noted, τ̄, for τῆ, το, του, τῷ, &c.; ε̄, for εἰ, σου, σοι, σε; and μ̄, for μου, μοι, με; from whence has arisen much confusion of those pronouns: also, δ̄, for δέ, δος, δια; κ̄, for καί; η̄, for ἡ.

Again; "Vetustissimi codices," says Wetstein, "quasdam voces in compendio scribunt, ita ut primam tantum atque ultimam, interdum et mediam literam, pro integra voce ponunt,² lineaque superducta tegant.—The most ancient MSS. write some words in *compend*, so as to put only the first and last, sometimes a middle letter, for the whole word, covering it with a line drawn above:" as, θ̄ς, κ̄ς, ῑς, χ̄ς, ῡς, σ̄ς, η̄λ or ῑλ, ἰλημ, π̄ρα, μ̄ρα, Δαδ, for Θεός, Κύριος, Ἰησοῦς, Χριστός, υἱός, σωτῆρ, Ἰσραὴλ, Ἰερουσαλὴμ, πατέρα, μητέρα, Δαβὶδ.

To these Woide adds, from the *Alexandrian* MSS., εἰς, σῖα, εῖον, κ̄, τ̄, for οὐρανός, πνεῦμα, σταυρός, καί, ταί.³

Griesbach has added, from Cod. L. Wetst. (η or 8 Steph.),⁴

¹ "Imo etiam vel in obvis abbreviationibus, peritissimos interdum viros errasse comperimus: exempli causa, in editionibus Xenophontis *Hist. Græc.* lib. vii. legitur Πρεκλῆς, ubi legendum Πατρικλῆς. Error autem hinc ortus est, quod in MSS., abbreviandi causa, Πρεκλῆς pro Πατρικλῆς jaceret. Quod autem Πατρικλῆς sit legendum, plane liquet."—ΜΟΝΤΡΑΥΣΟΝ, *Pal. Græc.* lib. v. p. 342. See *ibid.* π̄ς for πατρίς, erroneously taken for περιβιτις; and p. 343, 3d paragraph.

On the other hand: "Non semel in hoc auctore (Strabone) vox Πρεκλῆς in Πατρικλῆς mutata est: Hic quidem Πρεκλῆ legendum esse, testes sunt infiniti."—IS. CASAUBON, *Not. in Strab.* lib. vii. p. 364.

"Ex hoc fonte manavit, quod Genes. xlv. 3. in *Aldina* editione, legitur αὶ ἀνδρῶν αὐτῶν, pro αὶ ἐν αὐτοῖς; nimirum in promptu erat aberratio, ut α pro e librarius scriberet, unde pro ἐν factum est αὐτῶν, i. e. ἀνδρῶν."—SEMLER, in *Proleg.* WETSTEIN. p. 12. Ed. Semleri, 8vo. "Sic Cantabr. σῖα fuit, compendium pro πνεῦμα, sed id lectum πνεῦμα—οὐανία."—*Ejusd.* Append. Oba. II. p. 610.

² *Proleg.* p. 3.

³ *Pref.* p. 6.

⁴ *Symbolæ Crit.* vol. i. p. lxvii.—viii. *Evang. L.* "In media vocabulorum parte non raro una littera prætermissa est.—Interdum etiam verborum monstra et ridiculi errores occurrunt; e. g. Math. v. 22, καμ pro κακῇ; x. 30, ιτρίχι pro αὶ τριχίς; xiv. 4, ἀγῶς pro ἀγῶνα. Marc. v. 26, τα πρῶτοι pro τα παρὰ αὐτοῦ. Luc. xxiv. 34, ὡφθῆς ἡμῶν pro ὡφθῆ ἡμῶν. Jo. v. 2, ταῦτα εἶπα pro πῶτα εἶπα. Matt. xiii. 4, εἰς αὐτὸ καὶ ἔω καὶ, pro εἰς αὐτὸν ἔω καὶ."

| | | | |
|-------------|-----|--------------|--|
| κατρωμεναις | for | καταρωμεναις | } omitting intermediate vowels. |
| ιδιωται | ... | ιδιωματος | |
| παρεβλε | ... | παρεβλεε | |
| γινωσκει | ... | γινωσκειν | |
| μακρος | ... | μακροστος | } omitting intermediate consonants and syllables. |
| κλεισται | ... | κλεισθενται | |
| παρεν | ... | παρεναις | |

To this head pertains, also, the abbreviations of proper names, which Matthæi places under the head of *diminutives*: (Gr. § 102. obs. 3. vol. i. p. 135.)

"Many diminutives are formed by abbreviations, as

| | | | |
|---------|------------------------------|-----|-----------------|
| Αλιξαι | ... | for | Αλιξαιδης. |
| Αρτικας | ... | | Αρτικατος. |
| Δημος | (Col. iv. 14; 2 Tim. iv. 10) | | Δημτριος. |
| Εσαφρας | (Col. i. 7—iv. 12) | | Εσαφριδης. |
| Έρμας | (Rom. xvi. 14) | | Έρμιδης. |
| Θιιδας | (Acts, v. 36) | | Θιιδουρ. |
| Ματραι | ... | | Ματριδης. |
| Φιλας | ... | | Φιλιδης. |
| Αμφος | ... | | Αμφιστας. |
| Ιφρι | ... | | Ιφρικατος, &c." |

Also, Πρωκας (2 Tim. iv. 19) Πρωκιλλας.

But it is manifest, from the character of the various readings which occur so often in the small-letter MSS., that many of them proceeded from more intricate compends than any of those just adduced—"paucis et facilibus ductibus" "*magnum literarum numerum complectentia*,"—namely, from abbreviated forms in which some letters only were distinctly written, the rest being left by the writer to be apprehended and supplied by the reader; the misapprehension of which caused the various readings. Such are the following:

| | | | |
|----------------------|-----------------|------------|------------------|
| εκαλωμεναι, Vat. MS. | } Matt. ix. 36. | ααβλας | } Mark, xv. 8. |
| εκαλωμεναι, Rec. | | ααβηστος | |
| ιτιρος | } Ib. xl. 16. | επικαλωθαι | } Luke, v. 1. |
| ιτακας | | επικαλωθαι | |
| βαπτισμεναι | } Ib. xiv. 24. | ταπει | } Ib. vi. 17. |
| βαπτισμεναι | | τα | |
| αλθαι | } Mark, i. 39. | αρτον | } Ib. xiv. 15. |
| α | | αριστη | |
| ιδουτας | } Ib. iii. 7. | επαρτα | } John, vii. 49. |
| ιδουτας | | επισταρτα | |
| εταρτα | } Ib. xiv. 47. | πατα | } Ib. x. 4. |
| ετα | | εταρτα | |

| | | | |
|----------------|------------------|-----------------|-------------------|
| ἰουῆ | } John, xix. 34. | ἡ | } 2 Cor. xii. 1. |
| ἰουῆ | | ἡ | |
| ἰουῆ | } Acts, iv. 23. | παλαι | } Ib. ib. 19. |
| ἰουῆ | | παλαι | |
| ἰουῆ | } Ib. v. 36. | αἰναι | } 2 Thess. ii. 8. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. vi. 7. | αἰναι | } 2 Tim. iii. 16. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. vii. 17. | αἰναι | } Heb. i. 3. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. ix. 6. | αἰναι | } Ib. ii. 9. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xv. 33. | αἰναι | } Ib. iii. 39. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xvi. 13. | αἰναι | } Ib. iv. 9. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xviii. 16. | αἰναι | } Ib. viii. 11. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xix. 35. | αἰναι | } James, iii. 8. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. ib. 39. | αἰναι | } 1 Pet. iii. 18. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xx. 15. | αἰναι | } Ib. ib. 20. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xxiv. 22. | αἰναι | } 2 Pet. i. 3. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xxvii. 27. | αἰναι | } Ib. ii. 13. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Rom. xv. 13. | αἰναι | } Ib. ib. 18. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xv. 31. | αἰναι | } 1 John, ii. 27. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } 1 Cor. ii. 1. | αἰναι | } Rev. ii. 15. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. iv. 6. | αἰναι | } Ib. ib. 23. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. vii. 3. | αἰναι | } Ib. vii. 14. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. viii. 7. | αἰναι | } Ib. viii. 13. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. xii. 24. | αἰναι | } Ib. xii. 12. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } 2 Cor. i. 12. | αἰναι | } Ib. ib. 16. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | } Ib. ib. 15. | αἰναι | } Ib. xiv. 8. |
| ἰουῆ | | αἰναι | |
| ἰουῆ | | αἰναι | } Ib. ib. 19. |
| ἰουῆ | | αἰναι | |

It is evident, from these examples, that the general principle observed in abbreviated writing was to preserve the *first* and *last* letter or syllable, leaving the intermediate omitted portion to be recovered by the sense; which, if it was not correctly seized by the engrosser, caused a false, or a *various reading*.

Sometimes the final syllable was curtailed, as in Eph. i. 13, and iii. 19, in the *Vat. MS.*, which reads, πιστευσαντες ιερογισθη—ινα πληρωθη—for—θητε; which mode of curtailment probably led to the ancient misreading of *εγεννηθησαν* for *εγεννηθη*, in John, i. 13, the latter being mistaken for an abbreviated word.

Among the preceding examples, we detect another kind of error; that of sometimes mistaking an abbreviated word for a word written at length, as *φερω*, i. e. *φανερων* in compend, for *φερω*, partic. of *φερω*; and sometimes of assuming a word written at length for an abbreviated word, as *αναβας*, partic. of *αναβαινω*, for *αναβησας* in compend, v. g. *αναβας*: also, of mistaking the place of the omitted letter or syllable, and thus introducing a different word, as (*ιδη*) *ιαθη*, for *ιδνη*, in 1 Cor. xiv. 10, and Heb. xii. 13.

From our experience of all these different modes and causes of variation, supported by internal and collateral evidence, we are warranted to add (see *Annotations*),

| | | | |
|------------------------|-----------------|----------------------|-----------------|
| βασισται | Math. xi. 12. | πρωτες τες | John, i. 42. |
| βαδται | | πρω του | N. C. 41. |
| εν η αντρος | Ib. xvi. 16. | αφους | 1 Cor. xiv. 10. |
| εν ιησας | New Cor. 13. | αφου | |
| καθαριζειν | Mark, vii. 19. | ισχυλατο | Heb. ix. 20. |
| και ιησα ιου | N. C. viii. 17. | τω στυλατο | |
| ι δις | Ib. xiii. 32. | επιμαθεσαν | Ib. xi. 37. |
| ις | N. C. xv. 32. | επαθσαν | |
| τικαν | Luke, vii. 35. | ιδη | Ib. xii. 13. |
| επιστησαν | | δνη | |

There are some various readings, which have so far established rival authorities as to have received the denomination of '*duplices lectiones*,' or '*double readings*:' of these, it is evident that one only can be the genuine reading: as

| | | |
|----------|--|--|
| Vat. MS. | και εν Καπιτωλου, μη εφωδθη ιως του ιερου; ιως δλου καταβησθ | } Matt. xi. 23, and Luke, x. 15. |
| Rec. | και εν Καπιτωλου, η ιως του ιερου εφωδθη (et εφωδης) | |
| | ιως δλου καταβησθησθ | |

Both these readings are noticed by Jerom.

The following double readings have coalesced, and become united in some copies, forming what Matthæi calls, "*duplex lectio temere conflata*" (note to Mark, xiv. 31; 2d ed.):

ἐν τῇ ἀναστάσει } Mark, xii. 23. ἰσὺς ἐστὶ χριστὸς } Luke, x. 42.
 ὅταν ἀναστῇ ἀλλοτρίῳ ἐστὶ χριστῷ

These last became united as early as the time of the *Vat.* MS., which reads, ἀλλοτρίῳ δὲ ἐστὶ χριστῷ, ἡ ἰσὺς; which is evidently copied from a scholion, signifying, 'ἀλλοτρίῳ *vel* ἰσὺς,' shewing two ancient readings; the former of which, Scholz ascribes, with great probability, to Origen, (*Proleg.* p. xiii.) So,

μη ἀπολλέσθαι } Luke, xvii. 23. ἡ δὲ ἀναγγελλομένη : : } 2 Cor. i. 13.
 μη ὀλιγίσθαι ἡ καὶ ἐγγινώσκεται
 οὐ παύσει } Rom. iii. 22. καὶ τῶν ἀμαρτιῶν αὐτοῦ } Heb. viii. 12.
 οὐ παύται καὶ τῶν ἀνομιῶν αὐτοῦ

All these double readings are severally united in the *rec.* text; but, ὅταν ἀναστῇ, ἐπὶ πάντας, and ἀνομιῶν, are unknown to the *Vat.*, *Ephr.*, *Alex.*, *Vat.* 367. MSS. and most ancient versions, as is ἐγγινώσκεται to the *Vat.* MS.; the καὶ, as the η in the preceding case, only intimating a different reading. It is to be observed, that in almost every instance where we find this *conflation* of two readings, the *former* is the reading of the *oldest* copies. To the "*duplex lectio temere conflata*," is to be referred the '*tautology*' remarked in 1 John, ii. 12-14. (See *Annot.*, and Bloomfield's note.)

The transcribers had another mode of abbreviation, namely, by a *monogram* denoting different words. Thus, the union of χ and ξ, in the form $\chi\xi$, represented the words χριστός, χρόνος, χρυσόστομος, χρησίμος, χρεστός, and χρεῖστος.¹ Of the confusion thus occasioned between the last two words, we have a signal example in Philipp. i. 21. Also, in 1 Pet. ii. 3, where several MSS. erroneously read χρεῖστος for χρηστός. (See the Annotation on the first of these passages.)

¹ "Observandum est, abbreviationes sæpe easdem pluribus significandis vocibus usurpari; exempli causa, $\chi\xi$, χρόνος, aurum, significat, itemque, χρεῖστος, tempus, atque etiam χρυσόστομος, Chrysostomus: eadem ipsa nota antiquitus, in marmoribus et in nummis, pro χρεῖστος."—(*Palæograph. Gr.*, Montfaucon, p. 344, 347.)—"Græci etiam hac nota $\chi\xi$ utebantur, quæ significat χρεῖστος vel χρεῖστος."—(*Diog. Laert. Vita Platonis*. Casaubon, not. 225, p. 202.)

Matthæi, in his note on Rom. iii. 21 (2d ed.), produces still another mode of abbreviation, which he had found in MSS. This was, the writing the letter α , for the syllable $\pi\rho$, at the beginning of words compounded of that syllable.¹ Thus they wrote $\alpha\beta\alpha\tau\alpha$ for $\pi\rho\alpha\beta\alpha\tau\alpha$, $\alpha\delta\epsilon\omega$ for $\pi\rho\alpha\delta\epsilon\omega$, and, in this passage of Romans, $\alpha\phi\eta\tau\omega\varsigma$ for $\pi\rho\alpha\phi\eta\tau\omega\varsigma$; but this particular compend does not appear to have affected the sacred text.

11. By duly observing and combining the principles of error resulting from an erroneous division of undivided letters into words, we are enabled further to perceive, that where the common text reads, in Gal. ii. 1, $\delta\iota\alpha\ \delta\iota\kappa\alpha\tau\epsilon\sigma\sigma\alpha\tau\omega\iota\varsigma$, we ought to read, $\delta\iota\alpha\ \delta\epsilon\ \kappa\alpha\iota\ \tau\epsilon\sigma\sigma\alpha\tau\omega\iota\varsigma$; and that where we read $\epsilon\zeta\ \iota\iota\omega\varsigma$, in Rom. ix. 10, we ought to read $\eta\ \xi\iota\omega\varsigma$. (See Annot. to those places.)

12. "Some few passages in the New Testament," says Michaelis, "have certain internal marks which discover them to be not genuine, and which render it necessary to restore them by critical conjecture. It appears to me, that there are some *few* passages in the N. T., which, in the language of criticism, are called "*loci affecti*" (i. e. *affected* or *unsound* passages), in which we have hitherto been able to derive no assistance, either from MSS., fathers, or versions; and which demand therefore the aid of critical conjecture."—(Vol. ii. p. 392.) These are the "*Chironia*" "*ulcera*" of Canter, to be corrected and restored, not by mere critical conjecture, but by such conjecture strictly governed by critical rule, *experience*, and collateral testimony. Michaelis truly calls such passages "*few*;" yet he has laboured, by his license of conjecture, to render them abundantly more than they really are. In the forty passages for which he has suggested alterations, which he would call *corrections*, there is not one of these that would not pervert, or corrupt, the

¹ " $\alpha\phi\eta\tau\omega\varsigma$] Codex Euthym. Monach. $\alpha\phi\eta\tau\omega\varsigma$. Unde hæc tam mirabilis lectio? Scilicet, ex codicibus constat, scribas interdum syllabam $\pi\rho$ a principio notare littera α . Sic inveni, sed in schollis, $\alpha\beta\alpha\tau\alpha$, id est, $\pi\rho\alpha\beta\alpha\tau\alpha$, et alia. Hic ergo scriptum erat $\alpha\phi\eta\tau\omega\varsigma$. Ex eo ergo aliud, non profecto inepte, faciebat $\alpha\phi\eta\tau\omega\varsigma$. Notabile exemplum est in Montf. bibl. Colsin. p. 136, "in tabula ære expressa. Ibi ad latera Nicephori imperatoris sunt quatuor ministri, seu $\pi\rho\alpha\delta\epsilon\iota$; hic quater legitur $\alpha\delta\epsilon$, id est, $\pi\rho\alpha\delta\epsilon\iota$."—Ed. 2d.

text. He fairly puts the question, "Whether any of his conjectures have been confirmed by the authority of manuscripts?" and he as fairly replies, "I answer, *not one*:" nor would sound criticism expect that they should be confirmed. He observes, of the learned Wolf, that "the acuteness of his criticism was very disproportionate to the depth of his erudition."—(Vol. i. p. 320.) He was not conscious how applicable this distinction was to himself; for, he is much greater as a historian of criticism, than as himself a critic. The passages, on which he has so fruitlessly expended his ingenuity and learning, are: Matt. xxviii. 16—Mark, xiv. 69; xvi. 8, 14—Luke, vi. 29; ix. 10; xi. 36; xii. 15; xxiv. 12—John, vi. 21; xvii. 10—Acts, ix. 16; xvi. 26; xxvii. 16—Rom. i. 4; vii. 24, 25; viii. 2; ix. 12, 16, 22; xv. 12—1 Cor. iv. 1; viii. 10; xiv. 10; xv. 1, 27—2 Cor. i. 17, 24; v. 10, 18; vi. 1—Gal. iii. 20—Philipp. ii. 13—Heb. viii. 3—1 Pet. i. 6, 8—1 John, ii. 20, 27—Rev. xiv. 17.—(Vol. ii. p. 403.)

13. All that has been shewn from the Scriptural texts, compared with what has been shewn by Canter from the single text of Aristides, fully establishes the truth of what has been above alleged; that, whilst the Divine Providence watched over the doctrines transmitted by the Scriptural MSS., it left those channels of transmission subject, in all other respects, to the ordinary causes which influence the actions of men; so that, to look for any one continued text as having been exempted from the operation of those causes, would betray a most profound ignorance of the subject.

14. Whoever will attentively consider the present state of the text and of the interpretations of the Evangelical Scriptures, and will reflect on their progress to that state, and on the causes which have influenced that progress, will sensibly discern evidence of the continued operation of a moral cause, bearing a very near analogy in quality to that which, in physics, is called the '*vis inertię*;' which is defined to be, "a power that resists any change endeavoured to be made in it, either of *rest* or of *motion*." It is thus, that erroneous assumptions, put in motion in remote and unskilful ages, have perpetuated that motion even in ages of skilfulness and

sagacity ; and, that on points on which the mind had rested without motion in those remote ages, it has remained without motion even in succeeding ages of sagacity and skill. In the former of these cases, the ancient error has maintained its course ; in the latter, the mind has not made any adequate effort to extract the truth. Of the first of these cases, we have an example in Matt. xxiv. 5 ; and of the latter, in John, x. 8. (See the Annotations on these two passages.) But, Dr. Burton's notes on Matt. xxiii. 35, and Rom. ix. 3, gave token of a new action arising in biblical criticism, tending to resist, and overcome, the inertial power.

15. It now remains for me to apprise the reader, of the principle of interpretation which I have adopted in the translation of a few particular and influential words ; and to explain the general form in which I have judged it most advisable to present to him the accompanying '*Revision*.'

With respect to the language ; I have closely adhered to that of our ancient revised and authorised version (as being far more congenial in style, tone, and spirit, to that of the Greek, than any other which has since been attempted) ; except where it was imperative that it should be varied, either to replace such superannuated phrases as "*I trow—I wot—I do you to wit,*" &c. ; or, to correct manifest errors in the interpretation ; or, to rectify the order of words, where they had too closely followed the exotic order of the language from which they were translated : for, the syntax of every language is as idiomatical as the words themselves ; and requires the translation of transposition, as much as the words and phrases require the translation of interpretation. Of the effect of overlooking this consideration, we have a notable instance in Luke, xxii. 29, 30, where our English revisers have been led to introduce constructively a plurality of kingdoms, though our Lord speaks only of one, namely, his own universal kingdom. But I have been scrupulous to adhere generally to the *vocabulary* of our last revisers ; and have added to it very few words of a more modern practice of phraseology. For, there is a fondness, founded in the best feelings of our compound being, for the very language and terms in which we first received the illumination and consolation of revealed truth ; an affection, entitled to our tenderness and regard, even where

it runs close on prejudice. Augustin remarked, "that the force of habit is so great, that those who have been brought up and educated in the Sacred Scriptures, wonder at new phrases, and think them to be *less Latin* than those which they have learned in the Scriptures, although they are found in no Latin authors:—*Tanta est vis consuetudinis etiam ad discendum, ut qui in Scripturis Sanctis quodammodo nutriti educatique sunt, magis alias locutiones mirentur; easque minus Latinas putent, quam illas quas in Scripturis didicerunt, neque in Latinæ linguæ auctoribus reperiuntur.*"—(*De Doctr. Christ.* tom. iii. p. 27.) Through deference to this attachment, I have introduced no new terms, except where it was rendered necessary by the inadequacy of the terms previously employed: thus, I have rendered *ἡρεθισαι*, 'ascertained,' instead of 'diligently searched,' in Matt. ii. 16; *μεταμεληθευς*, 'smitten with remorse,' instead of 'repented himself,' in Matt. xxvii. 3; and *σπαραξαν*, 'convulsing,' instead of 'had torn,' in Mark, i. 26.

I have uniformly rendered *διαθηκη*, 'covenant,' for the reasons stated in the beginning of this Preface; and have wholly excluded the word 'testament' from the text.

It is excellently observed by Bishop Bull, that the verb *δικαιοῦν*, throughout the *New Covenant*, is to be understood in its *forensic* or judicial sense; viz. to pronounce *guiltless*, or *acquit*.¹ The same signification is to be extended to *δικαιοσύνη*, which expresses its *operation*, and ought in almost every instance in which it occurs, to be translated *justification*, not *righteousness*; so also *δικαιος*, in its Gospel sense, is to be understood as *δικαιωθευς*, *justified* (see annot. to 1 Pet. iv. 18). For, the economy of the Gospel acknowledges no *positive* righteousness in man; only, a *negative* righteousness, a *justification* or *acquittal* from an imputation of guilt, which qualifies and entitles him, when it is obtained individually by faith in, and consequent obedience to, Christ, to receive from the free mercy of God, the blessings promised under the New Covenant. Thoroughly sensible of the paramount

¹ "Vocem *δικαιοῦν* in usitatione suo significato usurpari, h. e. sensu forensi, pro *justum censere* sive *pronuntiare*: tam enim esse vocabuli hujus in sacris literis, præsertim Novi Testamenti, significationem maxime obviā ac familiārem, pene cæcus est, qui non videt."—*Opera, Herm. Apost.* p. 410. See annot. to Matt. iii. 15.)

importance of this correction, I have so rendered *δικαιοσύνη*, wherever it is applied to *man*. The substitution of '*covenant*' for '*testament*,' and of '*justification*' for '*righteousness*,' will alone diffuse an increased light over the sacred volume.

The word *πνεῦμα*, unfitly rendered sometimes '*ghost*,' and sometimes '*spirit*,' in our version, I have uniformly rendered '*spirit*;' and the verb *ἐξέπνευσε*, with its periphrasis *ἀρχε το πνεῦμα*, I have rendered simply and literally '*expired*,' a term now much more familiar to the English reader, than the Saxon '*yielded up the ghost*,' or, as Wiclif rendered, '*gaf up the goost*,' from the Latin '*emisit spiritum*.' The word '*expire*,' was not strange to the vocabulary of our version; but it was only applied, at the date of that version, to the *expiration* or *lapse of time*. In Acts, v. 10, where the Greek has *ἐξεψύχεν*, the Latin '*expiravit*,' and Wiclif '*diede*,' those revisers still adhered to the periphrasis, '*yielded up the ghost*,' rejecting Wiclif's simpler term.

The Greek *οὐδεις*, or more strictly speaking, the Latin '*nemo*,' a contraction of '*ne homo*,' which our version uniformly renders '*no man*,' after Wiclif, though correct with relation to the Latin, is a false rendering of the Greek, and often offensive to the reason; I have therefore substituted '*no one*,' throughout the volume.

I have rendered *παιδιον* '*child*,' (Matt. c. ii.) with Wiclif, and his revisers of the sixteenth century, omitting the quality '*young*' added by the last revisers: the quality of '*young*' being implied in the term '*child*.' So also, *παιδια* and *τεκνια*, *passim*, I have rendered '*children*,' not '*little children*.' It is an error, to suppose, that diminutive nouns always intend *youngness*, or *littleness*; for they sometimes denote endearment, and even sometimes contempt. Purver, in his translation, with a view to greater accuracy, ridiculously rendered *κυνάρια* (Matt. xv. 26), '*puppies*;'—'it is not well to take the children's bread, and throw to *puppies*;' whereas, *κυνάρια* here designs the common dogs which infest the towns of the East: so, St. Paul does not intend '*young women*' by *γυναικαρια* (2 Tim. iii. 6), but silly and trifling women, of all ages.

In Hebrew proper names which ought to be enounced with the sound of *K*, but which the Latin has written with the letter *C*, I have restored the *K* where the initial letter

ought to preserve that sound, but where the Latin orthography renders the enunciation doubtful: as, *Kidron* for *Cedron*, *Kenchrea* for *Cenchrea*, *Kephas* for *Cephas*, *Kish* for *Cis*. Where that sound is preserved, even in the Latin orthography, as before *a* and *o*, I have retained the *C* (except in the appellation *Korban*), to avoid an air of idle innovation. I have retained it also in the words of Latin origin, *Cæsar*, and *Cæsarea*; and even in the Greek names, *Cilicia* and *Cyprus*, which long prescription has familiarly established amongst us, in their Latin form and enunciation.

With respect to the standard of English which I have observed in this revision, I have abandoned some forms which have fallen into disuse, however grammatically defensible. Thus, I have rejected the ancient form '*ate*,' for the preterit of the verb '*to eat*,' notwithstanding the suggestion of my accurate printer. Long custom has now established the form '*eat*' (as '*read*'), both for the *present* and *past* tense; every body being aware, that in the present tense it is to be pronounced *long*, and in the past tense *short*, although our forefathers appear to have pronounced it long.

On the other hand, I have resisted the pedantic accuracy that condemns the ancient phrase '*from thence*,' and demands the invariable use of '*thence*,' without the preposition. The Greek has its redundant particles, which are pronounced *elegancies*; and, as the Latin has both '*inde*' and '*exinde*,' so may we say, either '*thence*' or '*from thence*,' according as *euphony* directs us; for, there is often an abruptness in '*thence*' alone, which is offensive to the ear. Johnson calls the latter a '*vicious mode of speech*,' and applies the same judgment to '*hence*,' and '*whence*;' but, as he cites Spenser, Shakspear, and Milton for its use, I shall take the liberty of regarding those high and old authorities as evidences of the consistency of the phrase '*from thence*,' with the genius of our English language. Servius, reasoning on '*exinde*' and '*deinde*,' as Johnson on '*from thence*,' says, "*Exinde, una pars orationis est, et in tertia a fine accentum habet, licet penultima longa sit: quod ideo factum est, ut ostenderetur una pars esse orationis, ne Præpositio jungeretur Adverbio, quod vitiosum esse non dubium est*"—(ad Virg. *Æn.* vi. 743): and Donatus, the grammarian, also says: "*Præpositio separatim adverbis non applicabitur, quamvis legerimus exinde,*

“dehinc, &c.; sed hæc tanquam unam partem orationis sub uno accentu pronuntiabimus.”—(Putsch. Gr. Lat. p. 1761.)

But, this sophistry does not alter the *fact*, that ‘*ex-inde*,’ and ‘*de-inde*,’ are really combinations of the prepositions ‘*ex*,’ and ‘*de*,’ with the adverb ‘*inde*,’ wherefore, another Latin grammarian, Diomede, sensibly remarks: “Adverbiis addi præpositiones quam plurimi negant; sed tamen lectum invenimus ‘*exinde*,’ ‘*abhinc*,’” &c. (ib. p. 401.) The truth is, that these are irregularities in principle, to be found in all languages, which custom, or convenience, has rendered practically regular: no Latin writer uses *de-inde*, *ex-inde*, *pro-inde*, more frequently than Cicero.

The signs of the future tense, ‘*will*,’ and ‘*shall*,’ have also undergone very general alteration in this revision. “It is difficult,” observes Johnson, “to shew or limit the significations of those signs, which foreigners and provincials confound;” yet, the general limitation of them, as it chiefly concerns our version, is not very difficult. When we say, ‘it *will* rain,’ we simply allege a result; but, *One* only can say, ‘it *shall* rain.’ When, therefore, our Lord, or an heavenly messenger, simply foreshews a result, we are to render the future by ‘*will*,’ but, where our Lord speaks, expressly, as the author and designer of that result, or where a heavenly messenger conveys a command, we are to render by ‘*shall*,’ as in Matt. i. 21, where our version has, “she *shall* bring forth a son, and thou *shalt* call his name Jesus;” we should render, “she *will* bring forth a son, and thou *shalt* call his name Jesus.” The want of due attention to this distinction, has tended extensively to confound those two signs in our English version.

There are some words of the Greek, which, by being rendered differently into English in different passages of our common version, tend to induce the mind to suppose, that some variation or modification of meaning is designed by varying the translation; to use the words of Erasmus above cited; “*hæc varietas interpretandi ansam errandi præbet, dum aliud quiddam a Paulo dici putant, quum apud illum eadem sit vox.*” Such are the words *αγαπη*, rendered sometimes *love*, and sometimes *charity*; *εκλεκτος*, sometimes rendered *elect*, and sometimes *chosen*. As no difference of meaning is designed in the Greek, in those places, it is

important that the English reader should be guarded against all occasion of error in that respect; I have therefore uniformly rendered *αγάπη*, *love*, and *εκλεκτός*, *chosen*. The verb *προορίζω*, which our version renders "*determine before*" in Acts, iv. 28, and 1 Cor. ii. 7, is changed to "*predestinate*" in Rom. viii. 29, 30, and Eph. i. 5, 11, only because the Latin had employed the word "*prædestino*," in those places. I have therefore excluded "*predestinate*" from the text, and have rendered "*fore-ordained*," in all those places. In Rom. v. 11, we find the word *atonement*, for *καταλλαγή*, in our English version, and it has been idly remarked, "that it is the only place where the word *atonement* occurs in the N. T.;" but as, in the immediate context, and in all other places, it is rendered, *reconciliation*, I have so rendered it in this place also. (See *annot.* to this last passage.)

There are, likewise, a few passages in which the same sentence recurs in the Greek; but its identity is lost to the English reader, from being differently worded in the different passages. Such are,

| | |
|----------------------------------|---|
| κρίνεται πένθος αἱ φυλαὶ τῆς γῆς | { all the tribes of the earth shall mourn, Matt. xxiv. 30. |
| | { all kindreds of the earth shall wail, Rev. i. 7. |
| ἐμοὶ ἐκδίκησθαι, ἐγὼ ἀνταποδώσω. | { vengeance is mine, I will repay, Rom. xii. 19. |
| | { vengeance belongeth unto me, I will recompense, Heb. x. 30. |
| ἐλθόντες ἐμπαίζοντες . . . | { there shall come scoffers, 2 Pet. iii. 3. |
| | { there should be mockers, Jude, 18. |

this diversity has probably arisen from the distribution of different portions of the text to different revisers, without afterwards reducing the several portions to one common standard of expression.

It may here be observed, that there is an *ellipsis* very frequently employed by the Greek writers, both sacred and profane, an oversight of which, in some important passages of the former, has caused erroneous interpretations of those passages. In contrasting two sentences, the full expression of which should be rendered by *οὐ* or *μη μόνον*, '*not only*'—*ἀλλὰ καὶ*, '*but also*,'—*μόνον*, '*only*,' and *καὶ*, '*also*,' are often suppressed; and the particle *ἀλλὰ*, at the beginning of the second sentence, alone remains to shew the construction designed by the writer. Macknight has occasion to give the

same caution, in his note to James, ii. 22; "As in many passages of Scripture, so in this, the word '*only*' is wanting, and must be supplied." Bloomfield also, on Matt. v. 46, observes; "here there is the very frequent ellipsis of *μονον*." Sometimes, *αλλα* is replaced by the particle *δε*.¹ Of the first of these cases, we have an example in 2 Cor. v. 13; and, of the second, a most important one in Rom. iv. 5.

16. With respect to the form of this Revision; it will probably be thought, that I ought to have employed a continued text, noting the verses on the margin. This would, perhaps, have been the rule prescribed by general reasoning, and perhaps also by a refined taste. But, the Sacred Scriptures hold a position distinct from that of every other writing to be perused by men; and ought always to be considered with reference to that position. Under that distinction, what is unsuitable to other writings, is peculiarly appropriate to them; and the propriety is rather to be found by actual experience, than by deduction from general reasoning.

My first object in making the Revision, is, to put every English reader in possession of the pure text; freed from all spurious accretions. The recovery of a true text, in any obscure or doubtful passage, is alone sufficient to relieve the biblical reader from many dull and disappointing pages of attempted explanation, which generally increases in quantity, in proportion as the expositor feels his inability to afford to his reader a clear and conclusive interpretation; and, when this is the case, it will as generally be found, that the commentator is labouring in vain, to explain what is essentially inexplicable, not from being a profound and recondite passage, but either a false and vitiated reading, or an inveterate misacceptation: for, most of the perplexities which arise in reading the *received* or *common text*, are consequences of the *depravation of the copies during the dark ages*.

17. My second object, is to adapt the revision to the level of every mind, and therefore, to that of minds least practised and disposed to attention and reflection. Now,

¹ "Et ponitur (*δε*) pro *αλλα* discretivo et adversativo, — vel potius dicam, "sententie diversae aut adversanti additur, ita ut vicem *sed αλλα* explere videatur." — (Hoogveen *de Part.*, p. 113, § 5, ed. Schütz.)

the popular division of the text into separate verses, though but of modern origin, and devised for a very different purpose, gives prominence to every sentence in its succession; and, in the same degree, attracts attention to every sentence: many of which would be passed over, by many readers, with slight or no regard, if they lay undistinguished in a continued text. Trading convoys always regulate the progress of their fleet by the ability of the slowest sailer, however irksome the delay may be to the impatience of the swifter movers: that practice manifests the principle that ought to govern in the publication of a Book imparted for the welfare of the most simple, as much as for that of the most enlightened and sagacious. This practical reason has determined me to risk all criticism as to taste; and to present the text in that form which long habit and experience proves to be the most generally useful, to every class and description of reader. The only particular in which I have deviated from our common form, is that of beginning each verse with a smaller letter, where it is the continuation of a paragraph or relation; and of putting a capital letter, only where it follows a full stop, and begins a paragraph. Whereas, the common custom has been, to begin each verse indiscriminately with a capital letter, whether it commences a paragraph, or is a fractional part of a paragraph.

18. I have reflectively abstained from altering the commonly received order of the Gospels, and also of the Epistles, from experiencing the confusion, without proportionate utility, which it produces in Macknight's Commentary. The order of the books is, indeed, diversified in different MSS.; but it would now be a wanton innovation, to change the order which has been universally adopted since the invention of printing.

I have, in a few instances, altered the divisions of chapters; where I have done so, the reasons for the alterations will be apparent. In 1 Thess. c. iv. of this Revision, the reason for a new division will be very manifest, since that chapter is now made to combine the whole of a most momentous subject, which, in the common text, is divided and distributed to two other chapters, with whose matter it is wholly unconnected.

The common division of verses (made originally by Robert Stephens, in 1551, on his journey from Paris to Lyons, and exhibiting abundant evidence that it was not made in his study), has been corrected according to the sense and import of the matter. This alteration will certainly cause some disturbance to the references of *Concordances*, for which object alone Stephens contrived the divisions; but, the equation table of *Correspondence of Chapters* prefixed to the '*Revision*,' will a good deal diminish that disturbance. I cannot agree with Michaelis, who, while he condemned Stephens's division because "the interpretation has suffered greatly by " it, for, a verse often ends at the wrong place, against the " sense of the passage—wished that the verses had been " formed, not from *the sense*, but from the *number of letters*, " like the *sticki* of the ancients."—(Vol. ii. p. 328-9.) Such a mode of division might have suited learned scholars, but it would ill have suited the far more numerous classes whose instruction I have principally in view.

With regard to the annotations, I have almost entirely confined them to the particular occasions of the present Revision. I have endeavoured to supply the reader, briefly, with the necessary elucidations and references; but I have been careful, from my own experience, to abstain as much as possible from oppressing him with dilated and dissertatory notes. Those who are ambitious to enter the Babel of expositors; or, to launch forth on the immensurable ocean of commentation, where they must steer a toilsome course through conflicting currents, making little head-way unless they resign themselves altogether to one or other of those impulses; will find their labour considerably facilitated by Dr. Bloomfield's elaborate and voluminous "*Recensio Synoptica*," the *Poli Synopsis* of the present day: those who would avoid so arduous and extensive an enterprise, will find the sum of that learned work reduced, with admirable concentration, into the same learned divine's notes to his edition of the "Greek Testament." But, they must keep in mind, that all those learned recensions and annotations are directed, with a very strong bias, *toward* the "*received text*," and consequently, *from* the text of that most ancient MS., whose paramount authority is asserted in the present Revision: by which difference, I have been regretfully brought

into frequent collision with the judgments and conclusions of that learned scholar and critic.

The verbal differences between the two texts here opposed, which can in any degree affect the sense of the translation, are pointed out in the annotations. Those differences which are purely philological *minutiæ*, and which would properly pertain to an edition of the Greek text only, are not noticed; as they would tend to swell this work beyond the limits of its purpose. The reader is to understand, generally, that all words and clauses omitted in this Revision, which are found in our common version adapted to the *received Greek* text, are absent also from the text of the *Vatican* manuscript; and that they are, therefore, to be regarded, and accounted, as '*italic insertions*' introduced by the critics of the middle ages.

I have abstained from loading the margins with scriptural references; being sensible from experience, that the multitude of references, alone, deters most readers from consulting any: especially when they find, how remote many of them are from the immediate subject with which their mind is engaged; and, how much the pursuit of them all must interrupt them in the perusal. I have therefore inserted such only as appeared to me to bear immediately on the present passage; and which, by their paucity, may chance to attract, rather than repel; but I have copied none from any printed margin.

I have given the text, without adding heads or titles of chapters, in this first edition; my immediate object being, to bring that text into a printed form. "Notwithstanding the great pains taken in the first edition," says Cruden, in the preface to the second edition of his elaborate *Concordance*, "there was room for improvement, which could not so well be done in the *manuscript* copy, as in the *printed*." This last observation, expresses an important experimental fact; for, defects which escape the closest vigilance amid the corrections and erasures of *hand-writing*, or even in the process of correcting *proof-sheets*, reveal themselves readily, when brought to the plain and lucid exposure of a printed volume.¹

¹ Thus, I already perceive that, in the marginal reference from Matt. xvi. 11,—1 Cor. iii. 2, should have been, 1 Cor. iii. 11.

19. To conclude :—These, and the following collections, made during the progress of a long life, I feel it a sacred duty to communicate, to my own family and to the Christian world. I regret, that the object which I have endeavoured to effect in this undertaking (namely, to unite in one practical result, available to every description of reader, the lights which have been continually accruing for the ulterior elucidation of the Sacred Volume, during the 225 years which have elapsed since the date of the *last revision* of our English version), has not engaged the service of more eminent abilities; but, since that has been the case, I shall not feel myself justly chargeable with presumption, or obtrusion, in having taken up a ground which I have found to be altogether unclaimed, and unoccupied; especially, as I cannot but be sensible, that it must contribute a new stimulus to research into the volume of the '*New Covenant*,' in this concluding period of its Dispensation:—και εν τωτοις χαίρω, αλλα και χαρησσομαι.¹

Stoke Park, Bucks,
1836.

GR. P.

¹ Philipp. i. 16.

DE
ANTIQUITATE CODICIS VATICANI
COMMENTATIO
QUA
ALBERTINÆ
MAGNI DUCATUS ZAHRINGO BADENSIS
UNIVERSITATIS LITTERARUM
NOMINE
INITIA LECTIONUM PUBLICARUM
AD. XXX. APRILIS MDCCCX.
INDICIT.
IO. LEONARDUS HUG,
DOCTOR ET PROFESSOR PUB. ORD.

ΕΙΟΥΝΕΓΩΝΙΨΑ
ΥΜΩΝΤΟΥΣΠΟΔΑΣΟΚΕ
ΚΑΙΟΔΙΔΑΣΚΑΛΟΣ
ΜΙΣΘΟΣΟΥΛΟΓΙΖΕΤΑΙ
ΚΑΤΑΧΑΡΙΝΑΛΛΑΚΑΤΑ
ΟΦΕΙΛΗΜΑ

E Cod. Vat. n. 1209.

INENSPECTATA prorsus atque singulari quadam benevolentia munus mihi delatum est, finem feriarum veneranda VINI MAGNIFICI auctoritate, PATRUMQUE almæ Albertinæ amplissimorum, vobis palam denuntiandi, *Cives Academici*, vosque admonendi, ut alacriter ad Academîæ hujus exedras convoletis, variis pro vitæ conditione, cui vosmetipsos devovistis, doctrinæ studiis morumque præceptis percolere animum adnisi, quorum illa splendoris amittunt magnam partem atque utilitatis, horum nisi face resurgeant, et lumine colostrata, vel etiam moderamine teneantur, tam nobis ipsis salutarî, quam in omnes benefico. Tanta vero cum sint sedulæ et assiduæ juventuti decora conquirenda, nullo non tempore maximam proborum omnium existimationem, et per omnem vitam in rebus agendis atque sustinendis suavissimam fiduciam ac levamen *Vobis* comparatura, integram et vegetam ætatem, *Cives optimi*, viresque intendite, καὶ εὐφρανῆτε.

Obtigit mihi nuperrime, ita esse felicem, ut inter varios libros manuscriptos, quos Conservatores atque Custodes splendidissimæ bibliothecæ summi Galliarum Imperatoris eximia humanitate mihi examinandos concessere, præstantissimum CODICEM VATICANUM pertractare liceret; quod tunc temporis jucundissimum mihi jam eo gratius accidit, cum videam, me inde conquisivisse materiem, aliquo munusculo *Vos* demerendi non indigno et vestro, et forsitan doctorum hominum assensu. Tanta enim est hujus libri antiquitas, ut, exceptis voluminibus, quæ ruina Herculani ultra septemdecim secula occultavit, pauci sint, qui cum eo in certamen descendere possint. Tanta etiam ejus longe lateque fama fuit, ut, quasi in opulentissima et omni librorum genere instructissima bibliotheca solus esset, per excellentiam *Vaticanus* audiret.

Sed, quod sæpius fieri videmus, quo majora ex una parte encomia in rem aliquam cumulantur, eo severiores etiam ex alia censuras pronasci, idem libro quoque Vaticano evenit, atque varium

et anceps de eo iudicium ad nos usque obtinuit.¹ Hæc diversitas opinionum magnam partem inde traxit originem, quod bibliothecæ pontificiæ præfecti, etiamsi antiqui fœderis documenta, Sixto V. Pontifice Maximo, ad litteram ejus fuerint typis evulgata,² propter varietatem lectionis quoad Novum Testamentum, qua ab aliis, potissimum a Latinis exemplaribus declinare videbatur, codicem raro cuiquam aut non nisi obiter inspicendum concesserint.³ Inde magis ex peregrinatorum rumoribus aut vagis relationibus, quam justo examine de ejus ætate disceptatum est usque ad virum clariss. ANDREAM BIRCHIAM, nomarchiæ Sömæ et ad ædem Rotschildiæ præpositum, qui eum solertius examinavit, atque momenta in medium adduxit, e quibus certiora edocerentur prudentes et æqui existimatores.⁴

¹ Maldonatus, Commentar. in Jo. vii. 8, de eo: "Codex . . . antiquissimus" "ille Vaticanus toto terrarum orbe celeberrimus." Ex altera parte, Elias du Pin magni quid dixisse videri volebat, eum eum "mille annis antiquiorem," (i. e. seculo VII.) scriptum, pronunciaret. — (*Dissertation préliminaire, ou Prolegomenes sur la Bible*, lib. ii. c. iii. § 2.) Omnem fere fidem superant, quæ J. Millius, vir haud vulgaris doctrinæ, de hoc codice protulit, non veritus "illi" "comparare Laudianum sign. c. 63. quinimo anteferre." — (*Proleg. in N. T.* n. 1000. collat. n. 1436-39.)

² Ἡ Πάλαια Διαθήκη κατὰ τῶν Ἑβδομήκοντα ἢ αὐθεντικῶς ἢ ἀπὸ ἀρχαίων χειρῶν μεταβύβη: "Vetus Testamentum juxta Septuaginta ex auctoritate Sixti" "V. Pont. Max. editum." Romæ, ex typographiæ Francisci Zanetti. A. 1607.

³ Ipse Montfauconius integrum sæpe diem in hanc bibliothecam inclusus, codicem non sine summa festinatione vidit, ut ex his adparet, quæ de illo refert in *Diar. Ital.* c. 20, p. 277. Ita testis oculatus E. R. (i. e. Eusebius Renaudot, ut putant) ad quem provocat le Long. *Biblioth. Sacr.* t. i. c. 3. sect. 4, codicem vel occitanter inspexit, vel temporis angustia exclusus nil dignum doctrina sua observare potuit. Facile igitur prævidendum erat, editioni, quam abbas Spoletti ante aliquot decennia moliebatur, obstitum iri. Rationes, quibus prohibebatur a publicatione codicis, exposuit clariss. Adler in Epistola inserta Bibliothecæ Orient. Exeget. J. Davidis Michaelis, tom. xxii. p. 171.

⁴ An editores biblicorum Compluteusium aliquam nostri codicis notitiam habuerint, consulta utraque eorum præfatione, subobscurum est; sed ex contentionibus, quæ posthac inter Erasmus et Hispanos emergerunt, patet, eos saltem de hoc libro ejusque antiquitate aliqua inaudisse. Confer WETSTEII *Proleg. in N. T.* edit. Semler. pp. 64, 65. Innotescere plenius primum cœpit ex præfat. in editionem V. T. Græcam, juxta lectionem ejus ad verbum, ut aluit, expressam quæ prodit Romæ, 1587, sub pontificatu Sixti. Sed occupatur hæc præfatio unico in describenda ea parte, quæ V. T. amplectitur. Codicis deinde patronum egit J. Morinus in exercitationibus biblicis passim, in quibus eam a suspitione, quod ad vulgatam aut Latinos libros relictus sit, liberare conatus est, quin ejus palmographiæ et notis antiquitatis multum luminis accesserit. Alii deinceps in hac suspitione augenda operam posuerunt, inter quos eminet Ern. Græbius in præfat. in suam 1700. editionem; alii in refellenda. Quoad Novum Test. descriptionem libri succinctam dedit primus Laur. Alex. Zacagni in *Collectaneis Monum. Vet. Eccles. Græc. ac Lat.* Romæ, 1698, § 45. Ejus antiquitatem asserere conatus est, potissimum ex similitudine cha-

Subterfugere tamen complura doctissimum virum, non quod illi ingenium deesset, aut acumen et harum rerum peritia, quæ in illo insunt maxima; sed quod de exscribenda lectionis varietate sollicitus, eo potissimum intenderit animum, quo etiam labore de arte critica præclare meruit. Cum igitur codicis lustrandi mihi facultas esset omnis, variaque obvenissent, quæ pro ejus ætate rite determinanda facere videbantur, mecum constitui ista curatius prosequi, ratus, si quidpiam sincerum aut probabile inde elicerem, disciplinæ, quam diplomaticam vocant, aliquid accessurum commodi atque augmenti. Quidquid vero in hac sparta exornanda a me præstitum fuerit, id jam omne habete, *Cives optimi*, et faventes excipite.

CODEx Vaticanus, numero 1209 insignitus, comprehendit Vetus atque Novum Testamentum uno volumine, truncato tamen utraque extremitate, initio nimirum et fine. Desunt capita Geneseos, quotquot XLV^{ium} antecedunt, et post caput IX. v. 14, Epistolæ ad Hebræos omnia. Observandum vero est, post Evangelia et Acta Apostolorum sequi epistolas septem catholicas, et deinceps Paulum consueto epistolarum ordine ad secundam usque ad Thessalonicenses, cui subjungitur inscripta ad Hebræos. Ambæ igitur ad Timotheum, illa ad Titum et Philemonem, tanquam collectio epistolarum ad singulos scriptarum, quæ Epistolam ad Hebræos excipere debebat, interierunt. Nec adest Apocalypsis; et absunt libri Machabæorum. E corpore vero codicis pessumverunt quædam folia Psalmorum; a Psalmo nimirum CV. usque ad Psalmum CXXXVIII. omnes intermedii.

Scriptus est in membrana lævissima, supra modum tenui et vix non pellucida, manu eleganti, prompta et imperterrita, ductu simplicissimo, et quod sibi facile quisquam persuaserit antiquitatis ignarus, pennis corvorum; adeo subtilia sunt lineamenta litterarum, ubi pinguior ductus in acutum excurrit. Omnes porro litteræ

racterum cum his qui in cyclo paschali cathedræ S. Hippolyti inscripto conspiciuntur, Chr. Matth. Pfaffius in *Dissert. Crit. de genuinis Libror. N. T. Lectionibus*. Amstelod. 1709, c. III. § 2, p. 55. Ab aliis laudari video Jo. Sam. Hichtel *Exercit. Crit. de Antiquitate et Præstantia Cod. Romani præ Alexandrino*. Ienæ, 1734. Hunc excepit Jo. Adam Oslander in *Orationum Academicarum trigæ, quarum prima agit de Cod. Græc. N. T. Vaticano*, &c. Tübingæ, 1742, qui tamen, nescio quo teste, deceptus, quædam descriptioni inseruit omnino falsa, non inductus de cætero iudex, si veriora rescivisset. Ita plane ultra notitiam codicis, quam Zacagnio debemus, perexiguam, nihil fere certi de eo in medium allatum est usque ad celeberrimum, qui ejus descriptionem publice proposuit primo in Jo. Dav. Michaelis *Biblioth. Orient. Exercet.* p. xxiii. n. 351; et postea, in editione '*Evangelior.*' sumptibus regis adœnata. Havniæ, 1788, in Præfat. p. xiii. seq.

ita sunt comparatæ, ut figura quadrangula æquilatera possint circumscribi: earum nulla compressior est, aut in augustum coarctata; sed character, quod aiunt, exacte quadratus est, majusculus et simillimus illi, qui in voluminibus conspicitur ex Herculansenstri strage protractis. Intelligentissimus harum rerum arbiter, quo tempore abditæ hujus urbis antiquitates paullatim cœperunt innotescere, doctis hominibus optimum consilium impertiri sibi videbatur, quandoquidem desiderarent efformare animo quandam effigiem characterum Herculansenstrium, tum quoad magnitudinem, tum quoad figuram, cum eos ad bibliothecæ Vaticanæ codicem celeberrimum remitteret, utpote cujus summa cum illis similitudo intercederet.¹ Et profecto, quod magnitudinem attinet litterarum, paucillimum majores parum differunt a libro Philodemi, *De Musica*, cujus volumen quartum primum Herculansenstrium fuit, quod felici conatu explicitum atque tabulis æneis delineatum Neapoli Campanorum lucem vidit.² Id quod de litterarum magnitudine valet, etiam de earum ductu et forma dici potest, in qua inter utrumque monumentum hoc potissimum discrimen intercedit, quod Philodemi exemplar raptum, et nulla elegantie habita ratione scriptum, atque, ut putant, autographum partim ex ore ejus exceptum, partim e pugillaribus aut schedis auctoris cnotatum; noster vero codex calligraphi manu exaratus sit.

Omnes cæterum litteræ magnitudine pares sunt, nisi fors spatium in fine lineæ defecerit, coegeritque librarium parcere calamo et contrahere ductum. Nullæ vero comparent majores et initiales; nedum in initiis singulorum librorum; sed quæ præfiguntur grandiores Matthæi, Marci, et reliquorum exordiis, superadditæ sunt, deleta scriptura primæva, ut primo obtutu palam est librum aperiienti. Hæc res peculiaris est penitus codici Vaticano præter Herculansenstri scripta: reliqua, e quibus primo loco commemorari meretur celeberrimum exemplar *Alexandrinum*, atque codex *Epistolæ Syri* rescriptus (Parisin. Græc. n. 9. fol.), sectiones aut initia pericoparum littera grandiuscula, et exstante extra aream, indicant.

Singulæ etiam litteræ adeo arcte et continuo ordine se subsequuntur, ut nusquam divisis aut sejunctis per intervalla vocibus dignoscendus sit finis vocabuli aut initium, sed quælibet linea unum

¹ Johann Winckelmanns Sendschreiben von den Herculansenstrien Entdeckungen an Heinrich Reichsgrafen von Brühl. Dresden, 1762. 4. p. 80.

² Herculansenstrium Voluminum quæ supersunt Tomus I. (Neapoli, 1793), ex typographia regia. Opus splendidum in fol. xxxix. tabulis ornatum. Qui vero parcius, ære minuto, in litteris cupiant proficere, adeant celeberr. Chr. Theoph. de Murr Commentationem de Papyris, seu Voluminibus Græcis Herculansenstriis, &c. Argentorati typ. Levrant. 1891. 8.

tantum continere verbum videatur. Neque etiam ad separandas a se invicem voces aliquod signum undequaque adpositum cernitur, quale in codice Alexandrino, ut rem exemplo illustremus, frequentius recurrit, lineola recurva superne ad litteram adpicta. In ejusmodi tantum locis, ubi narratio integra absolvitur, aut in epistolis finita quadam conceptuum serie, ubi in alia transit oratio, dimidiæ et nonnunquam integræ litteræ intercapedo vacua remansit, admonendi causa lectorem, aliam inchoare narrationem, vel diversam sententiarum seriem ordiri.

Primitiva tamen facies litterarum rarissime se spectandam offert: præterquam enim, quod atramentum hic illic membranas adrosit, atque lineamenta vocum perlucunt quasi à tenuissimis vermiculis exesa, litteræ undique adeo expalluerunt, ut vix non evanissent penitus, nisi posterior manus subvenisset, quæ eas summa diligentia, adcurate sequendo ductum earum, novo atramento inlevit. Verum in hoc conatu emorituræ litteras juvandi non est substitutum, ut ego quidem existimo; sed lapsu temporis alius quisquam hunc laborem repetiit in diversis locis, ubi flavescens et evanidus color opem exegit. In compluribus paginis diversum a secundo illo et recentius atramentum facile se prodit, quemadmodum pagina codicis 1491, in Epistola ad Galatas.

Veteres igitur illi et primævi characteres ibi tantum comparent, ubi calligraphus aliqua perperam vel bis scripsit. Ejusmodi litteras, aut etiam sententias fæto suo commiserunt librarii, qui serius scripturam renovarunt, quin sibi facerent negotium instaurandi colorem litterarum vocumque, quas abesse primitus oportebat, et quibus extinctis exemplar erat correctius. Imaginem scripturæ, qualis adparet post iteratas librariorum curas æri incidere curavit Josephus Blanchinus,¹ in qua tamen, sincera licet et satis bona, artis criticæ peritus nemo adquiescet, dum comparatio instituenda est inter diversorum seculorum characteres, atque ex eorum collatione statuendum, sed exposcet sibi ob oculos poni genuinum ac nativum calligraphi ductum. Quare duo loca mihi selegi, quæ his occurrunt, et quæ secunda vice per errorem scripta intacta reliquerunt manus posteriores, labore supersedentes delenda instaurandi; unum ex Jo. XIII. 14; alterum ex Pauli ad Romanos Epistola IV. 4, desumptum, quæ in fronte hujus pertractationis proposui. Ea sculptor, si non ad hilum, haud imperite tamen laminæ inscripsit; quo vero quam proxime ad exemplaris speciem accedamus, opus erit cogitatione litteris pallorem adjicere, et eum quidem, ut fere oculorum aciem subterfugiant.

¹ Blanchini *Evangelium Quadruplex*. Parte I. ad pag. CDXCII.

Codex manifeste nullam habuit interpunctionem. Etenim nedum finita orationis serie, ubi illa spatio vacuo notatur, quantum dimidia et quandoque integra littera expleret; nedum ibi vestigium alicujus puncti adparet. Et posteriores librarii, qui atramento novo codicem obliterarunt, nonnisi raro ausi sunt illi signum aliquod distinctionis adicere. A Matthæi initio usque ad caput vi^{um}, quatuor tantum puncta occurrunt; frequentiora sunt in Actis Apostolorum, capite potissimum xxiv. et xxv. Sed atramentum, ab illo intermortuo et primævo longe diversum, harum distinctionum originem arguit multo juniorem. Exstat nonnisi locus unicus 2 Cor. iii. 15, bis scriptus, quem secunda vice repetitum recentiores scribæ non attigerunt, cui ipsa prima manus punctum addidit hoc fere modo ΑΥΤΩΝΚΕΙΤΑΙΗΝΙΚΑ; verum, cum vergente ad finem spatio litteræ præter morem coarctarentur, opus erat eo loco, qui jam solito difficilior evaserat, indicare, qua ratione in hac congesione litterarum voces sejungere oporteat, ne ex obscuritate lectionis conjecturæ præposteræ et errores librariorum enascerentur, qui forte hoc exemplar in posterum transcriberent.

De accentibus vero et spirituum signis major est quæstio. Si audinius clariss. Birchium, a prima manu litteris sunt impositi; et licet non instaurarentur, tamen ætatem tulerunt: *Litteræ, ait, non accentus et spiritus, atramento iterum obductæ fuerunt, cum antiquior scriptura ætate flavescere incepisset.* Quamvis mirari quis posset, cur evanescentibus fere litteris, minutissima accentuum lineamenta non disperissent, codicem tamen ita persuasus accessi, atque evolvi, etiamsi atramentum plerumque spissius primo intuitu ac recentius adpareret, collatum cum colore litterarum et vocum, quæ secundam manum non sunt expertæ. Posteaquam vero vitreis oculum adjuvi, diversitas atramenti multo distinctius se prodidit; quod autem medium colorem servet inter utrumque, vividiorum veteri illo et emortuo, et hebetiorem recens litteris superaddito, ratio in promptu est: antiquæ litteræ fungebantur vice fundi, cui novus color superinductus fortius emicat; accentus vero et spiritus, eodem licet recentiori atramento depicti, remissius fulgent, cum nullo antiquiori fundo incubent, qui colorem elevaret. Et si in uno alteroque loco, quod præcipue obtinet Coloss. i. 22, in voce *οαγος*, propius ad pallorem veteris litteræ accedant; observandum est, minutas hasce lineolas, non exundante calamo, sed parcius intincto et acie calami prognatas, initio statim languidiores esse, et posthac maturius expallescere.

Sed illud magis me permovit, cum viderem, ubicunque natus calligraphi ductus nitet intaminatus, et nulla senioris atramenti tinctura obrutus, in omnibus iis vocibus et sententiis nullos spiritus,

nulla penitus accentuum signa deprehendi. Exinde facile augurabar, hæc omnia iis deberi, qui litteras novo colore imbuerunt. Juvat hæc loca in tres classes dispescere, et de singulis ex ordine dicere.

Alia sunt, quæ habent signum reprobationis a prima manu adjectum; hoc quoad litteras, aut vocem non nisi unicam, consistit in punctis vertici litterarum impositis, quæ in Herculanensibus chartis eadem significatione adhibentur.¹ En e nostro codice exempla, Jo. xvii. 15, ΠΟΝΗΡΟΤΗΤΗΡΩΤ; Act. xxv. 26, ΑΥΤΟΥ ΔΕ ΤΟΥ ΠΙΑΥΛΟΥ; confer Marc. vi. 31; Acts, xxiii. 7. Totas autem sententias uncis inclusit, quemadmodum Matth. xxvi. 56, 57. ΕΦΥΓΟΝ ΟΙ ΔΕ ΚΡΑΤΗCΑΝΤΕC ΕΦΥΓΟΝ ΟΙ ΔΕ ΚΡΑΤΗCΑΝΤΕC ΤΟΝ ΠΙCΤΟΝ . . ; aut, Matth. xxi. 4, ΠΛΕΡΟΘΗΤΟΡ ΘΕΝΔΙΑΤΟΥ ΠΛΕΡΟΘΗΤΟΡ ΘΕΝΔΙΑΤΟΥ; et Rom. iv. 4, ubi secunda vice scripta sunt, ΜΙCΘΟC ΟΥ ΤΑ ΟΥ ΖΕΤΑΙ ΚΑΤΑ ΧΑΡΙΝ ΑΛΛΑ ΚΑΤΑ ΟΦΙΛΗΝΑ. Locus Rom. ix. 18, ΟΝ ΔΕ ΘΕΛΕΙ ΕΛΞΕΙC bis scriptus, solus, in quem incidi, rarus est a sordida manu, indiligenter; minime tamen deletus. Sordes hominis monstrant, eum non esse calligraphum nostrum, qui codicem per omnia nitidissime habuit.

Alia vero sunt, quæ non reprobata a primo librario, diversitatem tantum lectionis in margine adnotatam exhibent, in codice quodam inventam. Ejusmodi voces, quibus juxta aream adscripta lectio diversa respondet, posteriores manus in contextu non obduxerunt; quemadmodum Matth. xiii. 52, *επει*, cui in margine respondet, *λεγει αυτοις*; Matth. xiv. 5, *επει* ante *ως προφητην*; in margine *στι*. Matth. xvi. 4, *αυτοι*; in margine *στιζηται*. Matth. xxii. 10, *ο θυμφωρ*; in margine *γαμος*, etc.

Cuncta hæc, tum ea, quæ signo reprobationis notantur, tum etiam ea, quibus discrepans lectio juxta adjungitur; cuncta hæc recentior calamus non infecit, atque plane nusquam ullum accentum exhibent aut spiritum. Et si fors cuiquam in mentem inciderit, comminisci, fieri potuisse, ut calligraphus ille primus labori pepercerit, ea exornandi signis sonorum, quæ reprobasset; hæc excusatio si firmiori fundamento quam conjecturæ inniteretur, nihil

¹ Idem reprobationis signum sæpius in Philodemi exemplare Herculanensi obvenit; atque adeo mirum est, virum eximium, Joannem Winckelmann, non statim animadvertisse, quid sibi hæc puncta in Philodemo velint. Versus vero Euripidis ad parietem domus in Herculano adscriptus et accentibus instructus,

ὥς ἐν τοῦτον βούλευμα τὰς πολλὰς χιῶνας νικᾷ,

a quodam nostrorum est, qui eîten meritum viro doctissimo imposuit. *Soud-schreiben von den Herculanischen Entdeck.*, an den Reichsgr. von Brühl, p. 80 et 82, confer de verso Euripide, quæ doctiss. de Murr adnotavit in *Commentatione de Papyris seu Volum. Græc. Herculanen.* p. 55. (See P. S. p. 112.)

tamen de ejusmodi vocibus pronunciaret, quæ haudquaquam repudiantur, quod diversam ab illis lectionem inveniri in margine admoncatur.

Alia denique sunt, quæ vel omnino nulla nota reprobationis adnexa, vel a secunda tantum manu superaddita est. In his adeoque calligraphus ipse non advertit, quidpiam a se male aut iterato per errorem scriptum fuisse, cui accentus denegaret. Talia sunt Jo. XIII. 14, ΕΙΟΤΝΕΓΩΗΝΙΥΑΥΜΩΝΤΟΥΤΕΠΟΔΑΟΚΕΚΑΙΟΙΔΑΚΚΑΔΟC secundo scripta. Ep. Jacobi. 1. 3, ΤΗCΠΙCΤΕΝC, quæ voces semel tantum scriptæ, ne a longe quidem suspicionem incurrunt; recentiori tamen atramento uncos habent, et non sunt reflectæ. Signis carent: Matth. XXII. 45, ΚΑΔΕΙΑΥΤΟΝΑΥΤΟΝ, ubi alterum ΑΥΤΟΝ abundat; Jo. XVII. 18, ΚΑΓΩΑΠΕCΤΕΙΔΑΑΥΤΟΥΤΕΙCΤΟΝΚΟCΜΟΝ, sententia bis scripta; Act. XVII. 7, ΟΝΟΜΑΤΙΤΙΟΥΤΟΥΤΟΥ, vox ΤΙΤΙΟΥ raro in codicibus, et in quibusdam solum versionibus legitur. Huc spectant etiam Act. XVII. 7; 2 Jo. Ep. v. 10. Ex Antiquo Fœdere, ut exinde quoque aliqua exempla decerpamus, tria tantum Psalmorum loca, in quæ nullis omnino signis animadversum est, in medium adducamus. Ps. XXIV. 14, και το σωμα αυ των φοβουμενων αυτον, quæ ab editione Romana absunt; Ps. LXXV. 4, post εμφανειν και παλιν, subjiciuntur και συνικλασει τα κρητα; Ps. CXLIII. 9, post ψαλω σοι legitur: και την μεγαλειουαν σου διηγοσομαι αυτην. Undequaque vero vocabulum Διαψαλμα, quotiescunque comparet, nec reflectum est, nec reprobatum; nihilominus tamen accentu destituitur.

Rem ut uno verbo dicamus: non exstat plane locus, cujus nativæ scriptioni parcitum fuit, in quo vestigium accentus aut spiritus observetur; adeoque haud falsum est, quod diversitas atramenti jam arguit, hasce accessiones aliis acceptas referri, qui in elegantissimo monumento conservando operam posuerunt. Quidquid vero de eorum labore statuatur, vereor, sine eo factum fuisse, ut perpulchræ membranæ quemquam illexerint extinctæ fere scripturæ aliud opus superinducere, cujus pretium ætatem non æquiparet, nec argumentum nostri.

Peculiaris etiam est forma codicis. Alias in libris scriptis antiquioribus singulæ paginæ unam aream, vel ut alia locutione expriment, unam scripturæ columnam vel etiam duas exhibent, quorum prius in rescripto *Ephræm Syri*, alterum in *Alexandrino*, ne exempla præter rem cumulemus videre est; at noster tres omnino qualibet pagina areas aut columnas offert, adeo ut si expansus ob oculos ponatur, sex columnas simul uno intuitu complectamur, quibus non poterat esse locus, nisi forma membranæ in oblongum excurreret; unde superficies libri vix non præbet speciem

prisci voluminis, quod explicatum legenti oblongum obversatur, adinstar librorum quos ætas nostra cantui et symphonie destinavit. Et quamvis fingamus a margine superiori atque inferiori quartam partem altitudinis abscissam per bibliopegas, et ad latus nihil omnino a margine demtum fuisse, latitudo tamen totius libri plus tertia parte altitudinem excedet.¹ Singularis hæc forma codicis docet, eum scriptum fuisse, quo tempore a voluminibus ad libros transitum, atque eorum prisca facies, cui oculus jam insueverat, retenta est, quo voluminibus, quantum fieri poterat, libri quam simillimi essent, et rei novitas conjunctam vetustatis speciem propagaret. Non memini exstare aliud monumentum, quod ista attinet, cum nostro comparandum, nisi illustre fragmentum Dionis Cassii, quod quondam Fulvii Ursini scrinia exornavit, postque ejus fata per supremas tabulas bibliothecæ Vaticanæ illatum, paucis abhinc annis Lutetiam Parisiorum commigravit. Monumenti hujus singula folia pariter tres columnas sistunt, indeque explicatum impari multum altitudine in longum distenditur tantopere, ut prima fronte unusquisque statueret, se non, libri sed voluminis reliquias intueri, ni aversa pagina *Ὁριζωνία* proderet, quod in voluminibus per calligraphum exaratis haud moris erat, et tantum in adversariis et repentinis notationibus obtinebat. Has autem membranas tot antiquitatis indicia luculenta commendant, ut inter libros scriptos, quotquot in bibliothecis conspiciuntur, parem non inveniant, et si non nostrum, superiorem nullum.²

Verum quod magis mirarere; si columnas singulas Philodemi in Herculansenſi volumine mensemus, Vaticanis latitudine pæne æquales sunt, et quoad altitudinem haud multum discrepant. Cum paullo pusilliores sint Herculansenses characteres Vaticanis, etiam altitudo columnæ, pro eorum ratione paullo inferior est. Vaticanus porro liber lineas comprehendit in qualibet columna quadraginta atque duas: Philodemi exemplar supra quadraginta ad summum quatuor; variat etenim et oberrat intra quatuor unitates, quæ numerum quadragenarium egrediuntur: siquidem festinantius ex ore dictantis magnam partem scriptum est; quare scriba non adeo

¹ Membrana codicis alta est, ad mensuram pedis Regii Gall., decem pollices, lineas quinque; qualibet pagina lata est pollices novem, lineas octo. Ambæ igitur paginæ, quæ simul visi subjiciuntur adaptato libro, latæ sunt invicem pedem unum et dimidium, pollicem insuper unum, lineas quatuor; atque latitudo libri aperti exuperat altitudinem pollicibus octo, lineis novem.

² Has membranas Dionis Cassii ut antiquissimas, et vetustiores quolibet codice, mihi laudavit vir multijuga eruditione clarus, Carolus Hasé, Vindobonensis, a custodia bibliothecæ summæ Galliarum Imperatoris; quem, si omnes meas rationes expendere, quas jam explicare latius admittor, non dubito, Vaticano calculum esse daturum.

auxie cuidam regulæ inhæsit, quemadmodum calligraphi, qui elegantiam pariter et symmetriam consecrabantur. Vaticanæ columnæ circiter intervallo octo linearum pollicis ab invicem separantur, quod plerumque etiam in Philodemo contingit; quasi vero pro altitudine chartæ Ægyptiacæ ejusque extensione, prout natura plantæ suppeditabat, certa quædam mensura columnarum, atque spatii, quo alternæ sejungerentur, usu stabilita fuerit, ad quam cuncta hæc exigebantur, quamque Vaticanum exemplar in membranis etiam retinebat, quo se ad usum communem proxime conformaret. Omnia ista; similitudo litterarum maxima cum Herculanensibus; figura codicis ad voluminum speciem proxime accedens; æqualitas hæc columnarum quoad latitudinem; eadem fere altitudo; linearum par fere numerus, et æqualis columnarum intercapedo, quasi ad eandem mensuram exactus, ætatem produnt Herculanensium scriptorum atque Vaticani haud longo intervallo se junctam.

Liceat modo ab instituta quæstione pauxillum deflectere, et orthographiam codicis ad examen revocare; utpote quæ ad explorandum ejus natale solum opem auxiliumque spondere videtur. Quod igitur orthographiam codicis attinet, correctissimis accenseri meretur; nullæ obviant permutationes vocalium sono affinium, excepta sola hac, quod diphthongas « pro » sæpius adhibeatur, et plerumque ubi alii libri aoristos secundos expriment verborum, quæ in præsentis per « scribuntur; quasi vero imperfectum cum aoristo secundo confuderit. Alia sunt, quæ potius ex consuetudine gentis, quædam abunde scribentis aut pronunciantis, quam per imperitiam admisit, quorsum referendum est—*ἡ φιλικυτικὸς*, sæpissime invitis grammaticæ legibus additum. Hæc cacoethia iterum recurrit in Ægyptiaco monumento Græco, cui ad latus respondet versio dialecto Thebaica concinnata, cujusque editorem ipsum ea de re juvat dicentem audire, cum Vaticani libri morem suæ chartæ Thebæicæ descriptione quasi depingat: « Non inutile erit observasse, ait, *ἡ φιλικυτικὸς*, quod cum heic tum alibi sæpissime in hujus fragmenti exemplo additum occurrit verbo *ἰενι*; et tertiæ cuique personæ præteriti perfecti, atque aoristi singularis, ctiamsi littera, quæ sequitur, consona sit, contra quam hodierni canones ferunt Græcæ grammaticæ, et orthographiæ.”¹ Ægyptium vero codicis Vaticani librarium propius arguit singularis orthographia in vocibus *συλληψι, ληψισθι, ληφθῆσται*, etc. quæ fere semper scribuntur *συλλημψι, λημψισθι, λημφθῆσται, λημφθιστα*, reliq. Hæc anomalia non uno documento Ægyptiis addicitur; nominatim vero

¹ Aug. Ant. Georgii Fragmentum Evangelii S. Joannis Græco-Copto-Thebaicum. In corp. vii. variantes lect. et notæ, p. 67.

fragmento litaniarum Græco-Thebaicarum Musci Borgiani, in quibus vocabulum ἀντιληψίως, sæpius repetitum, semper ἀντιλημφίως, et ἀντιλημφίως scribitur.¹ Simile vocabulum, ἐμμεταληψίως, in linguam Ægypti adoptione introductum, hanc consuetudinem gentis affirmat; in missali Alexandrino legitur, quod ex defectu litterarum Copticarum Græcis exprimimus: ἐμμεταληψίως ἐμμεταλασσω, i. e. auxilium et medela.² Plura memini mihi occurrere ejusmodi exempla in Copticis liturgiis, quæ modo investigare non est in promptu. Non alienum tamen erit hic admonere, utramque consuetudinem, tum quoad - ν - ἐφελκυστικόν, tum hanc modo memoratam, etiam in codice *Alexandrino* observari;³ et proinde, hunc et *Vaticanum* communem nascendi sortem iisdem gentilitiis signis profiteri. Idem etiam evenit in extranea prorsus et insolita flexione aoristorum secundorum, vel etiam imperfectorum, ad formam aoristi primi: sic Marc. xiv. 48, uterque codex habet ἐξήλασται; Luc. xi. 52, ἐσηλάσται; Luc. xix. 39, Act. i. 11, ἔπαυ; Act. xii. 10, ἤλθαν; ibid. xii. 16, ἔδαν. Hujus consuetudinis vestigia in Coptorum libris offendimus quandoque, quemadmodum in fragmento Græce et Thebaice scripto, cujus paullo ante mentionem fecimus, ubi Jo. vii. 52, ἀπικριθεὶς καὶ ἔπαυ αὐτῇ legitur; vel in ordine missæ: ἐν ἱερῇ καὶ ἀγάπῃ Ἰησοῦ Χοῦ μεθ' ἡμῶν, ψάλλται; et in Latiniis: ἐν ἱερῇ τῇ καὶ ψάλλται.⁴ Multo antiquius vero ejusdem specimen superest Thebis in inscriptione, quæ inter Græcas prima in cruce dextro Memnonis conspicitur. En ejus verba, qualia offert linea sexta: ΜΗΜΝΟΝ ΕΠΙΓΝΟΥC ΟΥΔΕΝ ΕΞΕΦΘΕΙΤΑΤΟ.⁵ Si hisce animadversionibus aliquid inest ponderis aut firmitatis, locus natalis utriusque codicis, *Vaticani* nimirum, et illius alterius, cui nomen indidere *Alexandrini*, si non *Alexandriæ*, saltem in Ægypto quærendus est. Certe constans amborum consensus in consuetudines tantopere ab indole linguæ Græcæ abhorrentes, communem illis patriam asserit, in qua genuinus loquendi et scribendi usus in

¹ Georgi Fragment. Evang. S. Jo. Græco-Copto-Thebaicum, in Append. Liturg. Fragmentor. pp. 358-59, 362, 64, et 66; confer etiam quæ in hunc locum olacerravit, p. 385.

² I. Al. Assemanus, Codex Eccles. Univ. Liturgic. lib. viii. pars. v. miss. Alexandrino-Copticum, p. 13.

³ Carol. Godofr. Weidii Notitia Cod. Alex. edit. spohnii Lips. 1708, § 50, p. 107. "Scribit ... codex ... λαμψόνται Marc. xiv. 14, ἀνλημφθῆ Marc. xii. "et in pluribus aliis locis. Ny vero ἐφελκυσται semper fere additur, sive "vocalis sive consonans sequatur."

⁴ Assemani Cod. Liturg. lib. viii. p. 79, ad finem partis v. Georgi Fragm. S. Jo. Græco-Copto-Thebaicum. Append. Liturg. pp. 333.

⁵ Richard Pococke, a "Description of the East, and some other Countries." London, 1745. fol. Vol. I. Plat. xxxviii.

peculiare hoc idioma degeneravit. Neminem cæterum hujus rei admiratio subibit, qui perpenderit, *Vaticanum* librum editionem exhibere, qualem pro cætibus *Ægypti* Hesychius recensuit; illum autem, *Alexandrinum*, licet in evangelii Origenis emendationem sequatur, altera saltem parte, in Actis et Epistolis, ad Hesychii exemplaria reverti.¹

Verum jam et nos revertamur ad ea, a quibus judicium pendet de ætate codicis, et inscriptiones atque subscriptiones singulorum librorum consideremus. Adsunt quidem inscriptiones libris præfixæ, sed simplicissimæ, *κατα Ματθαίον* (sic), *κατα Μάρκον*, *κατα Λουκάν*, *κατα Ιωάννην*, *Πρᾶξις Ἀποστόλων*, *Ἰακώβου Ἐπιστολῇ*, *Πίτρου α*, *Πίτρου β*, *Ιωάννου α - β - γ*, *Ἰουδᾶ*; at vero haudquaquam in ipsa area aut columna scripturæ includuntur, sed quasi alienæ et ad corpus operis minime spectantes, extra illud in superiori margine, et hic illic propemodum in extremitate paginæ adjiciuntur; ita quidem ut, quamvis codex a bibliopegis haud male mulcatus sit, nonnunquam pæne oram marginis contingant. Hæ inscriptiones per integram cujuslibet auctoris historiam aut lucubrationem continuantur in summitate membranæ ad finem usque, et in evangeliiis hoc fere modo, ut paginæ, quæ manui sinistræ respondet, *κατα*; paginæ ad dextram, *Ματθαίον*, *Μάρκον*, etc. adscriptum legatur: vox *Πρᾶξις* in Actibus, et nomen *Ἰακώβου* usque ad coronidem epistolæ, omnibus foliis superne adpositum cernatur; ita quoque in reliquis. Præterquam quod instar additamentorum in suprema tantum pagina compareant, caractere etiam expressæ sunt paullo minori, quam ipsa substantia operis; contra quam in aliis codicibus fieri videmus, ubi inscriptiones litteris grandioribus ornatoribusque resplendent. Quinimo in Epistolis Pauli, ipsius auctoris nomen nusquam indicatur: Epistola ad Romanos simpliciter inscribitur, *πρὸς Ῥωμαίους*; eodem modo etiam reliquæ, *πρὸς Κορινθίους α*, *πρὸς Κορινθίους β*.

Subscriptiones ad calcem additæ, inscriptionibus ad unguem conformantur, ita ut tantundem repetitiones inscriptionum sint in fine voluminum iterari solitæ, quo, si forte casus aut tempus primam philyram papyri (ex qua posthac Themidis filii expositionem facti *protocollon*² dixere), delevisset, ad umbilicum voluminis de auctore constaret. Subscriptiones igitur hæ sunt; *κατα Ματθαίον*, *κατα Μάρκον* . . . *Πρᾶξις Ἀποστόλων*, *Ἰακώβου*, *Πίτρου α*, etc. Epistolæ

¹ Hug, *Einleitung in die Schriften des Neuen Testaments*. 1 Th. § 37, 38, 39. (See Wait's *Transl. of Hug's Introd.* vol. i. p. 197, &c.)

² Philyra papyri *Ægyptiacæ* invicem *καλλε*, seu *glutine* iungebantur, quousque legitimam longitudinem voluminis explerent. *Primo adglutinata*, enarrationem facti, causæ præmissam, continebat; unde, deinceps, expositio quælibet rei actæ, *prima adglutinatio*, *πρωτακollen*, compellabatur.

autem Paulinæ subscribuntur, *προς Ρωμαίους, προς Κορινθίους α, προς Κορινθίους β, κ. τ. λ.* reliqua enim quæ insuper leguntur, falso pro genuinis habita sunt; etenim a secunda manu profecta esse attentius consideranti ex atramenti dispari multum colore inlucet; et si vitrea in auxilium advocaverit, ad augendam magnitudinem excogitata, manifestissime arguet unusquisque non solum atramenti diversitatem, verum etiam ductus litterarum. Hujusmodi accessiones sunt ad calcem Epistolæ ad Romanos, post verba *προς Ρωμαίους*, quæ sequuntur, *εγραφη απο Κορινθιου*; post primam ad Corinthios, *εγραφη απο Εφεσου*; post secundam, *εγραφη απο Φιλιππων*; post eam ad Galatas, Ephesios, Philippenses, atque Colossenses, *εγραφη απο Ρωμης*; post utramque ad Thessalonicenses, *εγραφη απο Αθηνων*. Ita sane nostrum exemplar voluminum consuetudinem in omnibus retinuit, nulla posterioris ævi nota temerata, aut innovata ad librorum morem. Tantum abest ab Euthalianis subscriptionibus, quæ post medium sæculum v. elaboratæ in Ægypto auctoritatem consecutæ sunt, ut non solum illas non susceperit, sed nequidem eas habeat, quæ Euthalii tempora præcesserunt, simpliciores multo, ex quibus Euthalius suas posthac congressit, et fabrefecit: cujusmodi sunt istæ a secunda manu codici nostro assutæ, aut eæ, quæ in *Alexandrino* libro inveniuntur.¹

Divisiones in capita, pericopas, vel anagnosmata, plurimum sæpe faciunt pro ætate codicum æstimanda. In exemplaribus antiquæ notæ vulgares et usitatæ sunt sectiones, in quas Ammonius Alexandrinus libros evangeliorum divisit. Cum enim ex quatuor evangeliiis unam historiam, retentis uniuscujusque verbis, observatoque, prout sibi videbatur, temporum ordine, coagmentare instituisset, absurdum erat, quæ a duobus vel tribus vel ab omnibus relata sunt, duabus ternisve vicibus repetere; itaque in communibus ejusmodi narrationibus Matthæo obsecutus, ad marginem solum adnotavit, quo loco apud reliquos eadem invenirentur: quod fieri nequibat, quin evangeliorum libri in quædam capitula dissecarentur. Pro hisce capitulis seu sectionibus deinceps seculo iv. Eusebius Cæsareensis decem canones sive laterculos non sine acumine excogitavit, ad quos subscripta numero capituli nota

¹ Quod Euthaliæ subscriptiones ex similibus notis, sub finem librorum eruditionis causa hinc inde a scriba aut lectore subjunctis, quales hic quisquam adject, enim traxerint originem, ex instituta collatione patescit. Ubi e. g. verbis *προς Ρωμαιοις* nostro adscriptis quispiam *εγραφη απο Κορινθιου*, Euthalius habet: *προς Ρωμαίους, εγραφη απο Κορινθιου δια Φαβιαν της διακονου*; ubi nostro post, *προς Κορινθιους β*, assuitur *εγραφη απο Φιλιππων*, Euthalius habet, *προς Κορινθιους β, εγραφη απο Φιλιππων δια Τιτου και Λουκα*. Ubi *Codex Alexandrinus* Epistolam ad Titum subscribit, *προς Τιτον*, *εγραφη απο Νικηταριου*; Euthalius, *προς Τιτον της Εκκλησιας Κρητης επισκοπος χειροτονηθεις, εγραφη απο Νικηταριου της Μασσηνιου*. — (Zacagni *Collectan. Monum. Vet.* pp. 509, 624, 706.)

lectorem relegaret, cujusque ope inveniret in laterculis consignatum, quæ a duobus, a tribus, vel ab omnibus pertractata sunt, et in qua cujuslibet sectione narrationes hæ parallelæ contineantur.

Ex illo jam tempore Ammonianæ sectiones canonesque Eusebiani exemplaribus evangeliorum passim adjungi cœperunt. Enimvero scriptores huic ætati suppres de iis tanquam de re loquuntur usu et consuetudine propagata, et quasi de vulgari quadam et præscripta dimensione, ad quam evangelia mensurantur: "*quatuor, inquit, nobis sunt evangelia, capitum mille centum sexaginta duorum, quæ, ab initio ad finem usque, doctrinam Filii de Patre annunciant.*"¹ Quinimo Hieronymus, labente seculo, hos canones jam apud Latinos civitate donavit, et versioni eorum adnexuit.² Quapropter abesse a nostro codice non poterant amplius, nisi antecederet hoc ævum, quo non solum apud Græcos, sed etiam apud Latinos invaluerunt. Absunt vero omnino; aliaque in eo divisio deprehenditur, cujus hic breve exhibemus specimen: a Matth. 1. v. 6, incipit caput $\overline{\text{B}}$, seu secundum. $\overline{\Gamma}$ incipit 1. 12; $\overline{\Delta}$. 1. 17; $\overline{\text{E}}$. 1. 18; $\overline{\text{Z}}$. 1. 24; $\overline{\text{H}}$. 11. 1; $\overline{\text{H}}$. 11. 7; $\overline{\Theta}$. 11. 13; $\overline{\text{I}}$. 11. 16; $\overline{\text{IA}}$. 11. 19; $\overline{\text{IB}}$. 111. 1; $\overline{\text{IT}}$. 111. 4; $\overline{\text{IA}}$. et $\overline{\text{IE}}$. tempus delevit; Is. 1 v. 1; $\overline{\text{IZ}}$. 1 v. 5; $\overline{\text{IH}}$. $\pi\alpha\lambda\iota\tau$, 1 v. 8; $\overline{\text{IO}}$. $\alpha\kappa\epsilon\upsilon\sigma\alpha\varsigma$ $\delta\epsilon$ 1 v. 12; $\overline{\text{K}}$. $\pi\epsilon\iota\pi\tau\omega\tau\omega\varsigma$ 1 v. 18; $\overline{\text{KA}}$. 1 v. 23; $\overline{\text{KB}}$. $\kappa\alpha\iota$ $\eta\lambda\theta\iota\varsigma$ η $\alpha\kappa\epsilon\upsilon$ 1 v. 24; $\overline{\text{KG}}$. v. 1; $\overline{\text{KD}}$. v. 8; $\overline{\text{KE}}$. v. 14; $\overline{\text{KS}}$. v. 17; $\overline{\text{KZ}}$. v. 21; $\overline{\text{KH}}$. v. 27; $\overline{\text{KO}}$. v. 31; $\overline{\text{A}}$. v. 33, etc. Matthæus ejusmodi divisiones habet $\overline{\text{FO}}$, clxx.; Marcus, $\overline{\text{XB}}$. lxii.; Lucas, $\overline{\text{PNB}}$, clxii.; et Joannes, $\overline{\text{II}}$. lxxx. Ammonianæ vero insunt Matth. ccclv.; Marco, ad summum, ccxxxvi.³; Lucæ, ccclxii.; et Joanni, ccxxxii.

Acta Apostolorum, catholicas atque divi Pauli Epistolas, Euthalias diaconus, gente Ægyptius, circa medium seculi v. in capita et $\sigma\tau\iota\chi\epsilon\upsilon\varsigma$ disposuit, prologos, subscriptiones, de quibus paullo ante diximus, aliaque id genus additamenta ad sacros libros attexit, quod opus suum Athanasio nuncupavit, Alexandrinæ sedis archiepiscopo, cognomini illi celeberrimo Athanasio, qui seculo prius

¹ Epiphan. in Ancorat. § 50. $\nu\iota\sigma\tau\alpha\sigma\alpha\iota$ $\mu\iota\sigma\tau\alpha$ $\iota\omega\alpha\gamma\gamma\epsilon\lambda\iota\omega\iota$, $\alpha\pi\theta\epsilon\lambda\omega\iota\sigma\iota$ $\chi\alpha\lambda\iota\omega\iota$ $\iota\kappa\alpha\tau\iota$ $\iota\eta\kappa\alpha\tau\alpha$ $\iota\omega$, $\kappa\alpha\iota$ $\alpha\upsilon\tau\alpha$ $\sigma\epsilon\chi\eta\iota$ $\iota\omega\iota$ $\tau\iota\lambda\omega\iota$ $\iota\lambda\alpha\lambda\epsilon\iota\sigma\iota$ η $\iota\omega\iota$, $\kappa\alpha\iota$ $\pi\epsilon\chi\iota$ $\alpha\upsilon\tau\iota\varsigma$ η $\pi\alpha\tau\epsilon\rho$. Eadem propemodum verba vide apud Cæsarium, Gregorii Nazianzeni fratrem, Dialogo I. interregat. xxxix. in auctar. bibliothec. Patr. Frontoducel, tom. i. et apud Gallandum biblioth. Patr. tom. vi.

² Hieronym. Epist. ad Damas. Canones quoque, quos Eusebius Cæsarensis Episcopus, Alexandrinum sequutus Ammonium, in decem numeros ordinavit, sicut in Græco habentur expressimus, etc. edit. Valarsii, tom. x. p. 664.

³ Variant quoddam numerum capitum libri msspti (manuscripti) in Evangelio Marci; reapse ccxxxiii. tantum computantur, quod cum numero capitum concordat relato superius ab Epiphania atque Cassario. Confer Millii *Proleg.* in *Nov. Test.* n. 662.

Alexandrinæ ecclesiæ præfuit.¹ Hæc divisio, cum στιχηταις cæterisque accessoriis tantæ auctoritatis præsidio munita, exemplaria Ægypti invasit; et perinde nostrum codicem occupasset, ibi terrarum in lucem editum, si in hæc tempora incidisset. Habet vero sectiones sequentem in modum adornatas: a capitis i. versu 15, inchoat B; deinceps Γ. II. 1; Δ. Περὶς τοῦ καὶ Ιωάννης III. 1; Ε. IV. 1; Σ. V. 12; Ζ. VI. 1; Η. VIII. 4; Θ. IX. 1, α. τ. λ. Quantum ad secundam, tertiam, quartam, et septimam sectionem Euthalius cum hisce consentit, paullo post vero deflectit in alia omnia; sectio ejus octava incipit VI. 8, nona vero VIII. 1; quæ nostra est decima tertia, illi jam decima-octava est; quæ nostri est trigesima, illius est trigesima-quinta: noster in universum enumerat in Actis sectiones triginta-sex Ας; ille quadraginta, Μ. Ex his nemo non videt, eas ab Euthalianis capitulis totum quantum differre; concinunt vero cum prælectionibus ecclesiasticis in dies festos Alexandrinæ atque in Ægypto receptis. Has Euthalius recenset; non suas, quippe alias instituerat numero sedecim, quæ posthac auctoritatem consecutæ sunt;² sed veteres illas, tempore, et more traditas: atque cum his codicis Vaticanis sectiones conveniunt, quoad numerum; utrinque enim Ας (triginta-sex) computantur, tum etiam quod adinet initium et finem singularum prælectionum, in quibus nonnisi ter quaterve a se invicem discedunt. Præterea, codex Vaticanus alias adhuc continet sectiones a posteriori manu, alio atramento et characterum ductu, litteris uncialibus multo majoribus elaboratas, quæ nonnunquam super veteres et primævas superscriptæ sunt, quin tamen eas ita obruant, ne subinde prospectent, et membra exserant. Sic e. g. sectiones veteres Θ, ΙΓ, et Λ, a recentioribus ΚΕ, ΑΓ, et ΞΒ, obteguntur quidem, non occultantur tamen omnino, sed aliqua saltem parte prominent. Sunt autem hunc in modum concinnatæ: Β. i. 15; Γ. II. 5; Δ. II. 14; Ε. II. 22; Σ. II. 29; Η. III. 1; Θ. IV. 1; Ι. IV. 13; ΙΑ. IV. 23; ΙΒ. IV. 32; ΙΓ. V. 1; ΙΔ. V. 12; ΙΕ. παραγγελλόμενος δε V. 21; Ις. V. 34; ΙΖ. VI. 1; ΙΗ. V. 9; ΙΘ. VII. 11; Κ. VII. 35, cæc.

¹ Zacagni *Collectanea Monum. Veter.* Præfat. § LI. seq.

² Dnas lectionum ecclesiasticarum divisiones in Actis Euthalius exhibet, unam quo loco in catholicis et Paulinis Epistolis lectiones a se dispositas recensere contuevit; nimirum immediate post prologum pp. 411-413, atque has a se profectas esse distincte asserit: *ἡμεῖς τὰς παραγγελλόμενας τὰς βιβλίας τὰς Περὶ τῶν Ἀποστόλων*. λ. absolventur vero numeris sedecim. Aliam autem divisionem habet additam in fine, cujus ipse sibi meritum ne verbo quidem vindicat, sed generationem observat, eam in codice Actuum inveniri: *καὶ ἵσταν ἡ πρώτη, ὅς ἐστιν αἱμεῖνος ἐν τῇ στιχῇ*. λ. p. 438. atque hæc complectitur numeros triginta-sex.

Talia in universum sunt, ad finem usque Actorum, capita sexaginta-novem. Posterior hæc divisio, argumentum egregium sane suppe-ditat atque luculentum pro antiquitate libri *Vaticani*: manifestum enimvero est, quo tempore hæc capita tardius et a seriori manu adposita fuere, divisionem Euthalii nondum viguisse, multo minus igitur ea ætate, qua præclarissimum hoc exemplar conditum fuit.

Ad eundem fere modum dissentiunt sectiones catholicarum Epistolarum ab iis, quas Euthalius introduxit. Epistola Jacobi, in *Vaticano*, habet sequentes. $\overline{B.}$ i. 16; $\overline{F.}$ i. 26; $\overline{\Delta.}$ ii. 14; $\overline{E.}$ iii. 1; $\overline{s.}$ iii. 13; $\overline{Z.}$ iv. 7; $\overline{H.}$ v. 7; $\overline{\Theta.}$ v. 13; Euthalius sex tantum enumerat; noster vero novem: in prima Petri, noster et Euthalius pariter habent octo; prima vero Joannis, in nostro complectitur sectiones undecim; Euthaliana divisio, septem tantum.¹ Quemad-modum in Actis, ita etiam in Epistolis catholicis serius, ab eadem manu secunda, eodem caractere, nova divisio capitum ad marginem adnotata est. In Epistola Jacobi, est vero hæc: $\overline{B.}$ i. 19; $\overline{F.}$ i. 26; $\overline{\Delta.}$ iii. 1; $\overline{E.}$ v. 1, de qua idem valet, quod paullo ante observavimus, Euthalii divisionem ne tunc quidem obtinuisse, cum ista altera lapsu temporis codici Vaticano adderetur.

Quod attinet capitula vel sectiones, in primis memoratu digna sunt, quæ nobis offerunt d. Pauli Epistolæ, singularia prorsus et unica. Enim vero, non unaquæque epistola suas peculiare habet sectiones, aut capita, quæ pariter cum epistola desinunt; sed omnes simul sumptæ, a prima ad ultimam usque pergendo, signantur capitu-m serie continua. In Epistola ad Romanos, capita viginti et unum ita dispunguntur: $\overline{B.}$ i. 18; $\overline{F.}$ ii. 12; $\overline{\Delta.}$ iii. 1; $\overline{E.}$ iv. 1; $\overline{s.}$ v. 1; $\overline{Z.}$ v. 20; $\overline{H.}$ vi. 12; $\overline{\Theta.}$ vii. 1; $\overline{I.}$ viii. 12; $\overline{IA.}$ viii. 28; $\overline{IB.}$ ix. 6; $\overline{IF.}$ x. 4; $\overline{IA.}$ xi. 13; $\overline{IE.}$ xii. 1; $\overline{Is.}$ xiii. 1; $\overline{IZ.}$ xiv. 1; $\overline{IH.}$ xv. 1; $\overline{IO.}$ xv. 25; $\overline{K.}$ xv. 30; $\overline{KA.}$ xvi. 17. Initio Epistolæ ad Corinthios primæ, additur numerus $\overline{KB.}$ indicans caput vigesimum secundum; progrediuntur inde numeri usque ad quadragesimum secundum, quocum epistola concluditur. Inchoat altera ad Co-rinthios capite ($\overline{NF.}$) quadragesimo-tertio; desinit quinquagesimo quarto: Epistola deinde ad Galatæ incipit capite ($\overline{NE.}$) quinquagesimo-quinto; finitur ($\overline{N\Theta.}$) quinquagesimo-nono. Modo vero, cum Epistola ad Ephesios, quæ proxime sequitur, ingens repente oboritur hiatus, atque transsultis sexagenariis decem numeris, illa adscrip-tum habet initio ($\overline{O.}$) caput septuagesimum, paullo post septuagesimi-mum primum, secundum: et reliqui porro numeri, consueto ordine, sibi succedunt per Epistolas ad Philippenses, Colossenses, et Thes-

¹ Zacagni *Collectan. Monumentor. Vet.* pp. 487, 493, et 503.

salonicenses, usque ad numerum nonagesimum-tertium, in quo subsistit ad Thessalonicenses secunda. Jamque, cum omnes numeros sexagenarios interiisse putares, inexpectato Epistola ad Hebræos, quæ sequitur (B), sexagesimum caput, juxta exordium, adnotatum exhibet; moxque, in decursu, sexagesimum-primum, secundum, tertium, et quartum, in quo subito cessat cum vocibus *αμαρται τη Θει,* ab Heb. ix. 14, ad finem usque mutila.

Si quid habet speciem vetustatis eximiæ, certe illud est, quod epistolæ Pauli non ut singulæ scriptiones consideratæ, sed tanquam corpus unum integrumque aliquod auctoris opus continua capitum divisione insignitæ sint. Ista ratio, Pauli epistolas omnes in capita continua dispartendi, diu jam ante Euthalium exolevit; quæ enim ille capita recenset, cum epistolæ cujuslibet principio de novo ab unitate inire numerum solent, et a quodam sapientissimorum, quod ait, et amantissimorum Christi patrum, adornata fuerunt; quare etiam hæc capita in epistolis Paulinis *κεφαλαια καθολικα*,¹ universum recepta, cognominavit. Hæc jam cum sint Euthalianis temporibus priora, quanto magis ista, de quibus nequidem memoria undequaque extat ulla?

Haud minoris momenti est, quod circa Epistolam ad Hebræos hic innovatum esse videmus; quippe locum occupaverat post Epistolam ad Galatas, quemadmodum adscriptus illi capitum numerus ostendit. Epistola ad Galatas desinit capite quinquagesimo-nono; caput vero sexagesimum adnotatur juxta exordium ad Hebræos, cui per intervalla succedunt sexagesimum primum, secundum, etc.: ita ut, in ordine epistolarum Roma, caput orbis terrarum, primum locum obtinuerit; post eam, opulentissima et frequentissima hominum in orbe Romano, Corinthus; secutæ deinde fuerint Epistolæ ad integrarum gentium cœtus, Galatarum atque Hebræorum; tuneque demum, urbius ratio haberetur reliquarum, inter quas celeberrima Asiæ, Ephesus, cæteras anteibat. Talis earum ordo fuit, teste numero capitulorum, quem jam librarius ita invertit, ut Epistolam ad Hebræos, a sede sua detractam, omnibus postponeret quæ nominibus urbium iuscribuntur; et post alteram ad Thessalonicenses collocaret decimo loco, solisque anteferebat quatuor Epistolis missis ad singulos homines. Etiam si vero hæc immutaret, tamen non est ausus expungere numerum, jam tempore et usu firmatum; maluitque computare præpostere, et interrompere seriem capitum, quam more stabilita delere. Manifestum inde est, hanc rem tunc primum agi cœptam; et adeo recentem fuisse, ut nondum de nova capitum divisione provisum fuerit, ad hunc ordinem accommodata.

¹ Zacagni *Collectan. Monumentor. Vet.* pp. 373, 591, 613, 623, etc.

Seculo vero quarto hic Epistolarum ordo, qui epistolæ ad Hebræos decimum locum, post secundam ad Thessalonicenses, assignaverat, adeo vulgaris fuit et usu tritus, ut Epiphanio nulli omnino codices innotuerint, qui eam meliore loco habebant, sed cuncti vel hoc, vel jam deteriore collocaverant; nimirum decimo quarto, omnium epistolarum ultimam.¹ Hæc duo sola codicum genera Epiphanio cognita fuere. Prior consuetudo in Ægypto obtinuit, altera per Asiam, ut videtur, atque Græciam. Athanasius enim in epistola festali, in qua canonem librorum sacrorum recenset, eam post Thessalonicenses enumerat, non ex opinione sua, sed publicam et adoptatam sententiam ecclesiarum Ægypti secutus, a quibus nec ipsi dissidere, nec cuiquam integrum fuit.² Hæc igitur immutatio, qua Epistola ad Hebræos in decimum locum transferebatur, ætate Athanasii minime nova erat; quo tempore vero noster codex scribebatur, vix non erat facta, adeo ut conveniens capitum divisio nondum exstaret, et perturbatio numerorum inde oriretur, quin adhuc quisquam illi succurrisset.

Præclarissimum denique antiquitatis documentum codex Vaticanus asservat in exordio Epistolæ ad Ephesios. Res est nota, et multorum disquisitionibus agitata, priscis rei Christianæ temporibus, in salutatione epistolæ præmissa, post *τοῖς ἁγίοις τοῖς ἐν εὐρί* voces *εὐ εὐρί* (Eph. i. 1) defuisse. Ex quo efficere nostri, epistolam ex encyclicarum genere, et ad plures ecclesias missam fuisse, spatiumque vacuum ex industria remansisse, ut inter recitandum expleretur, adjecta mentione urbis, in qua epistola prælegebatur: adpellatam vero fuisse deinceps Epistolam *ad Ephesios*, quod ibi primum fuerit promulgata, vel etiam ex dignitate urbis, qua inter Asiæ urbes, ad quas epistola data erat, eminuerit. Nonnullis autem ex antiquis ecclesiæ doctoribus res non carere mysterio videbatur, quod in verbo *τοῖς ἐν εὐρί* (*qui sunt*) reconditum esse suspicabantur. Sententia enim: "*Paulus, Jesu Christi, per voluntatem Dei, apostolus, sanctis, qui sunt, et fidelibus in Christo Jesu, etc.*" in eo singularis erat, quod, deficiente nomine urbis, *εὐ* *qui sunt* nusquam referretur; nec quidquam undequaque esset adjunctum, unde divinare liceret, vel quales sint, vel ubinam sint. Dedit

¹ Epiphanius. Hæres. xxii. p. 163, edit. Basil. *εὐ τοῖς δὲ ἀντιγράφοις (ὁ πρὸς φιλεμονα) ἐπισκοπεύοντι πρὸς τοὺς πρὸς Ἑβραίους τισαντογραφικαὶς γινέσθαι. ἀλλὰ δὲ ἀντιγραφοὶ ἔχουσι τοὺς πρὸς Ἑβραίους λέγοντι πρὸς τοὺς ἰσραὴλ τοὺς πρὸς Τιμόθεον, καὶ Τίτον, καὶ Φιλεμονα. λ.*

² Athanasius. Epist. Festal. tom. i. p. 11. p. 962, edit. Maur. *καὶ μὴν ταύτας πρὸς Θεσσαλονίκης ἰσραὴλ, καὶ ὁ πρὸς Ἑβραίους, καὶ ἰσραὴλ πρὸς μὴν Τιμόθεον ἰσραὴλ. λ.* Auctorem vero Iulii, qui synopsis a. scripturæ inscribitur, eundem Athanasium esse asserit, cui Euthalius opus suum nuncupavit, cui pariter est *ἰσραὴλ πρὸς Ἑβραίους*.—Tom. ii. opp. Athan. p. 197.

hoc ansam interpretationi, quam Hieronimus in medium adduxit: "Quidam, ait, curiosius quam necesse est putant, ex eo quod dictum Moysi sit: Hæc dices filiis Israel, *Qui est*, misit me; etiam eos, *qui Ephesi sunt*, sancti et fideles, essentiae vocabulo nuncupatos, ut ab eo, *Qui est*, hi *qui sunt* appellentur."¹ In hac explicatione Basilii haud parum præsidii contra Eunomium se invenisse existimabat, quam etiam ex auctoritate majorum commendare, et ex *antiquis tueri exemplaribus* adnitebatur, quæ locum *destitutum nomine urbis*, ita exhibebant: *τοις ἁγίοις τοῖς αὐτοῖς, καὶ πιστοῖς - λ.*²

Eundem in modum comparet locus iste in codice *Vaticano*: *abest nomen urbis in contextu ipso*, et juxta tantum in margine a prima manu, pari elegantia et assiduitate ac reliqua pars operis, adscriptum cernitur; sed caractere paullo exiliori, quod typotheta hic non expressit; cæterum ita se habet:

ΑΥΤΟΕΑΠΟΕΤΟΛΟΕΧΥ
 ΙΥΔΙΑΘΕΑΗΜΑΤΟΕΘΥ
 ΤΟΙΕΑΓΙΟΙΕΤΟΙΕΟΥΕΙΝ ΕΝΕ
 ΚΑΙΠΙΕΤΟΙΕΕΝΧΝΙΥ ΦΕΕΩ
 ΧΑΡΙΕΥΜΗΚΑΙΕΙΡΗΝΗ

Si vero seculo quarto, tempore Basilii, codices nomen urbis jam in contextum receperant, et lectio sententiæ sine urbis mentione rebus antiquatis accensebatur, de ejus fide ex vetustis tantum libris constaret; nil certe ratiocinatio in se habet insolens aut immodicum, cum librum *Vaticanum* in ea tempora reposuerimus, quæ Basilium nondum viderunt eloquentiæ laude et operibus illustrem.

Duo jam sunt argumentorum genera, ex quibus ætatem libri *Vaticani* dignoscere atque comprobare instituimus, quorum primum vim habet universe vetustatem ejus summam quamcumque asserendi. Huc pertinet characterum cum Herculaneis propinqua affinitas, et haud obscura similitudo; litterarum bina renovatio; vocum perpetua commissura, nulla sejunctione, multo minus aliqua interpunctione distincta; accentus seriori atramento ab aliena manu adpositi; forma libri ad imitationem voluminum adaptata, atque columnarum numerus huic formæ conveniens; par fere earum cum Herculaneis altitudo, latitudo, et intervalla pariter æqualia: hæc omnia codici ætatem vindicant, qua cæteros codices,

¹ Commentar. in Epist. ad Ephes. i. l. Tom. vii. opp. edit. Valarsii, p. 543.

² Basil. contra Eunom. lib. ii. c. 19, pp. 254-55. Tom. i. opp. edit. Grynæii. *τοις ἁγίοις τοῖς αὐτοῖς, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, οὗτοι γὰρ καὶ ἡ περὶ ἡμῶν παράδοξις, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τοῖς ἀπογραφῶν ἱερογραφοῖς. λ.*

quos in bibliothecis asservari novimus, longe exuperat. Alia vero, certi cujusdam ævi notas et indicia includunt: qualia sunt, addita-
 menta ad subscriptiones tardius ab alio annexa; quæ et ipsa ne-
 quidem Euthalii formulas sequuntur, sed speciem ejusmodi nota-
 tionum præ se ferunt, ex quibus Euthalius posthac subscriptiones
 suas collegit et efformavit: defectus porro capitum Ammoniano-
 rum, quæ senescente seculo IV., in Græcorum libris consueta, jam
 ad Latinos commigrarunt: in Actis, et catholicis Epistolis, duplex
 in capita divisio, quarum ne altera quidem, adventitia, et tempore
 posterior, ad Euthalii normam confecta est: capita, per omnes
 epistolas Pauli, una numerorum serie concinnata; divisio, ut palam
 est vetustissima, cui deinceps auctoritatem abrogavit alia, quæ
 capita singulis epistolis peculiaria adtribuit, et ipsa etiam antiqua,
 cum haudquaquam ab Euthalio, sed ex ejus testimonio, ætate
 majorum condita sit: Epistola ad Hebræos paullo ante loco mota,
 et retro post secundam ad Thessalonicenses amandata, quæ mu-
 tatio, quod superstites in codice notæ indicant, tunc recens et nova,
 Athanasii temporibus jam in Ægypto communis fuit et usu intro-
 ducta: nomen denique urbis in salutatione ad Ephesios omissum,
 quod ævo Basilii in veteribus tantum libris usuvenit. Cuncta hæc
 commonstrant, *codicem haud dubie seculo IV. esse adjudicandum,*
et quidem non adulto et decedenti, sed exaratum fuisse ante seculi
medium; qua ætate, nec Basilius, neque Athanasius nominis clari-
 tudinem scriptis erant consecuti. Fatendum insuper est, quod
 harum rerum expertos latere nequit, raros aut nullos omnino su-
 peresse codices, litteris majusculis exaratos, de quorum ævo non
 conjecturali quodum ratiocinio, sed justis, ac tot legitimis argu-
 mentis liquido statui, et queis finitum exiguis adeo limitibus tem-
 poris spatium possit assignari. Quæ cæterum de Novo Testamento
 dixi, eam quoque partem concernunt, quæ Vetus Testam. complec-
 titur, ab eadem calligraphi manu profectam; sed parcius dotatam
 peculiaribus certi cujusdam ævi documentis, secus ac in Novo
Fœdere factum est, cui locuples obtigit criteriorum varietas, cum
 summa perspicuitate conjuncta.

P.S. In his note to p. 99, Hug affirms, that the verse from Euripides which
 he there cites, and which, from the year 1743, has been received as a genuine
 inscription, existing in Herculaneum at the time of the catastrophe of that city,
 was an imposition practised on Winckelmann; and he refers to his authorities.
 Of the alleged discovery of the inscription, in that year, a short account is to be
 found in Dr. Foster's '*Essay on Accent*,' p. 398. (See Preface, p. 60.)

ANNOTATIONS
TO
THE BOOK
OF THE
NEW COVENANT.

ANNOTATIONS.

ST. MATTHEW.

THE direct current of tradition, from the earliest times to which we can ascend, bears uniform testimony, that St. Matthew wrote his Gospel in Hebrew, for the benefit of the Christian converts of his nation. There is no sound, critical reason for questioning this most probable tradition; and all the learned ingenuities put forth in opposition to it in the last three centuries, have every character of speculative efforts vainly exerted to press against the stream. And, when a learned lecturer in divinity is driven to such an argument as the following, it is plain that the stream is too strong for the resistance: "*If so many books in Greek,*" he asks, "*why not all?*" It seems to have been *prejudice*, which first "*made men fancy* it was likely that those two books "*(St. Matthew's Gospel and the Epistle to the Hebrews)*" "*should be first written in Hebrew, and thence conclude that they were so.*"¹ It would be difficult to find a judgment more entirely devoid of the principles of true criticism than this. The reverend lecturer's question—"Why not all?"—has certainly no claim to a reply; and his conclusion evidently proves, that he was far from being entitled to charge '*prejudice*' on others. The action of '*fancy*,' therefore, is wholly within the minds of those who oppose the uniform current of early tradition, without the shadow of a reason for their opposition, historical or critical.

Scholz has supplied us with the conclusion of a scholion subjoined to the Gospel of Matthew in six MSS. of the eleventh and twelfth centuries, the first part only of which scholion is given by Wetstein, Birch, and Schulz. This passage goes to confirm the conjecture of Michaelis, which

¹ Hey's *Lectures*, vol. i. p. 20. b. l. c. vi. § 5.

he thus expressed (*Introd.* vol. iii. sect. 2, p. 111): "Though, according to some writers, the Gospel of St. Matthew was written only *eight* years after the Ascension, but, according to others, at a *much later* period, we may reconcile this seeming contradiction; for it is possible that both of these accounts are true. If St. Matthew's Gospel was written originally in Hebrew, and afterwards translated into Greek, the former date may denote the time of the *original composition*, and the latter may relate to the year in which this Gospel first appeared in *Greek*." Now, the scholion purports, 'that St. Matthew wrote his Gospel in Jerusalem, eight years after the Ascension of Christ; and, that it was translated into the Greek tongue (by John, or James) *thirty* years after that same event;' which brings the date of the translation to A.D. 63, i. e. to the '*much later*' date that has been assigned by some to this Gospel. The words of the scholion, as they are cited by Scholz, are these: το κατὰ Ματθαίον ευαγγέλιον ἐξιδόθη ὑπ' αὐτοῦ ἐν Ἱερουσαλμοῖς μετὰ χρόνους ἢ τῆς τοῦ Χριστοῦ ἀναλήψεως ἡμερησίου δὲ (ὑπο Ἰωάννου—ὑπο τοῦ Ἰακώβου—ἐξηγιγῶν δὲ τὴν κατὰ ἀνθρώπων τοῦ Χριστοῦ γέννησιν) ἅ ἐς τὴν Ἑλλάδα φωνή.—(*Proleg.* pp. xxix. xxx.) The words ἐξηγιγῶν, &c., '*shewing Christ's birth according to the nature of man*,' are explained by Irenæus, who says; "The Gospel according to St. Matthew was written for the Jews: for, they earnestly desired a Messiah of the seed of David; and Matthew, having the same desire to a yet greater degree, strove by all means to give them full satisfaction, that *Christ was of the seed of David*: wherefore, he began with his genealogy."—(ap. LARDNER's *Jewish and Heathen Testimonies*, vol. i. p. 21.)

But we find, in this Gospel, an internal evidence corroborative of the tradition. In chap. xv. 6, we read: "Who-soever shall say to his father or mother, it is a *gift*," &c.; but, in the corresponding passage of Mark, c. viii. 11, we read: "If a man say to his father or mother, *Korban*, that is, a *gift*." Now, in translating immediately from a Hebrew text, the translator would simply render קרבן, '*kurban*,' in this place, in its ordinary sense, as he rendered every other Hebrew word of the context, without introducing the original word itself; he would therefore translate, δῶρον: but, the writer in Greek, knowing *Korban* to be a peculiar term

among the Jews, would be likely, like Josephus,¹ to introduce the word in its native form, and to subjoin an explanation. On the other hand, where it was used by the author as a *proper name*, the translator would express the name, as in c. xxvii. 6, "it is not lawful to put them into the *Korban*"—*οὐκ ἐξέστι βάλλειν αὐτὰ εἰς τὸν Κορβαν*. This distinction is not apparent in our version, which renders, "into the *treasury*," because Wiclif had rendered, 'into the *tresorie*;' though even the Latin Vulgate had rendered, 'in *Corbonam*.' If we apply this test to the texts of Matthew and Mark, it will alone render probable, that the former is a translation from an Hebrew original, and that the latter was originally composed in Greek.

CHAPTER I.

Verses 1-18.] The object of the evangelist, in this introduction to his history, is to trace the *natural* generation of the human ancestors of the Messiah; and to contrast with it, his own *preternatural and divine* generation. The first of these he does, according to the *apparent* or legal genealogy, namely, that of Joseph the husband of Mary, both of whom were lineally descended from David; the former through Solomon, the latter through Nathan, both sons of David. The *true* genealogy of our Lord's human person, through Nathan and the father of Mary, is recorded by the evangelist, St. Luke, (c. iii. 24-39.) Our English version renders the names of those ancestors according to the Latin of the Vulgate, which gives them as they had been varied in the Greek, to suit its peculiar enunciation; by which process, a very unreasonable discordance with our translation of the Hebrew Scriptures is produced: for, as we have fixed the English form of Hebrew names in the *old* Scriptures, reason enjoins us to adhere to that form in the *new*,² and thus, to translate Ρεβοαμ, and Οζιας, *Rehoboam*, and *Uzziah*, as we translate υἱος and γεννησι, *son*, and *begat*. This rule is observed throughout the present Revision.

¹ τὸν ἱερὸν θησαυρον, καλεῖται δὲ Κορβαν—“the *holy treasure*, which is called “*Korbanas*.”—(B. J. lib. ii. c. 9. § 4.)

² Abp. Newcome has made a similar remark: “It is material, that the names of the same persons should be written in the *New Testament* as it is judged most proper to write them in the *Old*; and that, for instance, we should

Ver. 9.] Here, *three generations* are excluded from the genealogy. "Why, in the midst of this part," asked Euthymius, in the 12th century, "has the evangelist omitted *three kings*, namely, *Och-Ozias*, son of Joram, *Joash*, son of *Och-Ozias*, and *Amezias*, son of Joash? For Amezias begat *Azarias*, who is also *Ozias*, having both those names. How, then, does Matthew say, that '*Joram begat Ozias*?' " *τι δηποτε κατα την μεσση ταυτην μεριδα τρεις παρελπιε βασιλεις, τον τε του Ιωραμ υιον, Οχοζιας, και τον του Οχοζιου υιον, Ιωας, και τον του Ιωας υιον, Αμεσιαν; Αμεσιας γαρ εγεννησε τον Αζαριαν, ον Οζιαν, διωνυμος γαρ ην. πως ουν ο Ματθαιος φησιν, οτι Ιωραμ εγεννησε τον Οζιαν;* " Why those three kings have been passed " by (he adds), no one has ever yet said; the reason is, therefore, wholly doubtful to those of our age, since none of " our predecessors have solved the question."—*δια τινα λογον ω τρεις παρελαβησαν βασιλεις, ουδεις πω μεχρι και νυν εστι* πανυ γαρ απερος ο λογος τειρει κατα τας ημετερας γενεας, οτι μηδε τωι προ ημων τις ελυσε το ζητουμενον.¹ This chasm in the genealogy was early remarked by Epiphanius, Jerom, Chrysostom, and Augustin; but its simple cause (not readily apparent in their age, though manifest and obvious in ours) escaped their detection. It cannot now be admitted into rational belief, that St. Matthew, a Levite, to whom, as to his whole nation, the Hebrew Scriptures and genealogies were as open and familiar as the histories and successions of our English kings are to us, ever wrote in his Hebrew original, "*Joram begat Uziah* (or *Ozias*)." He, like his junior contemporary, Josephus, had read in 1 Chron. iii. 10–13, the following genealogies in the Hebrew original, and in the Greek version of the LXX., differing only in the enunciation of the names:

Hebrew.

And Solomon's son was Rehoboam,
Abia, his son;
Asa, his son;
Jehoshaphat, his son;
Joram, his son;
Ahaziah, his son;
Joash, his son;
Amaziah, his son;

LXX. Greek.

The sons of Solomon, Rehobam,
Abia, his son;
Asa, his son;
Josaphat, his son;
Joram, his son;
Och-Ozias, his son;
Joaz, his son;
Amazias, his son;

read *Elijah, Elisha, Isaiah, Noah, Hiram, Joshua, Hesea*, &c. (or *Elias, Eliseus, Esaias, Noe, Cherran, Jesus*, Heb. iv. 8, *Osee*, &c.)—*Historical View of Engl. Bibl. Translations*, p. 345. Dublin, 1792.

¹ Comment. ad Matt. tom. i. p. 33.

Hebrew.

Azariah (also, *Uzziah*), his son ;
 Jotham, his son ;
 Ahaz, his son ;
 Hezekiah, his son ; &c.

LXX. Greek.

Azarias (also, *Ozias*), his son ;
 Joatham, his son ;
 Ahaz, his son ;
 Ezekias, his son ; &c.

The three generations here printed in *italics*, are the three that are omitted in the existing Greek text of Matthew. In the Greek texts of the Septuagint and of Josephus, *Ahaziah* of the Hebrew is written *Οχζιας*, *Och-Ozias* ; and in the text of Josephus and Matthew, *Azariah* is written *Οζιας*, *Ozias*. The corresponding texts of Matthew and Josephus stand thus :

| Matthew. | Josephus. |
|----------|-----------|
| Σολομων | Σολομων |
| Ροβοαμ | Ροβοαμος |
| Αβιας | Αβιας |
| Ασα | Ασανος |
| Ιωσαφατ | Ιωσαφατος |
| Ιωραμ | Ιωραμος |
| • | • Οχζιας |
| • | • Ιωασης |
| • | • Αμασιας |
| Οζιας | Οζιας |
| Ιωθαμ | Ιωθαμος |
| Αχαζ | Αχαζης |
| Εζεκιας | Εζεκιας |

Now, as the generations omitted in the genealogy are precisely those from *Och-Ozias* to *Ozias*, it will be evident to every one moderately familiar with the nature of the transcriptural errors of the Greek MSS. (already exposed in the Preface), that some very early Greek scribe, to whom the Hebrew genealogies were unfamiliar or indifferent, passed heedlessly from *Ιωραμ*, over *Οχζιας*, to *Οζιας*, misled by the very ordinary cause of exclusions, the *ἐκκοιταλευρον*, *οζιας*—*οζιας* (see above, p. 69), omitting the *three* intermediate names. Thus it has plainly happened, that the *three kings* in question, *οι τρεις βασιλεις* required by Euthymius, ‘*have been passed by or over*’—*παρεαθησαν*, in the catalogue of this chapter. Origen remarked, what might reasonably have been expected, “*that there are frequent errors in the*

"Greek copies of Hebrew names—ἡμαρτηθεὶς ἐν τοῖς ἑλλησιν
 "αὐτὴν γραφὴς τὰ περὶ τῶν ὀνομάτων πολλὰ καὶ," and we have
 here a very important and demonstrated proof of the fact.
 And, the evidence thus revealed, confirms the glossaic and
 spurious character of verse 17 in the common text; (whose
 false computations were manifestly formed *subsequently to*,
 and were wholly *founded on, the omission*;) and proves it
 to have been originally a marginal note, intruded into the
 text after the former error had established itself in the
 Greek copies. Assuredly, the evangelist did not interrupt
 the solemnity and continuity of his narration, by so unsea-
 sonable and idle a computation. It is, therefore, rejected
 from this Revision, as a vindication due to the evangelist,
 both from reason and reverence.

Ver. 12. And Josiah begat *Jehoiakim*.] The same igno-
 rance or negligence of the Greek or Gentile scribes, with
 respect to the Hebrew filiations, that caused the previous
 omission of three generations, has generally disordered this
 whole context in the MSS., and has excluded one generation.
 We may be sure, that the evangelist, as Josephus, wrote
 conformably to the public record of his nation in the same
 chapter, 1 Chron. iii. 15-17,

οἱ υἱοὶ Ἰωσὰβ, Ἰωακὴμ, &c.

οἱ υἱοὶ Ἰωακὴμ, Ἰεχονίας, &c.

οἱ υἱοὶ Ἰεχονίας, Σαλαθιήλ, &c.

the sons of Josiah, Jehoiakim, &c.

the sons of Jehoiakim, Jeconiah, &c.

the sons of Jechoniah, Salathiel, &c.

The cause of the subsequent confusion in the Greek MS.
 texts of this passage, will be found in the different renderings
 of the Hebrew names into Greek forms. Thus, Josephus
 rendered the name *Jehoiakim*, Ἰωκιμῶς, and the name *Jeco-*
niah, Ἰωχνῶς, differing only by a *x* and a *χ*.¹ Hence, both
 names became confounded into one, to the extrusion of one.
 The Codd. *Vat.* 349, *Escorial.* 9, 12, and the *Jerusalem-*
Syriac (BIRCH), read, Ἰωσὰβ δὲ ἐγέννησεν τὸν Ἰωακὴμ, Ἰωακὴμ δὲ
 ἐγέννησεν τὸν Ἰεχονίαν, in conformity with the Septuagint and

¹ "χ corrumpitur in x, et contra: nec vero mirum sit, ejusdem organi
 "litteras inter se mutari."—CANTER. (See above, p. 56.)

Josephus; and, that the evangelist originally wrote the same, cannot be questioned by a genuine criticism.

Ver. 13. *Salathiel* begat *Zorobabel*.] In *Ezra*, iii. 8, and v. 2, we read, “*Zerubbabel*, the son of *Shealtiel*,” and in 1 *Chron.* iii. 17, we find this name written *Salathiel*. In both places the name is the same in the Hebrew, **שְׁלֹתִיאל**; but the translator, or reviser, of *Ezra*, wrote the name according to the Hebrew points, and that of the *Chronicles*, as it had been transmitted in the Greek of the LXX. It should here have been rendered *Shealtiel*; as also *Zorobabel*, *Zerubbabel*.

Ver. 17. Of whom was *begotten* Jesus.] Not “*born*,” as our version renders from the Latin “*natus*.” γεννηθη is unquestionably to be understood in the passive sense of γινωσκει, as used in all the preceding verses; and should, therefore, have been rendered ‘*genitus*’ in the Latin, as γινωσκει is rendered ‘*genuit*.’ The evangelist evidently speaks with relation to the *generating cause*; and that relation would have been obvious in the succeeding verse (as restored in this Revision), had it not been for the interruption of the intrusive gloss, at ver. 17 of the common text.

Ver. 19. Was found to be with child (*of the Holy Spirit*.)] Beza suspected, on very sagacious grounds, that the words ‘*of the Holy Spirit*,’ in this place, are intrusive; and were not inserted by the evangelist. Mary, was not ‘*found to be with child of the Holy Spirit*,’ in the first instance; she was only, ‘*found to be with child*.’ The evangelist reserved the solution of the mystery for his 21st verse; but it seems, that the impatience of the pious philoponist could not wait the evangelist’s time for explanation, and therefore anticipated it, by intruding his mistimed explanatory parenthesis (ἐκ πνευματος ἁγίου).

Ver. 21. That which is in *her*, is *begotten*, &c.] το γαρ ἐν αὐτῇ, γεννηθὲν ἐκ πνευματος ἁγίου: not, το γαρ ἐν αὐτῇ γεννηθὲν, ἐκ π. π. ε. ἁ., as commonly divided. It was the το ἐν αὐτῇ, that disturbed the mind of Joseph; and the angel quieted his alarm by the assurance, γεννηθὲν ἐστί (or γεννηθῆν) ἐκ πνευματος ἁγίου—“*has been, or is begotten of the Holy Spirit*.”

So, ἐσθμαι πεπαιδως, Heb. ii. 13; εἰσι γυνοντες, ib. vii. 21, 23, &c. (See MATTHIÆ's *Gr. Gr.* Blomfield, vol. ii. § 559, pp. 855, 6.) This use of the *participle with the finite verb* is frequent with all the apostolical writers. So also, ησας ευαγγελιζομενοι, η διδασκως, ησας τραγουοντες, &c. Division and punctuation can allege no authority of antiquity.

[*Ib. Begotten.*] Not 'conceived,' as our version has copied from Erasmus (see Preface, p. 13). The verb *γενωσθαι*, applied to the male, signifies, to 'engender;' applied to the female, it signifies, to 'give birth;' but it has not the intermediate sense of 'conceive.' The alteration of the Latin by Erasmus, from 'natus' to 'conceptus,' is the more extraordinary here, because, in his note to Luke, i. 35, he expressly remarks; "Non hic agitur de *persona concipientis*, sed de *novo modo concipiendi*, deque *fœtus excellentia*." In this place, it manifestly respects, not the *conceptional effect*, but the *procreative cause*. The diversion of the attention from the latter to the former object, in this place, in ver. 17, and in Luke, i. 35, of the Latin Vulgate (from which our translation was made), is a result of that early superstition which directed devotional honour to the Holy Virgin.

Ver. 26. Brought forth *her* son.] The *Vatican* and other ancient MSS. and versions read simply, *ερεξε τον υιον*—"brought forth *her* son," without *αποστονον*—*first-born*.

CHAPTER II.

Ver. 1. *After* Jesus had been born, &c.] i. e. *two years* after, v. 16.

"Wise men from the east," says Prideaux, "following the guidance of a star, came and worshipped Christ at *Bethlehem*."—(Part ii. p. 507: fol.) And Hug: "The parents and the child receive, in *Bethlehem*, a visit of the *Magi*."—(*Introd.* vol. ii. p. 274.) Such has been the prescriptive confusion of history, transmitted through ages of darkness. The historical accounts of Luke and Matthew have been strangely mingled and anachronised. It was not observed, that St. Luke relates the incidents following immediately from

the birth of Christ, until his *first* removal to Nazareth, from Bethlehem and Jerusalem; but that Matthew begins with those which occurred when our Lord had attained the age of *two years*, and carries them on until his *second* removal to Nazareth from Egypt. Frank, in his "*Jubilæan Chronology*,"¹ was the first to shew (which might have been easily inferred from the Gospels) that the "*Adoration of the Magi*," as it is commonly called, took place, *not at Bethlehem, but at Nazareth*. It took place when Herod had "*exactly ascertained*," (ἀκριβῶς, ἀπὸ τοῦ ἀκριβῶς ἰσχυρῶς, Euthym.) that our Lord was "*about two years old*." We learn from Luke, that at the expiration of the time prescribed by the law for purification after child-birth (i. e. *forty-one days*, or six weeks, Lev. xii.) "*they brought Jesus (from Bethlehem) to Jerusalem, to present him to the Lord; and when they had performed all things according to the law, they returned into Galilee, to their city, Nazareth*." There, after "*about two years*," the eastern travellers, guided by the miraculous indication of the star, found our Lord "*in the house*" (v. 11); not in the manger or stable. From that distant station, they easily escaped beyond the jurisdiction of Herod; which would not have been the case from Bethlehem, which was only six miles from Jerusalem, and, consequently, in the immediate sphere of Herod's presence, vigilance, and power. The error and confusion of the dark ages, with respect to this fact of history, has been hitherto confirmed and perpetuated by the imaginary representations of the great painters of the 15th, 16th, and 17th centuries, who were taught, and impressed with, that same error.

Ver. 2. His *star*.] That this was a luminous phenomenon, like the *pillar of fire* which guided the Israelites by night, and like the *tongues* or flames of fire which sat on the heads of the disciples on the day of the Pentecost, cannot be reasonably questioned; and, because it is called a '*star*,' we are to understand, that it appeared, to the eye of the beholder, with the visible magnitude of a star of the firmament. That such a preternatural existence should move within the sphere of those whom it was ordained to conduct, and should

¹ *Prefatus Chronologia Fundamentalis, &c.*, a Johanne Georgio Frank, &c. Goettingæ, 1774.

take its final station on the roof of a house, is in the order of the two miraculous phenomena above cited; it is, therefore, unreasonable to consider its appearance with any reference to physical astronomy, though it received a form peculiarly adapted to command the observation of those to whom it was displayed. It is to be inferred from the recital, that after the first vision of the sacred meteor, the eastern travellers saw it no more, until it reappeared to them in the progress of their pursuit, to guide them onward to Nazareth.

Ver. 3. Herod, *the king*.] "Why," says Euthymius, "does he mention the *place*, and the *time*, and the *title* of Herod? That he may shew, 1st, the fulfilment of the prophecy of Micah, '*And thou, Bethlehem,*' &c.; 2dly, the fulfilment of the prophecy of Jacob (Gen. xlix. 10), '*The sceptre shall not depart from Judah till Shiloh come,*' &c.; for, at the eve of Christ's birth, the sceptre did depart from Judah; and Herod, the Idumæan, a foreigner, reigned over the Jews: 3dly, he expresses his *title*, because there was a second Herod, the *tetrarch*."

Ver. 13. When they had departed *to their own country*.] *ως την χωραν αυτων*:—This clause of the *Vat.* MS. has lapsed from the *junior* texts, either through an *equivoc.* of *αυτων*—*αυτων*, or through a fastidious avoidance of a repetition, customary to a Hebrew narrator.

Ver. 16. *Slew all the children*.] "Lardner," observes Michaelis, "has employed much diligence and erudition in answering an objection to St. Matthew's relation of the massacre in Bethlehem, drawn from the *silence of Josephus* upon that subject. His answer is, in my opinion, satisfactory; and the objection will be still diminished, if we take into consideration the size of the town, which was small and insignificant."—(Vol. i. p. 50.) That the massacre at Bethlehem would not have presented itself to the mind of the Jewish historian, who was a contemporary, and had been an eye-witness of numerous massacres perpetrated by Herod, as it does to us, in single and solitary enormity, is most certain; yet we cannot assert the absolute *silence* of Josephus, since we are fully authorised to include that

massacre in the general class of those of which he says, that Herod, "*if he ever thought any thing was stirring against his kingdom, was not able to control himself; but persecuted even his kindred and friends, as if he was taking vengeance on his enemies.*"—*εἰ δοξέειν εἰς τὴν ἀρχὴν τι παρακινεῖται, οὐχ' ἱκανὸς ἑαυτοῦ κρατὶν ὄντα, καὶ διεξήλθεν ἑαυτοῦ συγγενεῖς καὶ φίλους, ὡς ἀπολέμας τιμωροῦμενος.*"—(*Ant. Jud. lib. xvi. c. 5.*) This temper of Herod is graphically illustrated in the single instance recorded by St. Matthew.

1b. Of two years *old*, and *somewhat* under.] *ἀπο διττῶν καὶ κατωτέρω*:—This was the age that Herod had "*accurately ascertained*" (not, vaguely collected) from the wise men. As minuteness of date is here intended, *κατωτέρω* is to be understood in a restrictive sense; according to the rule, "where a comparative is used, independently of comparison, to express a *lower degree* than is expressed by the positive; which, in English, is expressed by *somewhat, rather.*"—(MATTHEW'S *Gr. Gr.* Blomfield, vol. ii. p. 661, § 457.)

Ver. 20. *They* are dead.] *τεθνηκασι*:—namely, *Herod*. It is material that the reader should impress his memory with the idioms of the evangelists, who often use the plural, though speaking of a singular person or thing; and, on the other hand, the singular, when alluding to a plurality.

Ver. 23. *Returned into.*] *ἀνχώρησεν εἰς*—as in v. 12; answering to *ὑπιστρέψαν*, in Luke, ii. 38; not '*turned aside,*' as our version has altered Wiclif's "*went into.*" The historian signifies, that they had designed to "*turn aside,*" through fear of Archilaus; but, being warned in a dream, they pursued their journey to "the land of Israel," and *returned* to their home at Nazareth.

CHAPTER III.

Ver. 15. *To accomplish the whole of JUSTIFICATION.]* *τληρῶσαι πᾶσαν δικαιοσύνην.*—The word, *δικαιοσύνη*, as has been shewn by Bishop Bull, ought to be rendered '*justification,*' in almost every place where it occurs under the *New Covenant*.

“ Pro certo statuatur, vocabulum *justificationis* (δικαιοσύνης)
 “ in hac materia *forensem* significationem obtinere, atque ac-
 “ tionem designare Dei, more judicis, ex lege Christi gratiosa
 “ absolventis accusatum, *justum* pronuntiantis, et ad præ-
 “ mium justitiæ, *h.e.* vitam æternam, accipientis.”—(*Har-*
mon. Apostol. Opera, p. 412.)—“ It is to be laid down for a
 “ fixed principle, that the word *justification*, *δικαιοσύνη*, in this
 “ matter, has a *forensic* or judicial signification; and de-
 “ notes the act of God, as judge, absolving the accused, by
 “ the gracious law of Christ; pronouncing him *guiltless*, and
 “ admitting him to the reward of righteousness, that is, to
 “ *eternal life*.” To effect this object, was the sole end of
 Christ’s assumption of our flesh: “ this is a faithful saying,
 “ and worthy of all acceptance, *that CHRIST JESUS came into*
 “ *the world to save sinners*” (1 Tim. i. 14). This was the pre-
 diction of the angel when he said, “ He will *save* his people
 “ from their *sins*.” “ Christ Jesus (says St. Paul) was *made*
 “ *a minister of the circumcision* for the sake of God’s truth,
 “ to confirm His promises made to the fathers (Rom. xv.
 “ 8): Whom God foreordained for a *propitiation*, through
 “ faith in his blood, to be a *proof of his justification by the*
 “ *remission of past sins*, through the forbearance of God.”—
 (Ib. iii. 25, 26.) Under this character it was that John con-
 templated him when, on this occasion, he exclaimed, “ Behold
 “ the Lamb of God, that *taketh away the sins* of the world!”
 (John, i. 29.) Under this character also it was, that our
 Lord, having taken on himself the form of a servant and
 minister of the circumcision, in order to his gracious dis-
 pensation of *universal justification*, required from John the
 performance of the rite of baptism, as a necessary preliminary
 to his accomplishment of that blessed service.

For, the Gospel is not a system of ethics devised merely
 to regulate the reciprocal conduct of men in society during
 their continuance in *this life*; it is a system, devised to
 regulate their conduct, during their survivance on earth,
 with an especial *prospect* to a subsequent state of being,
 in which they must subsist unchangeably, and for ever.
 It is based on the great truth partially descried, acknow-
 ledged, and declared, by the heathen Cicero; that no means
 of *ablution*, within the reach of man, is able to efface
 the *labes animi*—the *stain of the soul*; and its peculiar

and exclusive virtue consists in supplying that vast deficiency. "The law (said that upright heathen) enjoins us "to approach the gods with *purity*, that is, of *the soul*, "which comprehends all: it does not exclude purity of the "body, but this ought to be understood as included, since "the soul is much more excellent than the body. And we "are to consider, that if we are to approach them with "purity of body, we are much more bound to preserve that "purity in our souls: for, the former may be purified by "*washing of water*, or by the *lapse of some days*; but, a *stain of the soul* cannot be obliterated by any duration of time, "nor be washed out by rivers of water.—*Caste jubet lex* "adire ad deos, *animo* videlicet, in quo sunt omnia: nec "tollit castimoniam corporis, sed hoc oportet intelligi, cum "multum animus corpori præstat. Observeturque, ut casto "corpore adeatur, multum esse in animis id servandum "magis: nam illud, vel aspersione aquæ, vel dierum numero tollitur; *animi labe*, nec diuturnitate vanescere, nec "amnis ullis, elui potest."—(*De Div.* lib. ii. c. 10.)

The peculiar virtue of the Gospel, therefore, consists in having supplied that great deficiency in all human systems, ethical or philosophical, viz. *a means of effacing every stain of the soul*; and not only of effacing it actually, but of restoring the soul to its creative purity, and advancing it to its highest attainable degree of moral and intellectual perfection in the life which is to succeed this. That power of the Gospel, St. Paul calls "*the power of God for salvation*" (Rom. i. 16); for, as he elsewhere affirms, in corroboration of the position of Cicero, "It is impossible that the blood of bulls and of goats should take away sins."

It is essentially necessary to keep always in mind this distinctive character of the Gospel system, in judging of its ethical or moral enunciations. It always presupposes a *labe animi*, a *stain of the soul*, in every human being—"it hath "concluded ALL under Sin" (Gal. iii. 23); and it always speaks with reference to the effacement of that *stain*, by the exclusive means which it propounds. Hence, δικαιος, *just*, in the Gospel sense of the word, is always to be understood to signify δικαιωθεις, *justified*; as is evident in 1 Pet. iv. 18, where the argument of the apostle proves, that δικαιος must be understood relatively, '*justified*,' and not absolutely, '*righteous*.' (See Annot.)

Hence, also, it is, that *δικαιοσύνη*, which may conventionally be rendered *righteousness* in a human system of ethics, must be understood and rendered *justification*, or *acquittal from a charge of guilt*, in the Gospel system. The phrases, *ποιῶν*, and *εργαζομαι δικαιοσύνην*, in apostolical language, signify, to *acquire*, or *work out actively*, *justification*, just as *κατεργαζομαι σωτηρίαν* (Philipp. ii. 12) signifies to *acquire*, or *work out actively*, *salvation*.¹ These are evidently congenial phrases: not that justification or salvation can be acquired, positively and absolutely, by any effort of human power or action alone (see Annot. to 1 John, iii. 7): they are *graces* or *free-gifts* of God; but, they are granted or given by certain rules, and on certain conditions, which He has himself prescribed and ordained. *Justification* is the proximate cause of salvation; as a true and operative *faith* in the atonement of Christ is the proximate cause of justification; but, the *atonement* itself is the efficient cause of both. Now, that *acquiring*, St. Paul calls also *καταλαβειν δικαιοσύνην* (Rom. ix. 30); the *pursuit* of it, he calls *διωκειν δικ.* (1 Tim. vi. 11); and, the *course* in which it is to be pursued, is called by our Lord, *ἡ ὁδὸς δικ.* (Matt. xxi. 24), and by Luke, *ἡ ὁδὸς σωτηρίας* (Acts, xvi. 17); which diversity of phrase only denotes the diversity of *cause* and *effect*, or *consequence*.²

But, though this explanation of *ποιῶν* and *εργαζομαι δικαιοσύνην*, may be clear with respect to an actual believer in the Gospel, how (it will be asked) are those terms to be understood, when applied to one as yet ignorant of it; as in the case of Cornelius, to whose case Peter applies *εργαζομενος δικαιοσύνην*? The position of Cornelius was similar to that of the young man of whom our Lord testified (Mark, xiv. 35), "*Thou art not far from the kingdom of God*;" which state St. Luke calls (Acts, xiii. 49), *τεταγμενος εἰς ζωὴν αἰώνιον*—'*disposed for eternal life*:' both which descriptions shew, that there are preparatory stages of progress. St. Peter unites with the above character, *φοβούμενος αὐτον*—'*fearing Him*;' and concludes from thence, that such an one is *δεκτος αὐτῷ*—'*accepted by Him*.' The phrase *εργαζομαι δικαιοσύνην*, therefore,

¹ *ποιῶν*, and *εργαζομαι*, are here used in their sense of *quantum facere*.

² "In verbis apostoli, perpetua est metonymia effecti positi pro causa.—

'Christus est nobis justitia, hoc est, per Christum solum justificamur.'"
BULL. Op. p. 365.

applied to such an individual, signifies, that he acquires his *justification* by the grace of God disposing his mind to desire, and embrace, the consolations of the Gospel. When our Lord said, "Blessed are they who hunger and thirst for *'justification'*" (c. v. 9), he did not address that beatitude to the *Jews only*, but to every auditor, Jew or Gentile. None were more sensible than the heathen world of the power and terror of a troubled conscience, though they could not analyse or explain it. Fearful are the descriptions of that sense by the ancient heathen poets; who figured it as an infliction of unseen furies. To *hunger and thirst*, in that state, for *internal peace of soul*, is to hunger and thirst, under the action of divine grace on that sense, for that which is revealed to be '*justification*,' by the disclosures of the Gospel. Such was the mind of Cornelius; such, of the jailer who asked, '*What must I do to be saved?*'

It is a great error to assume, that no sense of the true God existed in the heathen world, because worship was paid to the false gods of the different nations: as well might we assume, from the conspicuous devotion paid to pictures, images, and saints, in many places subject to the Roman and Greek churches, that a sense of the true God did not exist within them. Tertullian, in the second century, pressed this fact on his Gentile contemporaries, appealing to the human soul in these remarkable words: "We hear thee pronounce, at home and abroad, openly and with full liberty, what is not permitted to us—" '*if God grant—if God will;*' in which words thou acknowledgest that He is; "and confessest, that He, to whose Will thou adverstest, "hath all power: and, at the same time, thou deniest "those to be gods whom thou callest by their several "names, *Saturn, Jupiter, Mars, and Minerva*. For, thou "declarest Him alone to be *God*, whom thou denominatest "GOD (DEUM) only; as also, when thou sometimes callest "those others *gods*, thou seemest to speak of something "foreign, and conventionally admitted. Neither art thou "unapprised of the nature of Him whom we preach: '*God is good—God doth good*,' are thy own phrases; and "thou sayest, '*God bless thee!*'" as readily as a Christian "could say it.—Te quoque palam, et tota libertate, qua "non licet nobis, domi et foris audimus ita pronuntiare—

“ *Quod Deus dederit—si Deus voluerit*; ea voce et aliquem
 “ esse significas, et omnem illi confiteris potestatem, ad
 “ cujus spectas voluntatem; simul et cæteros negas deos
 “ esse, dum suis vocabulis nuncupas, *Saturnum, Jovem,*
 “ *Martem, Minervam.* Nam solum Deum confirmas, quem
 “ tantum DEUM nominas; ut et, cum illos interdum *deos*
 “ appellas, de alieno et quasi pro mutuo usu videaris. De
 “ natura quoque Dei quem nos prædicamus, nec te latet:—
 “ ‘ *Deus bonus est—Deus bene facit,*’ tua vox est:—etiam,
 “ ‘ *Benedicat te Deus,*’ tam facile pronuntias, quam Chris-
 “ tiano necesse est.”—(*De Testimonio Animæ*, c. ii. tom. iv.
 p. 30. Ed. Semler. 12mo.)

This testimony of Tertullian fully explains and confirms the declaration of St. Paul, in Rom. i. 19, 20, 21; and in Acts, xiv. 16. Now, the yearning of the unenlightened soul for internal peace of spirit, together with its devotional efforts to acquire it, is called, under the *New Covenant*, *ἰσχυρίζεσθαι, πιστῶν, δικαιοσύνην*; not as *effecting* justification, but as *surely acquiring* it from the ready goodness of God, who imparts, to such yearning, excited by his grace, the faith in his Son which alone can *effect justification*. (See Annot. to 1 John, iii. 7.) Thus it befel Cornelius; so likewise the multitude who exclaimed (Acts, ii. 37), ‘ *What shall we do?*’

Great is the confusion of ideas which has arisen from interpreting the word *δικαιοσύνη*, applied to man, in a positive sense, and rendering it ‘ *righteousness* instead of *justification*; that is, making it denote *absolute, personal excellence*,’ instead of *clearance from guilt by the remission of sin*. ‘ *Imputed righteousness*,’ is, to say the least, a dangerously misleading phrase.¹ The Gospel, indeed, says, ‘ *Thy sins are forgiven:*’ but it never ceases to say, ‘ *There is none righteous, no, not one—none is good but One, that is, God.*’ Man, indeed, was created *perfect* by God; in *His own image*, and therefore positively righteous. He contracted *guilt*. The gracious

¹ “ De justitia Christi nobis imputata, primo in loco agendum est:—obser-
 vandum est, phrasin illam pessime congruere cum locutione S.S. notissima,
 “ qua *fides* dicitur homini in *justitiam* imputari. (Rom. iv. 3, 5, 6, 22, 23, 24,
 “ &c.):—quæ vero, tu de justitia tam imputata quam inherente disseris, ita
 “ intricata et perplexa sunt, ut Lector in iis versatus, veluti in labyrinthum
 “ quendam incidisse sibi videatur, unde extricare sese haud facile poterit.”—
 (BULLI Op. pp. 557, 566.) See this argument triumphantly treated by the
 excellent and learned author, in his *Respons. ad Animadu.* xi.

end of redemption was to clear, acquit, or *justify* him from that *guilt*, and from its *penalty*; and God imputes such clearance, acquittal, or justification, to all who truly and faithfully receive, and strive to obey, His Gospel. But, the originally bestowed righteousness, to which justification shall restore us, cannot be imputed to man, but exclusively to God, whose it is, and from whom it proceeded by creation: if it be regained, it is regaining a proper creation of God. “*Where, then* (justly asks St. Paul), *is boasting?*” Yet, the phrase “*imputed righteousness*” has been, and is, the source of much ‘*boasting*,’ secret or overt. As well might the trees in Eden have imputed to themselves the merit of the created fruits which they yielded, as man impute to himself the divine qualities with which his soul was created; which it lost, and which it aspires to recover, through the pardoning grace of the Gospel. It is lamentable to observe the efforts continually making, to *neutralise* the constituent and essential principles and doctrines of the Gospel; the *vicarious suffering*, the *atonement*, the *justification*, and the *true divinity* of our Lord. Such efforts, far from being demonstrations of a superior sagacity in those who make them, are as if a man should employ his labour and ingenuity in endeavouring to neutralise the effervescing principle in the springs of Pyrmont and Selzer, in order to present you with a glass of *purser* water; insensible of the vapid, and virtueless condition, to which his ingenuity and labour shall have reduced the fluid.

By πληρῶσαι πᾶσαι δικαιοσύνην, in this place, we are to understand, “*to accomplish and perfect the dispensation of ‘justification;’*” which our Lord was to commence, in the character of one submitting himself to all the forms of that law which he came, not to abrogate but, to fulfil.

Ver. 16. And *he* saw] καὶ εἶδε—i. e. ‘*John* saw.’—It is remarkable, that although the name of ‘*Jesus*’ has been so generally substituted for the pronoun, or inserted as the nominative case, often without necessity, yet no MS. has inserted the name of ‘*John*’ in this place, where it would have contributed perspicuity to the sentence. Compare John, i. 32.

CHAPTER IV.

Ver. 5. *the pinnacle*] το πτερυγιον.—“On the sense of this “term,” says Dr. Bloomfield, “commentators are not agreed: “one thing is admitted, that it *cannot mean ‘pinnacle,’* for “thus there would have been *no article.*” This judgment (the grammatical argument for which, here assigned, I do not apprehend) appears to have resulted from assuming πτερυγιον, in the modern architectural notion of a *wing*, (“πτερυγιον, est dimin. ab πτερυξ, *ala*,” ERASM.), which supposes a *duplicate* or *counterpart* to be necessarily supposed in that term: an assumption altogether fallacious and erroneous, in this place. The Latin translator, who wrote while the Greek was a living language, and the correctness of whose interpretation there is no ground for questioning, rendered the Greek word by ‘*pinna culum*,’ a diminutive of ‘*pinna*,’ as πτερυγιον is a diminutive of πτερυξ. Both the Greek and the Latin *themas* have the same signification, viz. ‘*pluma, ala*’—‘*feather, wing*.’ The error has consisted, in referring πτερυγιον here, to the sense of ‘*wing*,’ which supposes a *correlate*, instead of to the sense of ‘*feather*’ or ‘*plume*,’ which is single and individual. Besides the significations just stated, the Greeks thus divided the μερῶν οἰκοδομημάτων—‘*parts of buildings*’—τοιχοί, δομοί, πτερυγίς, φάραξ—‘*muri, cubicula, pinnae, pinnaacula*.’—(POLLUX, lib. vii. § 121.) Hesychius explains φάραξ by πτερυγιον (*pinna culum*); and he explains πτερυγιον by ἀκρωτήριον, ‘*summitas, cacumen, vertex*—‘*top or summit*.’ The πτερυγίς or ‘*pinnae*’ of walls, denoted their *upper extremity*, in both languages; not with any reference to a *partner* or ‘*wing*,’ but to a *single feather, plume, aigrette, or panache*, as Varro expressly affirms: “muri summa *pinnae*, ab his, quas insigniti milites habere in galeis solent (ap. GESNER. *Th. Lat.*)—the summits of walls are “called ‘*pinnae*,’ from those (*plumes*) which distinguished “soldiers are used to wear in their helmets.” Those πτερυγίς ‘or *pinnae*’ of walls, terminated in, and were surmounted by, the πτερυγιον or ‘*pinna culum*,’ the ἀκρωτήριον, *cacumen*, or *highest point*, the ἀετώμα, or *eagle’s perch*. (See Wetstein’s note.) The word πτερυγιον, therefore, rightly understood, shews that Wiclif and his revisers have well rendered, ‘*pynnacle*’ and ‘*pinnacle*,’ as this word is explained by Johnson, from

Clarendon and Cowley—"a turret, or elevation above the rest of the building—a high spiring point." The Latins also gave the name of '*penniculum*' to the elevated point which bore the *vane* or *weather-cock*—"pinna illa, quæ, in fastigio ædificiorum sita, facili motu, ventorum indicat flatum."—(GESNER.) The same lexicographer adds, (v. pinna), "*pinnam et pennam frequentissime confundi, constat.*" Such a '*pinnacle*' Josephus (who knew it ocularly) distinctly describes when he says, "that the south front of the temple had three porticoes, the two exterior of which rose to an elevation of fifty feet, but the middle portico surmounted them both to twice that height," or one hundred feet—"ὥς δὲ διπλασιοι, ἀνίχε γὰρ πλείστοι παρὰ τὰς ἑκατέρωθεν—above a precipitous descent; from which '*summit of the roof*'—ἀπ' ἀκρῶν τοῦ ταύτης τέγους (i. e. ἀκρωτηρίου, στρεψυγίου), the head of any one looking down was made giddy, from the depth:" (*Ant. Jud.* lib. xv. c. xi. § 5.)—the building standing on the verge of a precipice five hundred feet deep. No ground for questioning the propriety of the rendering *pinnacle*, therefore, remains.

Bishop Marsh says, in his note to Michaelis (vol. i. p. 418), "No instance has been found, where the diminutive *στρεψυγιῶν* is applied to a building:" but, since Pollux describes the ascending parts of a building to be, *τοιχοί, δόμοι, στρεψυγίαι, φάραξ*, and since Hesychius explains *φάραξ* by *στρεψυγίαι*, and *στρεψυγιῶν* by *ἀκρωτηρίαι*, it is plain, that *στρεψυγίαι* was applied to a building; though we may not find it so applied in any written document which has descended to us, except in the Greek version of the Gospel of St. Matthew.

CHAPTER V.

This chapter ought properly to commence, as in this Revision, with the last three verses of chap. iv. of the common texts. To arrive at this period of the history, St. Matthew passes over all the details contained in St. Luke's Gospel, from chap. iv. 14, to chap. vi. 17.

Ver. 6. the *beggars* in spirit.] οἱ πτωχοὶ. —Our version has rendered, "the *poor* in spirit," from the Latin "*pauperes*

"spiritu:" a rendering, which has always confounded its import with that of ver. 8, "the meek—mites." As early as the end of the second or beginning of the third century, Tertullian justly censured the translation of the Latin in this place, though he elsewhere adopted the received version, "*pauperes*."—"Beati mendici (sic enim exigit interpretatio vocabuli quod in *Græco* est) quoniam illorum est regnum Dei—Blessed are the *beggars* (for so the *Greek* word ought to be translated), for their's is the kingdom of God."¹ The difference between *πτῖς*, a 'poor man,' and *πτωχος*, a 'beggar,' is thus shewn by J. Pollux (lib. iii. § 110, 111): *πτῖς*—*τῶν ἐφημερῶν ἀπορῶν*—"the poor, is he who is in want of daily necessities:" *πτωχος*—*πρὸς αἰτῶν εἰς τὰς ἀλλοτρίας χεῖρας ἀποβλεπῶν*²—"the beggar, is he who asks, and who looks to the hands of others." "A soul, *πτωχος τῷ πνεύματι*," says Macarius, "is one who is sensible of his own wounds, and of the darkness of the passions which encompass it; one who continually seeks deliverance from the Lord." Such a one says, with the Psalmist; "As the eyes of servants look to the hand of their masters, and as the eyes of a maiden to the hand of her mistress, so do our eyes look to the Lord our God, until he have mercy upon us."

It is to this exercise that our Lord would stimulate us, when he says, "Ask, and ye shall receive; knock, and it shall be opened to you:—if ye, who are evil, know how to give good gifts to your children, how much rather will your heavenly Father give the Holy Spirit to them that ask him?" To the same end is addressed his enforcing parable, to inculcate, "that men ought always to pray, and not be discouraged." By "*prayer and supplication*" only, man can "*draw near to God*." He who knows God only in the third grammatical person, '*He*,' and he who knows him in the second grammatical person, '*Thou*,' stand on very different levels for apprehending the things presented to the mind of man by revelation.

¹ *Adv. Marcionem*, lib. iv. c. 14. This passage confutes Semler's rash assertion, "that Tertullian never looked at the Greek text, nor compared the Latin translation, which he made use of, with the Greek—*Hic homo nunquam Græcum textum librorum sacrorum versaverit:—nunquam Latium istam, qua utitur, translationem comparat cum Græco quodam codice*."—*Dissert. i. in Tertull. tom. v. p. 230. Ed. Semler. 12mo.*

² Lib. ii. c. 22.

Ver. 7. they that mourn.] To this, and to the next beatitude, we must carry on and supply the *τῷ πνεύματι*—"in spirit," of ver. 6.

Ver. 8. the meek.] To this beatitude may now be duly applied, all the reflections which have hitherto been erroneously exhausted on the first beatitude; as, in the notes to the quarto Cambridge Bible of 1823, where all the excellencies of "*meekness*" are expended on the *first* beatitude (to which they do not pertain), and the *third* beatitude (to which alone they do pertain), is consequently passed over without any remark.

Ver. 25. angered against his brother.] Our version adds here, "*without a cause*," from *οὐκ* intruded into the *Const.* texts; which modifying particle is not in the Latin Vulgate, and, consequently, not in Wiclif's translation. Augustin expressly testifies, "*Codices Græci non habent 'sine causa;'*" (*Retract.*), and accordingly, *οὐκ* is not in the text of the *Vatican MS.*, although it has crept into those of all the later MSS. It was introduced, in false tenderness to human frailty, but with much unskillfulness; for our Lord, throughout this discourse, proceeds with a view to his conclusion, "*Be ye perfect;*" and presents a *rule of perfection*, to which his disciples are to endeavour to attain. Thus, *οὐκ* became an established reading of the *Constant.* texts; and was thus explained by Euthymius in the 12th century—*οργιζομενος τῷ ἀδελφῷ αὐτοῦ μάτην, ἀκαιρῶς, ταῦτα γὰρ δεῖται το ὀυκ*—"angry with his brother *foolishly, unseasonably*, for these are what is meant by *οὐκ*." Our revisers of Wiclif's translation adopted this adverb from Erasmus, who first gave it authority, by printing it in his *Editio Princeps*, and translating the passage, "*quisquis irascitur fratri suo temere.*" But, in so doing, they did not sufficiently weigh the force of Erasmus' note, which he deemed requisite to be subjoined to his innovation. "*In nonnullis Græcorum codicibus adscriptum est 'οὐκ, id est, temere, vel sine causa; verum Hieronymus edisserens hunc locum, itemque secundo dialogo adversus Pelagium, negat id in vetustis ac bonæ fidei exemplaribus repertum. Et additum videtur ab audaculo quopiam, qui ceu mitigare voluerit, quod alioque durius dictum vide-*

"batur.—Proinde, divus Hieronymus duas has voces, '*sine causa*,' jubet eradi:" and he cites the passage of Augustin quoted above, which testifies, that *εκη* was not contained in any Greek MS. of his time. It had its origin, therefore, from a Latin text, and is wholly spurious in the Greek.

Ver. 32. *cause thee to stumble.*] Our version renders, '*offend thee*:' see Preface, pp. 13, 14; for the reasons there assigned, the words '*offend*' and '*offence*' are altogether banished from the vocabulary of this Revision.

Ver. 47.] This verse is read, in the *Vat.* MS., as it is rendered here; conformably with the citations of the earliest fathers. It has been amplified by *italic insertions* from Luke, vi. 28, in the *Constant.* texts, by which our editors made their revisions.

Ver. 47. Do not even the *Gentiles* so?] The *Constant.* texts repeat *τελωναι*—'*publicans*,' in this place: "*τελωναι* habent, cum *rec.*, omnes fere *Const. fam.* documenta," says Scholz. The *Vatican*, and other ancient MSS. and versions, including the *Vulgate*, read *εθνη*, from which last Wiclif rendered, '*heathene men*.' Our revisers have here followed the more modern reading, *τελωναι*, as it stands in Erasmus' printed text; although Erasmus subjoined this caution: "*Rursus hoc loco nonnulli codices Græci habent τελωναι*; cæterum, ex interpretatione Chrysostomi, deprehendere licet illum *Ethnici* legisse."

CHAPTER VI.

Ver. 1. not to do your (*works for*) *justification.*] *την δικαιοσυνην υμων μη ποιειν*—This is the reading of the *Vatican*, *Beza*, and other ancient MSS., also of the old *Jerusalem-Syriac* version. It was the reading known to Jerom, who thus interprets, "*justitiam, hoc est, eleemosynam vestram.*"¹ From this false interpretation of Jerom, the reading *ελεημοσυνην*, '*alms*,' has grown to supplant the original reading, *δικαιοσυνην*, '*justification*.' The Gentile Christians ill apprehended the

¹ Comment. in Matth., and lib. ii. Adv. Proleg. tom. iv. p. 518.

Jewish phraseology. The Jews had brought themselves to the persuasion, that they could '*justify*' or clear themselves of guilt before God, by the threefold process of '*alms-giving*,' '*prayer*,' and '*fasting*.' Of this we have an example in the parable of the Pharisee and the Publican. On the present occasion, our Lord speaks, first, to the general head, and then proceeds successively to the three particular parts. Jerom, not sensible of this order, assumes *δικαιοσύνην* to regard the first particular, and to mean '*alms-giving*' only, and so interprets it. To this error he was probably drawn by an equivocation in the Syriac word, which signifies both *ελεημ.* and *δικ.* "ASEMAN. optime adnotatur, *ελεημοσύνην* synonymum esse *Syr.* vocis pro *δικαιοσύνης*."—(BIRCH. n. Q. Ev. p. 24.)

Ver. 2. *far from their reward*] *απειχουσι*. The verb *απειχω*, in its genuine and primitive sense, signifies, '*averto, procul teneo, disto, absum*;'—*παρεχιν μιν τι, το εγγυς τινος εχιν* *απειχιν* δε, το πορρω εχιν.—"*παρεχιν*, is to have any thing *near at hand*; but *απειχιν*, to have or keep it *at a distance*."—(Eustath. in Hom. pp. 1584, 40; 1848, 45; 1891, 20.) In a later age, *απειχω* acquired the sense of *απολαμβάνω* or *λαμβάνω*, to receive, and of the simple *εχιν*, to have; "*habendi* "*notionem huic verbo tribuisse reperiuntur Scriptores illius* "*ætatis, qua jam corrupta erat lingua Græca*."—(STURZIUS, ap. Steph. *Thes. Gr.* Valpy, tom. i. p. clxxxv.) As the former of these senses accords best with that of *εουχ εχete* in the first verse, so those words determine the sense of *απειχουσι* in this place, and in ver. 5 and 16, *απειχουσι τον μισθον αυτωι*, signifies, therefore, *πορρω εχουσιν (αφ' εαυτων) τον μισθον αυτων*—that is, '*the reward they look for*.' The Latin Vulgate, on the contrary, has interpreted '*receperunt*' according to the later sense, from whence Wiclif rendered '*han resseyved*;' which his revisers altered to '*have their reward*,' in the simple sense of *εχω*. Yet there is reason to believe, that *απειχιν* has the sense of *πορρω εχιν*—'*to have aloof*;' throughout the *New Covenant*; even in Philipp. iv. 18, and in Philemon, 14. (See Annot. to those passages.)

Ver. 11. *Our daily bread*.] *τοι αυτον τον επιουσιον*. Though Origen states, that the word *επιουσιον*, used in Matthew and Luke, was formed by those evangelists, and was unknown to

the Greek writers, its sense is determined by the latter's use of ἡ παύση ἡμεῶν (Acts, *passim*), to express '*the morrow*.' Now, as our Lord concludes this part of his discourse by enjoining his auditors not to be '*anxious for the morrow*,' it is evident, that the clause signifies a petition, that God would continually provide for '*the morrow*;' and thus, enable the mind to discharge from itself the continually recurring anxiety which he forbids. For, if God is pleased always to provide for '*the morrow*,' he necessarily provides always for the *passing day*. The force of the term is, therefore, always prospective. As man is constituted with forethought, he is not forbidden to exercise it; but, he is here instructed, how and whither to direct it.—τοὺς ἀπὸ τοῦ παύσης ἡμεῶν signifies, therefore, τοὺς ἀπὸ τῆς παύσης ἡμεῶν—"Give us *to-day*, our *morrow's* bread:" thus, effectually precluding anxiety for the morrow.

Ver. 13.] The ordinary conclusion of this verse, commonly called the "*doxology*," is absent from this place, as from the parallel place in Luke (xi. 4), in the *Vatican*, and other ancient MSS. and versions. It is not in the Latin Vulgate, and consequently, it is not in Wiclif's translation. Our revisers have introduced it from Erasmus, to whom the modern *Constant.* texts only were known; for he says, "hanc "*coronidem in omnibus Græcis exemplaribus comperio*:" these amounted, first to *four*, next to *five*, and lastly, to *eight junior* MSS. But Erasmus subjoined this caution: "*quando "*nec in ullis Latinorum exemplaribus adscriptum visitur, nec "*exponitur ab Hieronymo, aut ullo prorsus interprete, præter "*Chrysostomum, et hujus abbreviatorem recentem Theophylactum, apparet ex solenni consuetudine sic additum, ut "*Angelicæ Salutationi* (Luc. i. 28) quædam adjecerunt, nec "*ab angelo dicta, nec a quopiam alio.*" It is plain, that it was only a *Liturgical appendage* to the Lord's Prayer, in an ancient ritual of the Greek church; which has been obtruded on St. Matthew's text, to the disturbance of the intimate relation between the verses immediately preceding and following it. The Prayer, therefore, ought to stand thus in every Liturgy, and Manual of Devotion:

"Our Father, who art in heaven, hallowed be thy name! Thy kingdom come! Thy will be done on earth, as it is in heaven! Give us this day our daily (*or morrow's*) bread! And forgive us

"our trespasses, as we forgive them that trespass against us! And lead us not into temptation, But deliver us from evil!

"*For, Thine is the Kingdom, and the Power, and the Glory, for ever and ever! Amen!*"

Ver. 32. for all the nations require these things.] The *Vat.* MS. reads, ταυτα γαρ ταυτα τα εθνη επιζητουσιν, which is also the order of the received text. Some MSS. read, ταυτα γαρ ταυτα τ. ε. The latter shews the order of construction, that ταυτα pertains to τα εθνη—all the nations, as distinguished from the particular nation which our Lord was then addressing.—επιζητω is here to be understood as '*requiro*,' in the sense of '*opus habeo*,' (see GESNER's *Thes. Lat.*) i. e. to *require*, in the sense of to *have need*. Our Lord's argument is this: 'Be not over-anxious concerning food or clothing; your heavenly Father knoweth that ye *require* these things, as all other nations *require* them; but apply yourselves, in the first instance, to obtain his justification, and his kingdom, and he will take care that you are supplied with all those things.'

Ver. 33. His justification, and his kingdom.] This is the order of the words in the *Vatican* MS. only. The later texts have reversed that order, and have introduced the word Θεου, of God. Clemens Alexandrinus has cited this passage on various occasions; but, as he cites it differently, sometimes with Θεου, '*of God*,' and sometimes with των ουρανων, '*of heaven*;' sometimes with δυνασκειν, and sometimes with βασιλευσιν only, his citations can afford no evidence of the primitive reading. That of the *Vat.* MS. is better supported by internal evidence; for, the attainment of God's '*justification*,' is an indispensable preliminary to the attainment of his '*kingdom*.'

CHAPTER VIII.

Ver. 8. I am not fit] ικανος, not αξιος, '*worthy*,' as our version renders from the "*dignus*" of the Vulgate: the centurion speaks modestly, with relation to his temporal rank and station; not with any moral reference.

lb. *at the word,*] λογῶ, as at ver. 16.—λογῶ is so universally the reading of the most ancient and authoritative MSS. “*utriusque familiæ*,” as Scholz speaks, that both he and Matthæi have been constrained to admit it into their respective texts, although the *received* text follows Erasmus in reading λεγον. This latter reading has arisen from erroneous punctuation in the first instance: we should thus punctuate: ἀλλὰ μόνω εἶπεν, λογῶ καὶ—.

Ver. 28. *the Gadarenes.*] The confusion which Origen's refinements have caused, of the names, *Gadarenes*, *Gerasenes*, and *Gergasenes*, is well known. (See MICHAELIS'S *Introd.* vol. ii. p. 396.) According to the most ancient MSS. and versions, St. Matthew here wrote *Gadarenes*; St. Mark, v. 1, and St. Luke, viii. 26, read *Gerasenes*. Origen's refinement introduced the name *Gergasenes*. But all this confusion is restored to order by a statement of Epiphanius. The country lying immediately on the east coast of the lake of Tiberias, or sea of Gennesaret, was occupied by the *Gadarenes*, the *Gerasenes*, and the *Gergasenes*, whose districts met on the coast of that sea. The place celebrated by the miracle of the swine, was situated at the point of union of the three—ταῦτ ἐστιν κληρὸν ὁ τόπος ἀναμίσθον η, says Epiphanius. Matthew designated it from the *Gadarenes*, Mark and Luke from the *Gerasenes*, and Origen has not benefited the history by substituting the designation of *Gergasenes*.

CHAPTER IX.

Ver. 8. *they feared.*] ἐφοβήθησαν: so read the *Vat.* and *Beza* MSS.; but the effect designed to be expressed not being apprehended by some later copyist, it has been changed to ἐθαύμασαν, *they marvelled, or wondered.*

Ver. 12. *he heard them, and said*] ἀκούσας εἶπεν, *Vat.* MS.:—the junior texts insert, (Ἰησοῦς) ἀκούσας εἶπεν (αὐτοῖς). So, in the next verse, 13, they have inserted εἰς μετάνειαν, from Luke, v. 32, both here and in Mark, ii. 17, after ἀμαρτωλοῦς, which last word closes the sentence, in the *Vat.* and other ancient MSS., in both places.

Ver. 18. *a certain ruler.*] This verse exhibits an example of the variations in the MS. texts. The *Vatican*, and other ancient MSS., read here

αρχων εις προσελθων προσκυνη αυτω.

others and ancient,

αρχων εις εισελθων π. α.

others,

αρχων τις εισελθων π. α.

αρχων εις ελθων και προσελθων π. α.

received,

αρχων ελθων π. α.

CHAPTER XI.

Ver. 12. *is proclaimed.*] All the Greek MS. texts concur in reading βιαζεται in this place, as it stands in all the printed editions. Our version renders, '*suffereth violence.*' The parallel passage in Luke, xvi. 16, says, ευαγγελιζεται, which our version renders, '*is preached,*' but which demands the stronger sense of, *is proclaimed.* As both these are reported for the word pronounced by our Saviour on one and the same occasion, and as their imports are totally different, it is evident there is some affection of the texts; and it is therefore natural to ask, *which* of the two words did our Lord really use? Now, the signification of ευαγγελιζεται, '*is proclaimed,*' is clear, and as clearly suitable to the subject; but, commentators have laboured in vain to extort a clear and applicable meaning from βιαζεται, '*suffereth violence,*' which cannot yield a corresponding sense. But, if we look to Matth. iii. 3; Mark, i. 3; Luke, iii. 4; John, i. 23, we severally read, παραγινεται Ιωαννης κηρυσσων—φωνη βοωντος: αρχη του ευαγγελιου—φωνη βοωντος: ηλθε κηρυσσων—φωνη βοωντος: εμει φωνη βοωντος: and, in this place, απο των ημερων Ιωαννου εις αρτι, η βασιλεια των ουρανων β—ται. Considering, therefore, that κηρυσσω, ευαγγελιζω, and βοω, are here used as corresponding terms, and considering, also, what our experience has taught us of transcriptural errors, arising from the early use of abbreviated writing (see Preface, pp. 58, 69, &c.); seeing that βιαται, '*is cried or proclaimed,*' would correspond with the ευαγγελιζεται of Luke, and that our Lord's declaration will thus express the same import in both places; we are

warranted to assume, that an abridged form of *βοῦται* gave origin to the reading *βιαζέται*; some early scribe misapprehending the *compend*, and interpreting it from the suggestion of *βιασται*, which immediately follows it.

Ver. 20. Wisdom is justified by her *works*.] *εργων*, 'works,' not *τεκνων*, 'children,' is the reading of the *Vatican MS.*, and of both the *Syriacs*, the *Coptic*, and *Ethiopic* versions. Some copies substituted *τεκνων* for *εργων*, from Luke, vii. 35. Jerom, in his commentary on this passage, says, "in quibusdam 'evangeliiis legitur *Justificata est sapientia ab operibus suis*:' sapientia quippe non quærit vocis testimonium, sed *operum*:" by which last remark, he shews his approbation of the reading, 'operibus.' Our Lord speaks here in the same figure as St. Paul, in 1 Cor. iii. 10, ὡς σοφὸς ἀρχιτεκτων θεμελίωσεν τὸ θεμελίον — τὸ ἔργον φανερόν γινησεται — "I have laid the foundation, as a skilful master-builder or artist — the work will be rendered manifest." *σοφία*, in this place of St. Matthew, means *skill*, as St. Paul's *σοφός* means *skilful*; and this parallel of St. Paul will guide us to discover the defect of the reading *τεκνων*, in Luke, and enable us to rectify it. The head of J. Pollux's c. xxvi. lib. vii., *τεκτονικων εργα, και εργαλεια*, points out to us, how *τεκνων* first came into the text, in correspondence to *εργων*. It shews, that the *εργων* of St. Matthew had been expressed by *τεκτονικων* in St. Luke's Gospel; the abbreviation of which word, *τεκνων*, was readily mistaken for *τεκνων*, and afterward changed to *τεκνων*, as we find the two readings, *τεκνα* and *τεκνων*, in Mark, x. 24, (SCHOLZ); and *τεκνων*, thus established in St. Luke, became the rule by which some officious philoponist sought to harmonise the two Gospels, by transferring that word to St. Matthew's, and substituting it for the primitive reading, *εργων*. It is evident, that our Lord used only *one* of the two words, either 'works,' or 'children;' and, that he must have used that word which can be reconciled to both Gospels. Now, we see how easily the reading *τεκνων* could have resulted from a reading synonymous to *εργων*: Theophrastus uses *τεκτονικα*, to signify 'structura, opus fabrile' (*Hist. Plant.* lib. v. c. 8); which answers in signification to *εργων*, as here employed by our Lord, and to the *ἀρχιτεκτονος ἔργον* of St. Paul: v. *εργα τεκτονικα*. Exod. xxxi. 3, 4, 5.

Ver. 24. And thou, Capernaum, &c.] We find here a *double reading* of great antiquity, attested by Jerom: "*Et tu Caphernaum, numquid usque in cælum exaltaberis? Usque in infernum descendes.* In altero exemplari reperimus: *Et tu Caphernaum, quæ usque in cælum exaltata es, usque ad inferna descendes.*" Jerom cites the former as the confirmed reading, and the latter as the reading of 'another copy.' The former is the reading, also, of the *Vatican* and most ancient MSS. and versions, both here and in Luke, x. 15; the latter is claimed by Scholz for the *Constant.* text, and we accordingly find it adopted by Euthymius, in the twelfth century. Michaelis assumes (vol. i. p. 275) that the former reading is a vitiation of the latter, by a *repetition* of the final μ of $\kappa\alpha\tau\alpha\gamma\alpha\upsilon\sigma\mu$, forming $\mu\eta$; but the converse is equally assumable: and it is evident, from the authorities here cited, that the latter is a vitiation of the former, by the *lapse* of μ in $\mu\eta$. Campbell says, "We find in a *very few* Greek MSS. $\mu\eta$ $\iota\omega\varsigma$, '&c.;" but, that learned writer was not aware of the determining authority of those ancient '*few*,' over the mass of later MSS. multiplied by transcript, one from the other, during 1000 years.

CHAPTER XII.

Ver. 31. will not be forgiven.] See Annot. to Mark, iii. 27, and Heb. xii. 17.

CHAPTER XIII.

Ver. 27. Didst thou not sow *good seed* in thy field? from whence, then, hath it *tares*?] It has, of late years, been deemed a point of meritorious discrimination, to substitute '*darnel*,' or *cockle*, for '*tares*' in this parable: an object not worthy of the occasion, which was not designed to distinguish minutely '*between weeds*,' but generally '*between weeds and corn*;' and, whatever springs undesignedly among corn, is relatively a *weed*. But, as the native vegetation of Syria and of this country are not exactly the same, and it is therefore a

hazardous affectation to pretend to identify, in our indigenous vegetation, the particular plant here designed, I have deemed it more advisable to leave the long established reading '*tares*,' than to inflict on our version an unimportant novelty, likely to be as erroneous as it would be strange; especially, as '*tare*' is now naturalised in all our Dictionaries, as a term denoting '*a weed that grows among corn*.'

Ver. 45. a merchant.] Our version renders a "merchant-*man*." Wiclif, more critically, rendered simply 'a merchant'; though his Latin original had '*homini negotiatori*,' from the Greek, ἀνδρῶν ἐμπόρων. So, in ver. 52, our version renders, "a *man that is an householder*," because the Greek has, ἀνδρῶν οἰκοδεσποτῶν. In all such passages, the words ἀνδρῶτες, ἀνὴρ, '*man*,' are pleonastic additions of the Hellenistic idiom, and ought not to be rendered in the translations.

Ver. 51.] The *Const.* texts introduce here, λέγει αὐτοῖς ὁ Ἰησοῦς — '*Jesus saith to them*,' with a view to connection and elucidation; which clause is not in the most ancient MSS. and versions. If, therefore, it be admitted into the text (which is not necessary), it should be printed in *italics*, like all the other supplementary additions to those texts.

Ver. 52. Every Scribe, &c.] πᾶς γραμματεὺς, here signifies, *every one professionally learned in the Jewish law*; and our Lord affirms, that if such a one be *disciplined also in the Gospel*, he will possess, as it were, the abundance of a householder, who is able, from his own stores, to bring forth "*things both 'new and old.'*" Of this declaration, we have a most splendid illustration in the apostolical author of the Epistle to the Hebrews; which sublime composition of a Jewish scribe converted to the Gospel, unites and harmonises the profoundest doctrines of the *Old*, with those of the *New Covenant*.

Ver. 55. James and Joseph.] The most ancient MSS. and versions, together with Origen and Jerom, here read '*Joseph*,' though they read '*Joses*' in all other places where the same person is named; which would go to shew, that those forms were varying enunciations of the same name. This evidence

is lost by the substitution of *Joses* in this place, in the *later* and *Constant.* texts, with a view to produce uniformity. The substitution has been followed by our last revisers; though Wiclif had rendered '*Joseph*' from the Latin, conformably to the oldest authorities.

CHAPTER XIV.

Ver. 2. *Is this John the Baptist?*] "The words of Herod, Matt. xiv. 2, (says Michaelis, vol. i. p. 313), *ὁὐτος ἐστὶν Ἰωάννης ὁ βαπτιστής*, have the appearance of *contradicting* Luke, ix. 9. 'I have beheaded John, but *who is this*—*τίς ἐστὶν ὁὐτος*;' and it was manifestly with a view of removing the *difficulty*, that in the Cod. Cantab. (D) they are altered to, *μήτις οὗτος ἐστὶν Ἰ. ὁ β.*" The contradiction here suggested, must be supposed to consist in the opposition of the *affirmation* in the former Gospel, and of the doubt implied in the *interrogation* in the latter Gospel. How futile this remark of Michaelis is, we may learn from a letter of the younger Pliny (lib. ix. ep. 23), in which, after expressing his pleasure at having been recognised by a stranger in the form, "*This is Pliny*" (i. e. *Is this Pliny*), he says: "An si Demosthenes jure lætatus est, quod illum anus Attica ita noscitavit, *ὁὐτος ἐστὶν Δημοσθένης*; ego celebritate nominis mei gaudere non debeo?—If Demosthenes had a right to rejoice, because the old Athenian woman recognised him (*noscitavit*) by saying, '*This is Demosthenes*?' ought not I to rejoice in the celebrity of my name?" On which passage Gesner observes: *Noscitare*, est eorum qui dubiam adhuc notitiam confirmare student, et certo cupiunt cognoscere.—Igitur hic interrogationis notam adpono; et vocem arbitror (certe Plinium intellixisse puto), *interrogantis mulierculæ*, '*Hiccene est ille Demosthenes*?' " Herod's *affirmation*, therefore, in St. Matthew, is of a quality as *interrogative* as his question in St. Luke.

Ver. 8. *On a dish.*] "In a *dische*," is John Wiclif's correct rendering of 'in *disco*'—*ἐν ἐμαυτῷ*. The point of the narrative is unimpaired by substituting the word '*charger*,' to

which term the reader attaches no familiar idea. Whereas the damsel, entering into a banqueting-room where ‘*dishes*’ met her sight, enforced and facilitated the execution of her demand, by saying, ‘Give me *here*, on *one of these dishes*, ‘the head of John the Baptist.’

Ver. 13. By *land*.] This ordinary sense of *πεζῇ*, ‘*pedes*,’ should have corrected Wiclif’s erroneous rendering, “on her *feet*” (i. e. on *their* feet); and should also have prevented his revisers from suffering his error to pass.

Ver. 24. Many furlongs from the land.] This is the reading of the *Vatican* MS. and the most ancient versions. The clause, ‘in the midst of the sea,’ has been interpolated here, from St. Mark’s narrative, c. vii. 18.

Ver. 26. A *phantom*.] Wiclif properly rendered ‘a *fantum*,’ from the Latin ‘*phantasma*’—*φαντασμα*, of the Greek text: Erasmus renders, ‘*spectrum*.’ A ‘*spirit*,’ is a term that in no manner renders the meaning of ‘*phantasma*,’ which confines its import to *sensible appearance*, without any determination of *nature* or *quality*.

CHAPTER XV.

Ver. 5. *Will not fail in honour*.] *ου μη τιμησει*: This is the reading of the *Vat.*, *Ephrem*, and *Beza* MSS. (the *Alex.* is defective of this portion of St. Matthew); it is, therefore, the reading of all the MSS. we possess, more ancient than the 8th century. The later copyists, misapprehending the sense, have introduced *και* before *ου μη*, and have changed *τιμησει* to *τιμησῃ*. The ancient MSS. read the whole verse thus: ὑμεις δε λεγετε, ‘Ος αν ωσπ τῳ πατρι η τῃ μητρι, Δωρον οταν εἰς εμου ωφεληθῃς, ου μη τιμησει τον πατερα αυτου, η την μητερα αυτου—i. e. *ου—μη τιμησει*. There is no passage, of which the received reading has more constantly puzzled both commentator and reader, than this. The perplexity that it has caused is very sufficiently manifested in Dr. Bloomfield’s note on this passage, viz. “Euthymius, not without reason, complains of

" the difficulty of the construction, to which some suppose
 " an *apodosis* to be wanting, suppressed *per aposiopesis*;
 " either *ηλευθερωται*, or *ανατις εστι*, or the like. Others sup-
 " pose an *ellipsis* of some word, as *ορειλει* or *χωλυτοι*. Kuinoel
 " and others regard the *και* as a mere expletive (as often the
 " Heb. *ו*), and render, ' he need not honour.' But this
 " removing a difficulty, by silencing a word, is too violent :
 " and as to the other methods above mentioned, there is
 " certainly no *aposiopesis*, nor any *ellipsis* properly so called,
 " but merely, as Fritzche suggests, an *apodosis* is to be
 " supplied from the former verse, q. d. *θανατῷ μη τιμιντατω*,"
 This elaborate note has been called forth wholly by a corrupt
 reading of the *Constantinopolitan* text, which vitiated the
 primitive reading that had subsisted till the seventh century.
 In order to force a sense for that vitiated reading, the unwar-
 ranted ellipsis, "*he shall be free*," gratuitously invented in
 the middle ages, has been adopted into our version: *τις*
ελλειπτικως το ρητον ερμηνευοντες, φασιν—ηλευθερωται (Euthym) Our
 last revisers embraced this failing resource. Erasmus, after
 a fruitless discussion, thus concludes his note: " Et tamen,
 " quicumque sensus erit, durior est sermonis compositio, quod
 " hæc particula, '*quicumque dixerit patri et matri*,' non habet
 " quod respondeat." It will be evident, on a due reconsidera-
 tion of the Greek words, *ου μη τιμησει*, as they stood in the
 primitive text, that the perplexity originated in the error of
 taking *μη* in conjunction with *ου*, as the common compound
 negative, *ου μη*, instead of taking it in conjunction with the
 following verb *τιμησει*, as forming a negative proposition—
 " non, non honorabit, non inhonorabit—will not, not honour,"
 i. e. will not fail in honour. " Longe alia particularum ratio
 " est (says Hoogeveen) quoties *μη* præcedit infinitivum qui
 " dependet a causa antecedente: tunc *ου* et *μη* disjunguntur,
 " negatque *ου* negatum; sive, *μη* cum verbo constituit *enam*
 " *enunciationem*, quam *το ου* vicissim negat; et hinc fit, ut duæ
 " negationes fortius affirmant." Thus (observes Hoogeveen),
 " Peter and John speak in Acts, iv. 20, *ου δυναμεθα—μη*
 " *λαλειν*—' we cannot—not speak,' where *μη λαλειν*—*not*
 " *speak*, forms one enunciation, and is equivalent to, ' be
 " silent.' So in Xenophon (Steph. Th.), *ου δυναμαι μη μνησ-*
 " *θηναι*—I cannot, not remember, or, but remember."—(HOOGE-
 VEEN, *Doctr. Part. Ling. Gr.*, p. 423, SCHÜTZ. So also,

in 1 Cor. ix. 6, St. Paul asks, *ἡ μοῦς ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργαζέσθαι*;—"or have I only, and Barnabas, not power *not to work*?" Though this mode of phraseology is more commonly called for when *μὴ* is to be followed by an infinitive, there is nothing to restrict it to that mood; and we perceive, that it was equally required in this place for an indicative, where "*οὐ negat negatum*" *μὴ τιμῆται*, opposed to *τιμᾶται*, before expressed. See Annot. to the corresponding passage in Mark, viii. 11, where the plain sense has, in a similar manner, been confounded by the intrusion of a *καὶ* unknown to the same ancient MSS., and to the *Coptic*, and all the ancient *Latin* versions. It is remarkable, that Scholz claims the *καὶ*, in both passages, for his *Constantinopolitan family* of readings; yet, a more manifest interpolation, betraying its origin from unskillfulness, cannot be shewn in the multitude of textual depravations.

Ver. 39. Magadan.] Magadan, not Magdala, is the reading of the *Vat.* MS., and of the *Jerusalem-Syriac*. It is also the reading of Jerom and of Augustin.

CHAPTER XVI.

Ver. 2.] The passage contained in ver. 2, 3, of the common text, but excluded from this Revision, exists not in the *Vat.* and some other MSS.; in those which contain it, it is marked with asterisks, as suspicious. Jerom testifies, that it was absent from *most copies*—"in *plerisque codicibus non habetur*."—(Comment. in Matth.) It is evidently an insertion, introduced from the mischievous propensity, which early prevailed, of amplifying and embellishing the narratives of the evangelists; and is founded on Luke, xii. 56.

Ver. 13. And I moreover tell thee] *καγω δὲ σοὶ λέγω*:—these words do not signify merely, '*et dico tibi*,' as they are rendered in the Vulgate, and are therefore translated by Wiclif, '*and I say to thee*;' his revisers have more correctly rendered '*And I say also unto thee*.' *Καγω, οὐ καὶ ἐγω*,

always looks back to a preceding agent with which it connects itself in community of action: ὁ πατρὶς—καγω, as in numerous other passages. With *κα* subjoined, the phrase signifies, "*Et Ego insuper—and I moreover.*" In this passage, the community of action consists in confirming the faith of Peter in his profession, "*Thou art the Christ, the Son of the Living God.*" Our Lord therefore says, "*The Father revealed this to thee; and I moreover tell thee, that*" "THOU HAST SAID."

Ib. *Thou hast said.*] The Latin translator has very correctly preserved the emphatic pronoun ὑμεῖς—'*Vos autem,*' in ver. 11, which Wiclif, and all his revisers, neglected to retain; yet *συ*—*thou*, in this verse, looks back with equal emphasis to ὑμεῖς, and to λεγέτε; and supposes λεγυῖς or εἰπας to follow it. In this phrase, it supposes εἰπας; for it is observable, that where *συ λεγυῖς* is used for confirmation in the Gospels, it is preceded by *εἰσε* or *εξη*; but where *συ εἰπας* is used, by *λεγω* or *λεγυ*. (See Matt. xxvi. 25, 64; xxvii. 11; Mark, xvii. 2; Luke, xxiii. 3.) "In the Hebrew Greek," says Michaelis, "*εἰρηκας*, or *συ εἰπας*, or *συ λεγυῖς*, acquired 'the sense of an affirmation; neglecting to express the *ב*—'rightly,' of the Hebrew."—(Vol. i. p. 128.)

We come, here, to a most important clause, which, without any reference to controversy, presents a fruitful field for pure criticism. If we possessed the copies of this Gospel which were ancient in the times of Jerom and Augustin, the true reading of this passage would be easily detected. We sufficiently collect, however, from these fathers, that, in their ages, there was a *double reading* of this verse, viz. 1. "*Thou hast said;*" and, 2. "*Thou art Peter:*" and the point in question is, to decide *which* of these was the primitive and genuine reading. The latter of these learned fathers, in a large portion of his writings, had argued on the last of those readings; but he afterwards hesitated, and signified a latitude of interpretation: the cause of which diversity of opinion, is revealed in another part of his works.

"Dixi in quodam loco de apostolo Petro, quod in illo, quasi in *petra*, fundata sit ecclesia:—sed scio me postea sæpissime sic exposuisse quod a Domino dictum est, ut super hunc intelligetur quem confessus est Petrus:—horum

“ autem duarum sententiarum quæ sit probabilior, eligat
 “ lector—I have somewhere said, concerning the apostle
 “ Peter, that the church was founded on him, as a ‘petra,’
 “ or rock:—but I know that I have, since, very often
 “ explained what our Lord said, to signify, on Him whom
 “ Peter confessed:—but, between these two opinions, let the
 “ reader choose that which is the more probable.”—(*Retra-
 ctationes*, tom. i. p. 33, ed. Benedict. fol.) The cause of this
 remarkable vacillation of opinion, is finally exposed in this
 learned father’s paraphrastic citation of the whole context
 in his sermon ‘in die Pentecostis’ (tom. v. p. 1097), where
 he thus speaks: “Cum interrogasset ipse Dominus discipulos
 “ suos, quis ab hominibus diceretur, et aliorum opiniones
 “ recolendo dixissent; quod alii eum dicerent Ioannem, alii
 “ Eliam, alii Jeremiam, aut unum ex prophetis; ait illis,
 “ Vos autem, quem me esse dicitis?” Et Petrus, unus pro
 “ ceteris, unus pro omnibus, ‘Tu es, inquit, Christus filius
 “ Dei vivi.’ Hoc, optime, veracissime, merito tale responsum
 “ accipere meruit: ‘Beatus es, Simon Bar Jonæ, quia non
 “ tibi revelavit caro et sanguis, sed Pater meus qui in cælis
 “ est: et ego dico tibi, quia TU DIXISTI:’ mihi dixisti, audi;
 “ dedisti confessionem. Recipe benedictionem ergo: ‘Et
 “ dico tibi, TU ES PETRUS—et super hanc petram ædificabo
 “ ecclesiam meam:’—When our Lord had asked his disciples,
 “ whom men said that he was, and when, in reporting the
 “ opinions of others, they had said, that ‘Some said he was
 “ John, some Elias, others Jeremiah or one of the prophets;’
 “ He said to them, But YE, whom do ye say that I am?’
 “ Peter (one alone for the rest, one for all) answered, ‘Thou
 “ art the Christ, the Son of the living God.’ This, most
 “ excellently, most truly spoken, was deservedly rewarded
 “ with this reply: ‘Blessed art thou, Simon Bar-Jonah, for
 “ flesh and blood revealed not this to thee, but my Father
 “ who is in heaven; and I tell thee, that THOU HAST SAID:’
 “ (hast said, observe, hast made confession to me. Receive
 “ therefore the benediction:) and I tell thee that THOU ART
 “ PETER; and on this rock I will build my Church.”
 Augustin’s Greek text, therefore, or perhaps, more correctly,
 that of his Latin version, read: μακαριος ει Σιμων Βαρ Ιωνα, οτι
 σαρκ και αιμα. ουκ αποκάλυψε σοι, αλλ’ ο πατηρ μου ο εν ουρανους
 κηγω δε σοι λεγω, οτι ΣΤ ΕΙΠΑΣ κηγω δε σοι λεγω οτι ΣΤ ΕΙ

ΠΕΤΡΟΣ· καὶ ἐστὶ ταύτη ἡ στήρα οἰκοδομησά μου τῇ ἐκκλησίᾳ.
 But, St. Paul had already determined the point of Augustin's doubt to the '*tu dixisti*,' when he wrote to the Corinthians, θεμελίον ἄλλου οὐδεὶς δύναται θεῖναι παρὰ τὸν κεῖμεν, ὃς ἐστὶν, Ἰησοῦς Χριστός—'*other foundation can no one lay besides that which is laid, which is, that JESUS IS CHRIST.*'—(1 Cor. iii. 11.) Here, St. Paul clearly refers to this foundation of the church; testifying, that it is founded on the *truth* confessed by Peter, "*Thou art the Christ*," &c.; and, that it disowns every other alleged foundation. There is no other passage, in all the Gospel Scriptures, in which mention is made, of a *foundation* for the faith and church of Christ, but in this record of St. Matthew; and to this, therefore, St. Paul's reference must be applied.

We have, here, a manifest '*duplex lectio conflata*,' or a *union of two readings*; which caused the doubt by which Augustin's judgment was suspended, whether he should apply our Lord's words "*on this Rock*," &c. to '*tu dixisti*,' or to '*tu es Petrus*;' and, it has already been observed, that where we find two *confluent readings*, the first is almost always the more ancient (Pref. p. 77). There is, indeed, no analogy, in form, between the Latin sentences, '*tu dixisti*' and '*tu es Petrus*;' but, the case is widely different in the Greek, of which those words are only translations; namely, *συ μισας*, and, *συ εἶ πετρος*. These two sentences have a most remarkable elementary analogy, being reducible to the same form, in the ordinarily abbreviated and undivided writing of the ancient manuscript: viz. CYEIITC ; which *compend* is again producible into the two different forms, CY EIITC , i. e. $\text{CY EIITC}\alpha\text{C}$, '*tu dixisti—thou hast said*;' and, CY EI TTC , i. e. $\text{CY EI TT}\epsilon\text{poC}$, '*tu es Petrus—thou art Peter.*'

Jerom also has preserved evidence of both these readings, in his paraphrastic exposition of the passage: "Quid est quod ait? *Et ego dico tibi, quia TU MIHI DIXISTI* (tu es Christus filius Dei vivi): *et ego dico tibi* (non sermone casso et nullum habente opus, sed dico tibi, quia meum dixisse, fecisse est) *quia TU ES PETRUS: et super hanc petram ædificabo ecclesiam meam.*—'*And I tell thee, that THOU HAST SAID to me, Thou art the Christ, &c., and I tell thee, that*

' THOU ART PETER, and on this rock,' " &c.¹ It is here to be noticed, that the Latin translator so continually confounds the two senses of the Greek *ἐν*, '*quod, quia*,' that Erasmus was provoked to observe (on 1 Cor. iv. 14), "*quod* " *vertit ἐν nunc quia, nunc quoniam, frequentius occurrit* " *quam ut vacat castigare.*"

Now, it is evident, that one only of those sentences was pronounced by our Lord (*συ εἶπας*, or *συ εἰ Πέτρος*), and the question is, *Which* of them did he pronounce? With the evidence of internal affection of the passage thus plainly demonstrated, mere prescription can possess no weight; for, "*quod ab initio invalidum fuit, tractu temporis non convalescit*;" or, to use the words of a learned prelate of our own day (Bp. Marsh), "if a passage is not authentic *in itself*, it acquires no prerogative by *length of time*." According to the later or *received* reading, our Lord expresses no approval, signifies no assent, confirmation, or acknowledgment of the justness of Peter's reply; which acknowledgment he usually made in the words *συ εἶπας*, or *συ λέγεις*:—*το συ λέγεις, και, το συ εἶπας, και τα τοιαυτα, ὁμολογια τις εστιν ἀνεπιληπτος.*—(Euthym. in Matt. xxvii. 11.) But we here collect from Jerom and Augustin, that our Lord did, in the *first instance*, express his assent, in his customary form, *συ εἶπας*, rendered in the earliest Latin versions "*tu dixisti*," though that form, in a very early age, became converted into *συ εἰ Πέτρος*; which latter reading, through a scrupulous reverence for the name of the great apostle, when once introduced, presently superseded, and at length finally expelled, the former reading; as the name *Χρῆστος* has, from a similar cause, superseded, in many copies, the genuine reading *χρῆστος* in 1 Pet. ii. 3; and expelled it altogether from Philipp. i. 21.

No reference or allusion to this clause occurs in the writings of the apostolical fathers, or of the fathers of the first two centuries. The earliest citation of the *Greek* words, *συ εἰ Πέτρος*, appears in the middle of the *third* century, in Origen's commentary on St. Matthew's Gospel; on which passage he

¹ The importance of these passages of Jerom and Augustin, has been rendered unapparent by the manner in which they have been presented, and punctuated, by the Benedictine editors, who were not sensible of the critical evidence of a '*concurrent double reading*.'

observes: "If we also say the same as Peter (*Thou art the Christ, the Son of the living God*), not by the instruction of flesh and blood, but by the illumination of the heavenly Father in our hearts, *we ourselves also become the same thing as Peter*" — καὶ αὐτοὶ γενομεθα ὅτι καὶ ὁ Πέτρος. Which shews, that though the reading had then gained admittance into the text, it had not yet been interpreted as expressing *personal and exclusive distinction* in St. Peter, much less as containing a divine *Warrant of Primacy*. For, Origen further observes: "If you should think, that the whole church was built, by God, only on *that one Peter*, what will you say of John, the *son of thunder*, or of each of the apostles?" — οὐ δὲ ἐπὶ τὸν ἑκατὸν Πέτρον νομιζέμεθα ὅτι τοῦ Θεοῦ ἐκδομενίσθαι τὴν πᾶσαν ἐκκλησίαν μόνον, εἰ ἂν φησας περὶ Ἰωάννου, τοῦ τῆς βροντῆς υἱοῦ, ἡ ἑκάστου τῶν ἀποστόλων. Thirlby has erroneously referred, in his margin, to this clause of Matthew, in his edition of Justin Martyr, p. 353-365; but the context evidently shews, that Justin was alluding, not to this passage of Matthew, but to Mark, iii. 15, 16, and John, i. 42, where the names of Kephas, and Boanerges, are first assigned by our Lord, to Simon and to the sons of Zebedee. Tertullian only cites the words '*super hanc petram*;' which words have nevertheless been uncritically assumed, as necessarily involving the words '*tu es Petrus*.' But, so deeply is the sense of *συ εἶπας* — *thou hast said*, kneaded into the passage, that, in spite of the absence of those words from all the existing copies, and the uniform presence of the words *συ εἶπες*, many of the most learned and judicious expositors of all ages of the church have expounded our Lord's rejoinder to Peter as relating to his *confession*, that is, to what '*he had said*;' just as if the words, '*thou art Peter*,' were not in the text. The obscurity and inconsequence of the reading *συ εἶπες*, and the aptness and natural consequence of the reading *συ εἶπας* — '*thou hast said*,' are sufficient to determine the genuineness of the latter reading, preserved by Jerom and Augustin; and it is very questionable, whether an equal example of the moral power of *internal evidence* could be produced, as this which has rescued for us the reading, *συ εἶπας*.

And here, I cannot refrain from noticing a very remarkable declaration of the right reverend translator of

Michaelis's '*Introduction*,' in his note 13 to p. 383; which declaration the same learned prelate has since repeated, in his '*Comparative View of the Churches of England and Rome*:' viz. that "*he never heard of any English divine who doubted, that the Rock (mentioned in this passage, as the foundation of the church) applies to Peter.*" I shall adduce two English divines, who differed from his lordship; and these, I believe, will be generally regarded as *instar omnium*, for determining what is to be supposed the opinion of '*English divines*' on this point. The first, is Ridley, Bishop of London, who was burnt for persisting to maintain, before Queen Mary's commissioner, his persuasion, that the "*stone*," or "*rock*," on which Christ said, '*I will build my church*,' "*did not mean Peter himself, but his confession, 'Thou art the Christ, the son of the living God.'*"¹ The next English divine I shall adduce, is the great '*Apologist*' of our English church, Jewell, Bishop of Salisbury; who maintained (with Augustin, Basil, Hillary, Jerom, Cyrill, and Beda) "*super hanc petram, intellegitur quem confessus est Petrus:—non in Petro ecclesiam ædificatam, sed in fide Petri.*"² The biographer of this last learned prelate states, that he "*put forth his Apology for the Church of England by Queen Elizabeth's authority, and by the advice of some of the bishops, as the public confession of the catholic and Christian faith of the church of England, &c.; so that it is not to be esteemed as the private work of a single bishop, but as the public declaration of the church whose name it bears.*"³ We may therefore assume, that the opinion of Ridley and Jewell on this passage, was the standard opinion of English divines at the period of the reformation of the English church. Dr. Bloomfield observes: "*As to the arguments of those who maintain, that $\pi\epsilon\tau\rho\alpha$ signifies the confession of Peter—they are too insignificant to deserve any serious attention; indeed, the question has long ago been disposed of by Alberti and Palairet.*" The reader will decide, whether this learned annotator's *dictum* has not been delivered with somewhat too much of confidence and precipitation.

¹ Wordsworth's Eccles. Biogr. vol. iii. p. 220–22.

² Epist. ad D. Scipionem.

³ Wordsworth, vol. iv. p. 48.

Ib. 'gates of death,'] αἱ πυλαὶ ᾗδου, in the sense of 'death' or 'the grave;' as, in Isaiah, xxxviii. 10, Hezekiah says, "I shall go to the *gates of the grave*," which the Greek renders, *περὶευσθαι ἐν πυλαῖς ᾗδου*: not of *gehenna*, as it is vulgarly understood in this place, and from thence interpreted, the 'powers of darkness.'¹ So, in Job, xxxviii. 17, the Septuagint render *πυλαὶ θανάτου*, and *πυλῶραι ᾗδου*, as correspondent. The texts of Matthew read *καὶ πυλαί*, which, in the uncial writing, would be *ΚΑΙΤΤΥΛΛΑΙ*, i. e. *καὶ αἱ πυλαί*, *κ* being a compend of *καὶ* (Woide's *Proleg.* to the Alex. MS.); but, this point being unattended to, it happened, as Matthæi observes, "*αὶ post καὶ facile excidit*" (note to c. xvn. 2). To this passage, St. Peter alludes in Acts, ii. 25; and St. Matthew specially directs the attention to this interpretation, by proceeding, after two verses, to relate, that "from that time Jesus began "to shew to his disciples that he must—be *killed*, and be *raised the third day*." In these words our Lord fully explains his previous declaration, "that the gates of death "would not prevail, to detain the Son of the living God;" which prediction was fulfilled, when the stone was miraculously removed from the mouth of the sepulchre, for our Lord's exit from it.

Ver. 19. And I will give to thee *the keys*, &c.] *ταὺς κλεῖδες*:—Pollux, in his chapter, *περὶ σκηνῶν θυρωρῶν*—'of the implements 'of the door-keeper' (lib. x. § 25), says: *ἀπὸ τῶν κλειδῶν, τὸ κλεισαι—ὥστερ καὶ τὸ ἀνοῖξαι*—'to the keys pertain, to lock 'and to open:' and in § 27, *ἐν δὲ κλεισαι, ἴσον καὶ τὸ πακτεῖν ὥστερ ἐν ἀνοίγειν ταυτὸν τὸ λῦειν*—"fastening is equivalent to "locking, as is releasing to opening;" all, therefore, who have the power of *locking* and *fastening*, or, of *releasing* and *opening*, have the power of the *keys*. When, therefore, our Lord said to all the apostles (chap. xviii. 17), "Whatsoever "ye shall *bind*, &c., and whatsoever ye shall *loose*, &c.," he committed, to all and each severally, the *power of the keys*, as entirely as he did, on this occasion, to St. Peter.

Ver. 22. *Mercy on thee!*] the literal sense of *ἐλεον σοι*: not, 'be it far from thee,' as Wiclif properly translated from

¹ "De diaboli, aut etiam de improborum meditationibus tanto consensu hunc "locum exprobi, valde miror."—GROTIUS, ad. l.

his original Latin '*absit a te*;' but which his revisers have retained, without equal correctness, in a collation with the Greek.

CHAPTER XVII.

Ver. 4. *I will make.*] The two oldest MSS. (*Vat.* and *Ephr.*) read ποιησω, as also the old Latin vers. *Vercell.*, in this place, and in the corresponding passages of Mark and Luke: the readings in the MSS. vary. In the *rec.* text, the readings have been artificially reduced to uniformity in all the three Gospels, in each of which we now read ποιησωμεν; but the oldest MSS. read thus:

Matt. xvii. 4 ποιησω, B C.

Mark, x. 4 ποιησωμεν, B C.

Luke, ix. 33 ποιησωμεν, B C.

It appears probable, that ποιησω in the singular was the primitive reading in Matthew, but that it has been rendered plural in the later copies, from the ημεας preceding.

Ver. 8. But Jesus *himself* alone] ει μη αυτον Ιησου μονον:— So reads the *Vat.* MS. The αυ of αυτον has lapsed from the later texts, which read, ει μη τον Ι. μονον. Bentley overlooked this reading in the *Vat.* MS., but it has been recovered by Birch.

Ver. 20. *Little faith.*] The most ancient authorities, of MS. and version, read ελεγεπιστιαν: the common reading, απιστιαν, *unbelief*, is claimed by Scholz for his *Constant.* text.

Ver. 21 of the common text is omitted, in this place, by the *Vat.* MS., and by the most ancient versions, though admitted by them in Mark, x. 28; from whence it has been drawn hither, by the *Constant.* texts.

Ver. 21. *Continued together.*] συνσχερμενοι, *Vat.* MS.; *συσχερ.* *rec.* text.

Ver. 26. *Mislead.*] σκανδαλισμεν; not, '*offend*' (see Pref. p. 14), which English word is impertinent in this place; the Greek signifies, '*cause them to err*,' and therefore, '*mislead*' them.

CHAPTER XVIII.

Ver. 11 of the common text omitted here, by the most ancient authorities; but admitted by them in Luke, xix. 9, from whence it has been brought to this place by the *Constant*, texts.

Ver. 21. Until *seven* times?] This question of Peter is to be explained by referring to a former discourse of our Lord, related only by Luke, chap. xvii. 4.

CHAPTER XIX.

Ver. 16. Master, what good thing.] The ancient MSS. do not read αγαθε, 'good,' in the vocative. The varying readings of this passage are these:

διδασκαλε, τι αγαθον — *Vat.* MS.

διδασκαλε αγαθε, τι

διδασκαλε αγαθε, τι αγαθον — *Const.* and *rec.*

This last reading has probably resulted from a double reading, αγαθον τι, and τι αγαθον. Scholz claims αγαθε for the *Constant*, texts, as opposed to the *Alexandr.*

Ver. 17. Why asked thou me concerning goodness.] This is a passage on which Scholz specially puts at issue his *two families* of texts: "*recepta extat in codicibus omnibus fam.*" "*Const.*" Here, then, the lists must be duly entered with him. The different readings in this place, are these:

1. { τι με ρωτας περι του αγαθου;
Why askedst thou me concerning goodness?
2. { τι με λεγεις αγαθον;
Why callest thou me, good?

No two sentences can be found, whose imports are more different. As only *one* of these could be the words actually spoken by our Lord, the point to be determined is, which was that *one*? The first, is the reading of the *Vatican*, *Beza*, and *Alexand.* MSS.; also of Wetstein's L, or Stephens's π;

it is the reading of the *Coptic* and other ancient versions; of Jerom and Augustin: it was, moreover, the reading of Tertullian (of whom Scholz takes no notice), and of Origen, before Byzantium acquired the name of Constantinople. Of the second reading, Scholz is not able to cite a single authority of equal antiquity. The Latin, "*Quid me interrogas de bono?*" was rendered by Wiclif, "*What axist thou me af good thing?*" His revisers, under the influence of the more modern MSS., which (as has been remarked) were the first that became known to the learned after the Reformation, substituted their reading, "*Why callest thou me good?*" The first of those two readings is, therefore, that which is to be regarded as *confirmed*. But, the confirmation of that passage, necessarily demands a determination of the corresponding passages in Mark, xi. 18, and Luke, xviii. 19, where the present Gr. texts have the reading, *τι με λεγεις αγαθος*. It is evident, that this reading has been transferred to St. Matthew, to the displacement of the primitive reading, through the vicious practice of endeavouring to assimilate the different Gospels. But, if the first reading is the genuine one, we are entitled to expect an agreement, not a difference of import, in all the three places. And it is not difficult to discover, that such an agreement actually existed in the original texts. The confusion of the cases of the pronouns, *μου, mei, mi, su, sui, sei, se*, in consequence of their being indifferently abbreviated, *μ, σ*, is well known, and has been noted (Pref. p. 73); and the effect of that confusion on the sense of a passage, must be manifest. It will therefore be plain, that the sole cause of the difference of import between the readings of Mark and Luke, and the standard reading of Matthew, has been an early error in assuming the compend *μ* to signify *mi*, instead of *moi*; with which latter reading, all the three Gospels deliver a similar import: *τι μοι λεγεις αγαθος*; '*why speakest thou to me of goodness?*' Thus, the texts of Mark and Luke are to be restored by the ancient standard of Matthew; not Matthew to be assimilated to the vitiated readings of Mark and Luke.¹ (See the use of *λεγω*, in John, vi. 71; viii. 27, 54; ix. 19.)

¹ *τι με λεγεις*.] "Cum et vetustiora et emendatiora exemplaria hanc lectionem præferunt, quam secutus est, non vetus tantum quo nunc utimur Latinus interpretes, sed et illi codices quibus uti sunt Augustinus, Hierony-

Ib. One (*only*) is good.] *εἷς ἱστὶν ὁ ἀγαθός* :—so read the same ancient authorities, with the addition of the *Jerusalem-Syriac*. Some early philoponist added ὁ Θεός, *God*, for elucidation; after which, the whole was paraphrased into *οὐδείς ἀγαθός, ἢ μὴ εἷς, ὁ Θεός*, which is the reading of “*the received, and all the Constant. texts—recepta extat in codd. fam. Const. omnibus.*”—(Scholz.)

Ver. 37.] The repetition of the words “*and whatsoever is right,*” &c. from ver. 34 (xx. 7, Gr.), is not authorised by the *Vat.* and some other ancient MSS. and versions; and is evidently an officious interpolation.

Ver. 46.] The same ancient authorities disown the words “*for many are called,*” &c., though they acknowledge them in their proper place, chap. xxii. 14, from whence they have been wantonly and injudiciously drawn to this place, in the later MSS.

CHAPTER XX.

Ver. 6, 7.] The clauses, “*baptised with the baptism,*” &c. in these two verses of the *received* and *Const.* text, are unknown in this place to the *Vatican*, and other ancient authorities, though known to them in their native places, Mark, xii. 8, 9.

Ver. 25. Set him *thereon*.] The same authorities read *ἐπ’ αὐτοῦ*, not *ἐπὶ αὐτοῦ*; literally, “*on them.*” From not considering the idiom of this evangelist, who intentionally employs the plural number in a singular case (see note to Matt. ii. 20), those words have changed, in different MSS., to *ἐπ’ αὐτῷ, ἐπὶ αὐτοῦ, αὐτῷ, ἐπὶ τῷ πυλῶν.*

Ver. 26. *Spread their garments, &c.*] We still find this mode of salutation in the East. “The road was decorated “the whole way, as for a festival, with long strips of *palm*

“*mus, atque alii; multo est credibilis lectionem alteram ex Marco et Luca “huc tractatam, quod sæpe accidit, quam istam aliunde irrepsisse.*”—GROTIUS, in Matt. xix. 17.

“ *branches* hung upon strings on either side ; and wherever “ we stopt, we found the ground spread with white *cloth*, “ and awnings erected, beautifully decorated with flowers “ and fruits, and festooned with *palm branches*.”—(*Tour in Ceylon*: HEBER’s *India*, vol. ii. p. 225, 4to.)

CHAPTER XXI.

Ver. 18. We *know not*.] In the Greek, οὐκ οἶδμεν; in Wiclif, “ *we witen not*,” from the Latin, “ *nescimus*.” Our revisers have here abandoned the literal interpretation, in order to produce an alliteration in the English, which is not afforded by the Greek—“ *we cannot tell—neither tell I you*.”

Ver. 19–22.] The order of the replies of the two sons stands, as it is here given, in the *Vat. MS.*, and in all the most ancient authorities.

Ver. 33.] The common texts here introduce the words, “ *They say to him*,” which is an inconsiderate, though early interpolation; and is properly omitted in some MSS., since it is evident, from Mark, xiv. 9, and Luke, xx. 16, that the words were spoken by our Lord himself. (See Pref. p. 35.)

CHAPTER XXII.

Ver. 10. *Bride-chamber*.] ἡ νυμφῶν:—so reads the *Vat. MS*; not γαμος—‘ *wedding*.’

CHAPTER XXIII.

Ver. 14.] Ver. 14 of the received text, is not contained in the most ancient copies and versions of St. Matthew; though they possess it in Mark, xiv. 41, Luke, xx. 46, from whence it has been drawn to this place by the later copyists.

Ib. *Just such another, &c.*] διπλασιζεν ἑαυτων — ‘a very *double, or duplicate of yourselves.*’ The comparative form is here “*used independently of comparison, for the positive,*” or rather, for an enforcement of the positive, as νεωτερος, *very new* (Matthiæ Gr. Gr. § 457). It is a great error to interpret διπλασιζεν in this place, “*twofold more, or twice as much again,*” which destroys the sense of our Lord’s declaration. So in Rev. xviii. 6, where our version reads, “*Reward her even as she rewarded you, and double to her double accord-*” ing to her works; in the cup which she hath filled, fill to “*her double;*” διπλασωται, διπλα, and διπλαυν, mean only, “*even as she rewarded thee,*” or, in an equal measure.

Ver. 23. *Strain off.*] Not ‘*strain at:*’ that is, who affect hesitation at trifling and unimportant things, but yield themselves readily to grievous delinquencies.

Ver. 30. *And ye will fill up.*] πληρωσεται, is the reading of the *most ancient MS.*, and alone gives to the sentence its required sense (see 1 Thess. ii. 16). So that, in the reading of the later copies, πληρωσεται (as in the *received text*), the α is to be regarded, either as an *itacism* in the lax sense given to that term by Michaelis, viz. the exchange of α for ε (see Preface, p. 60); or, as an alteration of the tense, through misapprehension of the passage.

Ver. 33. *Zachariah, son of Barachiah, whom ye will slay.*] The labour of annotators, in endeavouring to identify this Zachariah, is well known to all who have much attended to interpretations of the Gospels; but, none of those annotators have been able to adduce a Zachariah who was both ‘*son of Barachiah,*’ and was also ‘*slain between the sanctuary and the altar.*’ They have, therefore, generally relieved themselves from their perplexity, by gratuitously assuming, either, “*that Zachariah, son of Jehoida, slain in the court of*” “*the Lord’s house 800 years before the birth of Christ, was*” “*the person designed by our Lord, and that Jehoida must*” “*have had the additional name of Barachiah, ‘because it*” “*was not unfrequent among the Jews to bear two names;’*” “*or, that Zachariah, son of Barachiah, who lived 500 years*” “*B.C., must have been slain in the temple, though no record*

"of such an event exists." Such have been the critical solutions of this historical enigma. Now, as our Lord takes Abel, and this Zachariah, for the *extreme terms* of the '*blood shed on the earth, for which vengeance should come on that generation,*' we cannot reasonably apprehend, that the Zachariah intended by Him was of a date so remotely retrospective as to exclude the blood of all the latter prophets and just men, of John the Baptist, and of the Christian martyrs antecedent to the destruction of Jerusalem. This consideration was so obvious to some minds, that it was early conjectured, that the Zachariah intended by our Lord must have been the father of the Baptist; and, that he must have perished in the manner described by our Lord, although we know nothing of the circumstances of his death.

But, those two extreme terms are expressly declared to embrace "*all*" the just blood that should have been shed on the earth, at the time of the execution of the vengeance which was about to be taken on the Jewish nation; and they therefore implied, that the latter of the two would be *coincidental with the vengeance*.

Now it happened, that exactly at the time when Titus and Vespasian were advancing on Jerusalem to consummate that vengeance, the infuriated Jewish zealots slew '*Zachariah, son of Baruchas, in the middle of the temple.*' Josephus, the great contemporary Jewish historian of that period, thus records the fact. "But they (the zealots and Idumæans), satiated with simple slaughter, shamelessly enacted the mockery of judicial trials and verdicts; and being posed to kill one of the most illustrious of the nation, *Zacharias, son of Baruchas,*¹ who had exasperated them by his great hatred of evil, and love of freedom; (and inasmuch as he was rich, they hoped to possess themselves of his wealth, and to destroy a man who had great influence for overturning their power;) they convoked seventy chiefs of the people, and accused Zacharias before them, of seeking to betray the country to the Romans, and of having sent certain persons to Vespasian in order to that treason. The seventy judges, however, acquitted him; being more willing to perish with him, than that his death

¹ This name is variously written in the MSS. of Josephus, viz. Βαροχχας, Βαρετι, Βαροχχασο; and two Evangelists of the tenth century have Βαροχχου.

“ should be ascribed to them. On which, a great clamour
 “ arose from the zealots—and two of the most daring of them
 “ *slew Zacharias in the middle of the temple*—*εἰς μέσην τοῦ ἱεροῦ*
 “ *ἀναφθεῖρουσι τοὺς Ζαχαρίαν.*”—(*De Bello Jud.* lib. iv. c. 6, § 4.)
 This transaction, occurring among numerous other atrocities
 in the distracted state of Jerusalem, at that crisis, and being
 of no pressing interest on the attention of the newly converted
 contemporary heathens, was lost to memory in the multitude
 of events of that, and the following ages; nor did it rise
 forth to notice and reflection, until the rekindled light of the
 Reformation, when it attained its due prominence, and
 engaged the observation and reflection of those who were
 equally eminent in Christian and Jewish learning: from
 which period, it has maintained its historical importance.
 To this record, Havercamp subjoins in his note: “ eundem
 “ esse hunc Zachariam cum illo cujus meminit Servator,
 “ apud Matt. xxiii. 35, statuit L'EMPEREUR¹ in *Cod. Talm.*
 “ *Middoth.* p. 80; verba autem Servatoris intelligenda esse
 “ *per anticipationem*; et aoristum positum esse pro futuro:
 “ *ὃν ἐφονεύσατε, quem occideritis*—L'Empereur has maintained,
 “ that this is the Zachariah mentioned by our Saviour, in
 “ Matth. xxiii. 35; and, that his words are to be understood
 “ *proleptically, or in anticipation of the event*; the *aorist*
 “ *being put for the future.*” But, as we have just seen in
 v. 30, *ἀληθεύετε* corrupted into *ἀληθεύσατε* and *ἐπληρώσατε*, so
 it is probable that *ἐφονεύσατε* is a corruption of *φονεύσετε*, the
 future continuing from the preceding verse; and, that this
 was the Zacharias designed by our Lord, no reasonable
 question can now be entertained. In this prediction, our Lord
 concludes, and enforces with the emphasis of individual
 specification, his preceding general prediction, “ I will send
 “ to you prophets, and wise men, and scribes, and some of
 “ them *ye will kill*!” and thus we obtain the two extreme

¹ “ Constantine l'Empereur, of Oppyck, in Holland (the contemporary and
 “ co-operator (in Hebrew learning) with the Buxtoeffa. *Diet. MONERI*) pro-
 “ foundly learned in the oriental languages, honourably filled a chair of Hebrew,
 “ at Leyden. He died in 1648, at a very advanced time of life. All the works
 “ he published abound in useful observations, and display a great depth of
 “ rabbinical and Hebrew learning. His translations of Jewish and Talmudical
 “ books are the most complete of any that are to be met with, though they are
 “ not always exact. His book, ‘*De mensuris Templi*,’ Leyden, 1630, 4to, is
 “ replete with erudition.”—(*New and General Biogr. Dictionary*, 8vo. 1798.)

terms of the accumulated bloodshed, which was then immediately to experience the exercise of divine retribution. Dr. Burton discerned this exposition; for he thus concludes his note on the passage: "Hug thinks, that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been *ὢς Βαρουχου*, and to have been killed *αὐτῷ* *ἐν τῷ ἱερῷ*: this happened A.D. 67;" i. e. three years before the final destruction of Jerusalem.

The observations of Hug on this subject are so remarkably correspondent to those of the preceding exposition, which was written before I became acquainted with the '*Introduction*' of that learned writer, that I shall produce them here. "His observations (he states) have for some time obtained the approbation of a distinguished scholar. Vide ΕΙΣΠΟΡΝ, '*Introd. to N. T.*, Part I. p. 507."

"This passage in Matt. xxiii. 35, which mentions Zacharias, the son of Barachias, being murdered between the temple and the altar, leads us to a nearer definition of the time. If we pay attention to the *name*, the *fact*, the *circumstances*, and the *object* with which Jesus mentions it, there is no doubt of its being Ζαχαρίας Βαρουχου, who, according to Josephus' account, suffered unmerited death in the *midst of the temple*, shortly before its destruction. The name agrees; the murderous deed, and the remarkable circumstance which distinguishes it, are the same; as well as the character of the man, *το λῆαν τ' ἀνδρες μισοποιῶντες*, his strict righteousness; and also this circumstance, that he, like the wise men and the prophets, still told the Jews the truth intrepidly. When Jesus further says, that *all* innocently shed blood, from Abel down to Zacharias, shall be revenged on the Jews, this *αὐτο* and *ὡς* in like manner express a *beginning*, and an *end*; both of which are put, instead of all the circumstances which happened in the interim. Thus, Zacharias is made *the limit*—is mentioned as *the last*, before this revenge shall commence: the threatened revenge, however, is, that Jerusalem shall be abandoned to destruction and become desolate, xxiii. 37, 38. Who can it then be, but this very Zacharias, whose death history distinguishes among so many murders, as the only still remaining *righteous person*, after the death of the high priest Ananias, before the destruction of the holy city?

“ We are not here to think of the Zacharias mentioned
 “ in 2 Chron. xxiv. 20. He is the son of Jehoida, who was
 “ not killed *between the temple and the altar*, or *ἐν μέσῳ τοῦ ναοῦ*,
 “ but, in the *fore-court*; and is not the person who terminates
 “ the number of the innocently slain; or, who *concludes an*
 “ *epoch* in the annals of the Jews. Was there not, from the
 “ days of King Joas, in which that happened, any other
 “ righteous person murdered among them? or, shall not the
 “ others be revenged? Had there already been, at that time,
 “ a punishment fully inflicted for all the innocently shed
 “ blood? Is there, *in that place*, a particular point of history
 “ which is signalled as a great and general time of punish-
 “ ment for the Jewish nation?

“ But, it is quite evident, that this Zacharias is repre-
 “ sented by Jesus as a person *yet to come*. He says: ‘ I send
 ‘ unto you wise men and prophets, whom *you will* scourge,
 ‘ kill, and persecute, *μαστιγώσετε, σταυρώσετε, διώξετε*; that the
 ‘ punishment of all innocent blood may come upon you,
 ‘ from the blood of Abel, *unto Zacharias*.’ Here, Zacharias
 “ terminates the number of the ill-used righteous, whom the
 “ Jews would still abuse, scourge, and crucify, and for whose
 “ blood they would have to answer.

“ It is, therefore, *this Zacharias*, of whom Josephus,
 “ *Bell. Jud.* iv. 6. 4, has written; whose death followed long
 “ after Jesus, but of whom the Lord, in a *prophetical spirit*,
 “ spoke. Matthew, who relates to us the discourse of Jesus,
 “ makes him speak, throughout the whole prophetic passage,
 “ in the *future tense*; and of Zacharias himself, as a person
 “ who is yet to suffer: but, when he comes to the commission
 “ of the murder, he cannot conceal that it is known to him
 “ (*Matthew*) as having already taken place; and, instead of
 “ putting, as he should have done, the main fact in the Lord’s
 “ mouth, in the *future tense*, he recounts it in plain words,
 “ as a past transaction, and says, *ὁ ἐφινεύσατε μετὰ τοῦ κ. τ. λ.*
 “ Whom you *have* murdered between the temple and the
 “ altar.’—(*Introd.* vol. ii. p. 11.) The ingenious, but over-
 drawn criticism of the last paragraph, on the reading *ἐφινεύσατε*,
 is rendered unnecessary in the preceding exposition.

1b. Between the *sanctuary* and the *altar*.] The word *ναός*
 (*Attice, ναός*) is sometimes used in Scripture to denote the

entire temple; sometimes the first, or *Holy* place within; and sometimes the innermost, or *Holy of Holies*. In the same manner, our translators have used the word sanctuary. "Sometimes (says Cruden) the word *sanctuary* is used in a "general sense for '*the temple*,' taking its denomination from "its principal part, as in 2 Chron. xx. 8: sometimes, for the " '*Holy* place' appointed for the public worship of the Lord, "as in Ps. lxxiii. 17.—They (specially) called by this name "that part of the temple of Jerusalem which was the most "secret and most retired of all the rest (or *Holy of Holies*), "wherein none but the high priest might enter, and he but "once in a year." It appears, in this place, to intend the *second* of these senses, *between the entrance to which and the altar in the court*, was the middle of the *ἵερον*, or entire circuit of the sacred inclosure; so that our Lord's description of the spot on which Zachariah *would* perish, and that on which Josephus records that he *did* perish, are identified.

Ver. 37–39, *rec. text.*] These three verses, standing in this stage of the narrative, would be perplexing, had not Origen and Jerom apprised us, that they found the several Gospels, in their own times, replete with interpolations drawn from each other. Accordingly, we here recognise a passage taken verbatim from St. Luke, and inserted contrary to its proper order of time. We see, in Luke, xiii. 35, that our Lord, in his last progress from Galilee to Jerusalem, fore-shewed, in the passage in question, that he should at first be hailed in that city with the salutation, "*Blessed is he that cometh in the name of the Lord!*" And again, in Luke, xix. 37, we read, that he was actually so hailed. But, the interpolator of this passage in Matthew has introduced it *after* the prediction had been fulfilled, and after the fulfilment had been recorded by Matthew, in chap. xx. 27 of this Revision, or chap. xxi. 9 of the common text. It is probable, that the interpolator had in view our Lord's *second* apostrophe to Jerusalem, in Luke, xix. 41, when he was entering that city. Schulz has a very important observation on this passage, which Scholz, who followed him, has altogether excluded from his note. The former, in his note on Mark, xi. 1, where the junior texts read *Ἱερουσαλὴμ*, but where the *Vat.*, *Beza*, *L.*, and others, read *Ἱεροσόλυμα*, observes:

"None of the evangelists, except Luke, use the form ἱεροσαλῆμ: the *only* passage which may be opposed to this assertion is in Matt. xxiii. 37, *but this depends on the text of Luke*, xiii. 34. — *Ex evangelistis nemo nisi Luca usus est forma ἱεροσαλῆμ: unus, quem fortasse mihi opposueris, locus* Matt. xxiii. 37, *pendet ipse a Lucæ textu*, xiii. 34." The reason of this variation of the name, is plain; namely, that the former is an interpolation from the latter Gospel; and that the interpolator was not so circumspect a critic as to think of adapting the name ἱεροσαλῆμ to the orthography (ἱεροσολυμα) invariably found in the Greek of St. Matthew's Gospel; and has thus left an unequivocal testimony of his philoponism. (See Annot. to Luke, xiii. 35)

CHAPTER XXIV.

Ver. 3. *end of the world.*] συντελεια του αιωρος. Much manœuvring of exposition has been exercised, to fix on this sentence an interpretation most consonant to the preconceived notions of the several expositors. If we would be contented with simply knowing what our Lord understood by συντελεια του αιωρος, when he received the question, we may be fully satisfied by referring to his own previous use of those words in c. xiii. 39, 40.

Ver. 5. *Many will come in my name.*] We have here to remark a signal example of the '*vis inertiae*,' alleged in the Preface (p. 79). In no instance produced, or producible, can the words ελθειν τῷ, or ἐκ, or ἐπὶ τῷ ὀνόματι, be shewn to have signified, to *personate*, or *counterfeit* the *person of*, *another*; and yet, from the earliest interpretations of the Gospel to the latest, they have been so expounded. In the only passage that Wetstein cites from a classical Greek writer (Lucian, *Revivisc.* 15), γρητας ἀνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλα καὶ μισαρά πρᾶττοντας—'*impostors, who do many flagitious things in our name*,' ἐπὶ τῷ ὀνόματι does not mean, that they *counterfeited the persons*, but, that they *falsely alleged the authority*. "To come in one's name," says Campbell, "signifies, with us, properly, to come by one's authority or order, real or pretended." This is precisely

what it does signify here; (see Matt. vii. 22; Mark, x. 37, 38; xiii. 10; Luke, ix. 49; John, v. 42; xiv. 13, 14; xv. 16; xvi. 23, 24; James, v. 14). Yet, the learned expositor, hurried on by the traditional impulse, proceeds to say: "This is *far from being the sense* of the phrase in the "passage under review. Here it *plainly* signifies, that many "would *usurp his title*, make pretensions to his office and "character, and *thereby* lead their followers into the most "fatal delusion." Dr. Bloomfield interprets, "assuming "the *name and character* of Messiah." But, when St. John said to our Lord, "We saw one casting out devils *in thy name*," he did not mean to say, that the man *personated* our Lord. And so, when our Lord said (Matt. vii. 22), "Many will say to me in that day, Lord, have we not prophesied *in thy name*," &c., he described the very same persons whom he here intends. He did not mean, that those had *counterfeited his person*, '*usurped his title*,' or, '*assumed his name and character*;' but, that they had fraudulently alleged his order and authority for what they taught; which fraudulence was their means of deceiving. Inexperience of such characters in the first age of the Gospel, and a dulness to apprehend how persons professing belief in Christ, and teaching '*in his name*,' could *deceive* his disciples, caused the forced interpretation to be resorted to, which has been transmitted, and has continued unquestioned, to the present day. The common error, also, of attempting to expound the prediction before the facts which it designs have occurred, corroborated the false interpretation; for, prophecy is only expounded to man by its fulfilment. They searched, therefore, for the πολλοι, '*many*,' before they could be found. And, what did they think they had found?—Σίμων καὶ Μενανδρὸς οἱ Σαμαριται, καὶ ἄλλοι—"Simon and Menander, Samaritans" (says Euthymius, as late as the 12th century), and others." Others, again, have suggested, "Dositheus, and Theudas, "and Barchochebas, and *many other* impostors mentioned "by Josephus, B. J. i. 2." Campbell abstains from any specification. These, we are told, were the first πολλοι, '*the many deceivers*;' but, of the second πολλοι, the '*many deceived by them*,' they have produced none. And, were these the '*deceivers*' against which our Lord so solemnly warned his apostles, in the opening of his reply to their

important questions? Were these the persons who were to influence and estrange the faith of those who had already believed in Christ? Assuredly not; but those ‘*deceivers*’ shortly appeared. The λεγοντες οτι εγω ειμι ὁ Χριστος of the Hellenistic Greek, in this place, signifies, λεγοντες οὐ ὁμολογουντες με ειναι τον Χριστον, ‘*confessing Me to be the Christ.*’ These were the host of heresiarchs which presently swarmed in His church, to corrupt the faith, and ‘*deceive*’ the simplicity of His disciples. These were the πολλοι, ‘*many,*’ who deceived; and we know the πολλοι, ‘*many,*’ who were deceived by them. The former, were they who “*preached Christ, insincerely;*” or, as Tertullian renders these words, “*ex similitate Christum “prædicarent”* (adv. Marc. lib. v. c. 20). Against these it was, therefore, that our Lord gave warning in this passage; and St. Paul and St. John were diligent in repeating and enforcing that warning, throughout their respective epistles. Such were the “*grievous wolves,*” against which the former warned the church of Ephesus (Acts, xx. 29, 30), and such the “*antichrists,*” against which the latter warned the universal church (1 Ep. ii. 18, 19); who, he says, “*went out from us, but were not of us.*” See also, 2 John, 7.

Ib. saying, *that I am*] λεγοντες, εγω ειμι—or, as in Mark, λεγοντες, οτι εγω ειμι. The presence or absence of οτι does not affect the sense. Now, when our Lord replied to the council, Luke, xxii., υμεις λεγετε, οτι εγω ειμι, it is plain that he did not mean, that they usurped, or applied to themselves, his title, name, or character; or, when he said to Pilate, ου λεγεις οτι βασιλευς ειμι, John, xviii., he did not mean to say, that Pilate declared *himself to be a king.* And so, as has been shewn in the preceding note, when he said λεγωντες εγω ειμι, οὐ οτι εγω ειμι, he did not mean a counterfeiting of his person or office.

Ver. 16. Flee to the borders.] See Annot. to Luke, xxi. 21.

Ver. 29. Sun will be darkened—the stars will fall from heaven.] This last figurative concomitant of the darkness predicted by our Lord, is explained by the congenial figure in Rev. c. i. and ii., where the lamps or lights of the Asiatic churches are figuratively represented as ‘*stars;*’ the threatened ‘*removal of which lights*’ will, consequently, answer to the

'falling of those stars.' In the passage of the Revelations, the prediction was confined to the *seven churches of Asia*; in this place of St. Matthew, it was unlimited, and made general to the *universal church*. For, the light in Asia was not confined to the *seven churches* of the Apocalypse: as late as "the *sixth century*," says Gibbon, "Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Persarmenians, the Medes, and the Elamites: the barbaric churches, from the gulf of Persia to the Caspian sea, were almost infinite; and their recent faith was conspicuous in the number and sanctity of their monks and martyrs. The Pepper Coast of Malabar, and the Isles of the Ocean, Socotora and Ceylon, were peopled with an increasing number of Christians; and the bishops and clergy of those sequestered regions, derived their ordination from the Catholic of *Babylon*."—(*Hist. Rom. Emp.* c. 47. 4to. vol. iv. pp. 596, 7:—1 Pet. v. 11.) This statement, is made from the ocular testimony of a learned priest who preached at that time in those countries; viz. Cosmas, surnamed *Indico-pleustes*, or the *Indian-navigator*, (to distinguish him from his junior namesake of the eighth century, Cosmas, the poetical *Bishop of Jerusalem*). And it is, therefore, very advisable, that the zealous and sanguine aspirants to extend the Gospel into those eastern regions should keep in mind, that they are not working to dispense its light *for the first time* to those countries, but are striving to *light anew* the '*lamps or stars*' which, in the mysterious course of the Gospel dispensation, have been *removed from them*, in common with the '*seven churches*' of the Lesser Asia: in order to mitigate any disappointment which they may experience, from the failure of their pious labours. Such general darkness as our Lord foreshewed, we know, actually overcame and invested the whole Christian world, both East and West, during a lapse of no less than a *thousand years* (from the sixth to the sixteenth century): an incomprehensible and mysterious ordinance in our Lord's dispensation, well deserving his prophetic notice and warning to his church.

Ver. 30. The *sign* of the Son of Man in heaven.] A *sign*, and the thing *fore-tokened* by the sign, are different and

distinct. Thus, the three days and nights of Jonah's confinement in the whale, was the '*sign*' of our Lord's future confinement, for the same measure of time, in the sepulchre; but, an interval of many centuries was to intervene, between that *sign* and the *event* which it betokened. The mysterious termination of those fore-mentioned *thousand years* of general darkness, in one portion of the earth, by the sudden influx of the *light of reformation*, leaving the rest in its judicial obscurity, (a period marked in the former by the amazing coincidences, of the dispersion of the Greek Gospels in the West, the diffusion of the language in which they were written, and the invention of printing, for their more rapid dissemination) became a *sign*, and a pledge to the church, of our Lord's eventual, though protracted, fulfilment of his assurance before the high-priest, that "*all will see him sitting on the right hand of power, and coming in the clouds of heaven.*" *Three hundred years* have now elapsed, since "*these things began to come to pass;*" affording to the church a sure guarantee that "*its redemption draweth nigh;*" for, we are certified (ver. 22) that the days of this last period of this last of God's dispensations, "*will be shortened, for the sake of those whom He hath chosen.*"

Ver. 31. The *tribes of the earth* wail.] *αι φυλαι της γης*. The force of this passage is not in the clause "*all the tribes,*" but in the particular restriction of that clause, "*of the earth.*" For, why should those *wail* at these tokens, who are enjoined to "*lift up their heads*" when they shall appear, as tokens that "*their redemption draweth nigh?*"—"votum Christianorum, confusio nationum—the object of the confusion of the nations, is the object of the aspiration of Christians."—(TERTULL. *de Orat.* c. 5.) The "*tribes of the earth,*" here signifies what the Psalmist expresses by the "*man of the earth*" (Ps. x. 18); and our Lord, by "*the children of this world;*" and the prophetic spirit of the Apocalypse, by "*the inhabitants of the earth—the men which have not the seal of God, but have the mark of the beast, on their foreheads;*" these, we are told, will "*call on the mountains to fall on them, and hide them from the face of Him who sitteth on the throne, and from the wrath of the Lamb;*" and well may all such "*wail*" when "*they shall see the Son*

"of Man coming," &c.; but, assuredly, not those who "*look to Him for salvation.*" This, and other equally perspicuous notices afforded to the Christian prospect, have been perversely obscured by a contracted and purblind scheme of interpretation; limiting the most comprehensive and conclusive predictions to temporal objects, as if there existed a morbid reluctance to see as far as revelation has vouchsafed to lay open to our view.

Ver. 37. *neither can know.*] See Annotation to Mark, xv. 32.

CHAPTER XXVI.

Ver. 8. *they had indignation.*] The plural for the singular; see Annotation to Matt. ii. 20, and John, xii. 4.

Ver. 6 to 16, inclusive, form a parenthetical relation of an incident that had occurred a few days before; which is introduced here by the historian to explain the cause of the act of perfidy which he is about to relate. (John, xii. 1-8.) The same parenthesis recurs in Mark, xvi. 3-11. The oversight of this circumstance in the evangelists' arrangement, has given occasion to a tedious attempt to reconcile, where there is no opposition, in Michaelis's *Introd.* vol. iii. p. 22, and Marsh's *Note* on that place, p. 21.

Ver. 17. *On the first (day) of unleavened bread.*] *τη πρώτη των αζύμων*;—So read all the MSS.: so also St. Mark, in his corresponding chapter, xvi. 12, *τη πρώτη ἡμέρῃ των αζύμων*. So the Latin, in both places, '*prima die—primo die—Azymorum.*' Accordingly Wiclif, in both places, rendered, "the first day of *therf looves (unleavened loaves).*" In the passage of Mark, our revisers also have correctly rendered, "*the first day of unleavened bread;*" but, in the passage of Matthew, they have inserted in italics, "*the first day of the feast of unleavened bread;*" which is altogether erroneous, for "*the feast of unleavened bread*" was held on the day following the *first day of unleavened bread* or day of the *Passover*, strictly so called. (Lev. xxiii. 5, 6.) Both Mark and Luke

describe this latter day plainly: "*When they killed the Pass-over*"—" *When the Passover must be killed.*" I find no authority for the insertion of the word "*the feast,*" which gratuitously introduces contradiction and confusion.

Ver. 26. Take, eat, *this is my body.*] See Annot. to Heb. xiii. 11.

Ver. 29. *I will not drink:*] in Luke, xxii. 17, '*divide it among yourselves, for I will not drink.*' Our Lord's total abstinence from this last meal, that no strength which he should display might be attributable to its support, well demands the reflection of his disciples.

Ver. 45. *Sleep afterwards.*] Our version strangely retains Wiclif's '*Slepe ye nowe and reste ye—rise ye, go we;*' which, though a correct rendering of the Latin, '*dormite jam, et requiescite—surgite, eamus,*' is in contradiction to itself, and in discordance with the Greek: *λοιπον*, does not mean '*jam, now,*' but, '*what remains, or, is left.*' We are here to understand, '*in posterum—afterwards,*' as in Thucydides, lib. i. c. 31 and 56, cited by Hoogeveen (Viger. p. 22); specifically, *το λοιπον της ημερας*, as cited by the same annotator from Xenophon, p. 626 (*Leunck.*), '*the remainder of the day.*' The word here purports, "*When all is over, then sleep ye; but now, let us rise and advance.*" (See Pref. pp. 7, 8.)

Ver. 46. *Let us go forward.*] *αγωμεν*—let us '*advance.*' This is explained in St. John, xviii. 4. "*Jesus went forth, and said to them, Whom seek ye?*" Our common rendering, "*let us be going;*" behold he is at hand that doth betray "*me,*" rather conveys the idea, of our Lord endeavouring to withdraw himself from the traitor.

Ver. 53. *now send me*] "*αγετε, ponitur post μω in Vat. 1209, Phil. Syr.*"—(BIRCH.)

Ver. 64. *I tell you all.*] It is necessary to supply "*all*" in the translation, to distinguish what our Lord said to the high priest, *individually*, from what he spoke to his auditory, *collectively*; ΣΥ ΗΣΑς ΕΛΠΗ ΛΕΓΩ ΥΜΙΝ: which distinction might escape the English reader's attention, from our customarily addressing the plural *you*, to an individual person.

Ver. 68. *tell us*] *προφητεύσον*: though the Latin rendered "*prophetiza nobis*," Wiclif translated, "*arede to us, who is*" "*he that smote thee?*" (*arede, tell, declare.*—Gloss.) The word *prophecy*, in the vocabulary of the early Christian church, possessed the sense of its etymology, *πρὸ* and *φημι*, to '*speak forth*,' *declare*. The substitution of the equivocal word *prophecy*, by his revisers, was, therefore, not an improvement of Wiclif's version, in this place.

CHAPTER XXVII.

Ver. 5. and *hanged himself*.] See Acts, i. 18, and Annotation. It may here be noted, that the Emperor Constantine the Great suppressed the Roman punishment of *the Cross*, through reverence to the Saviour; and substituted the punishment of *hanging*. (PITISCI *Lex. Antiq. Rom.*)

Ver. 9. And *I took*] *ελαβον*. This word, having the form both of the 1st person singular and 3d pers. plural, the Latin translator unskillfully rendered it by the latter, '*acceperunt.*' Wiclif accordingly rendered, '*thei han taken.*' His revisers have only modernised his English, '*they took.*' Here again is an example of traditional *inertia*. The passage is a citation from the Septuagint version of Zechariah, xi. 13, *ελαβον τους τριακοντα αργυρους*. As that version was made from the Hebrew, it would have been reasonable and regular to consult the Hebrew, in order to fix the proper person of *ελαβον*; and, if a reference had been made to our English version of that prophet, it would have been found rendered, '*and I took*' '*the thirty pieces of silver*;' which must have determined the translation in Matthew. That those who first interpreted *ελαβον* as a 3d pers. plural should have assumed *εδωκα*, that followed, to be *εδωκα*, an abbreviation of *εδωκαν*, was natural; and thus, that last plural form became introduced into the text.

Ver. 17. *release to you?* Barabbas—] *απολυσω υμιν; Βαραββαν*—This clause has engendered a *monstrum* of biblical criticism, worthy of the age in which it originated, but most unworthy of the age to which it has extended. "*No*

"doubt can be made," says Michaelis (*Introd.* vol. i. p. 316), "that the original reading, Matt. xxvii. 16, 17, was *Ἰησοῦ Βαραββαν*—*Jesus Barabbas*. Origen expressly declares it; and *Ἰησοῦ* is found in the Armenian, and in a Syrian translation which Adler discovered in Rome." "This (last) remarkable and important MS.," observes Bp. Marsh (*ib.* p. 516), "contains what critics call at present the '*Versio Hierosolymitana*.' Besides this and the Armenian version, which our author quotes for the reading, *Ἰησοῦ Βαραββαν*, Griesbach found it in the Cod. *Reuchlini*, and the Cod. *Marshi*, 24, in the Bodleian Library. Professor Birch likewise discovered it in a Vatican MS. written in 949, with uncial letters, and noted in the Vatican Library, No. 354, in which is a marginal note to Matt. xxvii. 16, written by Anastasius,¹ bishop of Antioch, who relates, that in the most ancient MSS. the passage was as follows: *Τὸν θελόντα ἀπὸ τῶν δυνάμεων ἀπολύσει ὑμῖν, ἢ τὸν Βαραββαν*."

But, it is quite certain, that Anastasius could not, in the fifth century, have seen the passage exhibited as it is artfully presented here, for effect: he could only have seen it thus,

ΤΙΝΑΘΕΛΕΤΕ ΑΠΟ ΤΩΝ ΔΥΝΑ
ΜΕΩΝ ΑΠΟΛΥΣΕΙΝ ΤΟΝ ΒΑΡΑΒΒΑΝ

Now, Michaelis has cautioned, that "transcribers might as easily fall into the mistake of repeating a letter, syllable, or word, as into that of omitting it."—(*Introd.* vol. i. p. 275. See above, *Pref.* p. 62, 3.) Had Anastasius, therefore, been exercised to the wakeful criticism to which our experience has advanced us in the present age, he would have perceived, without surprise, an ordinary transcriptural repetition, *ὑμῶν* for *ὑμῖν*. We have already seen, in the Vatican MS., examples of similar repetitions pointed out by Hug, which he designates '*bis scripta*.' (above, p. 99.) In John, xv. 11, we find one peculiarly applicable to the case before us. The *Vat.*, *Beza*, *Alex.*, with other MSS. and ancient versions, read in that place, *ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ*—'that my joy may be in you:' whereas, the *junior* and *received* texts read, *ἐν ὑμῖν μνηρ*—

¹ The note given by Birch does not say, that it was written by Anastasius; but, "that Anastasius, meeting with some very old copies, καὶ αὐτὸς καὶ αὐτὸν γράφειν ἐπὶ τοῦ αὐτοῦ, εἶπε—found Barabbas himself, also, called Jesus."

‘may remain in you:’ a variation, evidently resulting from a repetition, ΥΜΙΝΜΙΝΗ—ὑμῖν μιν η; as the import of our Lord’s discourse confirms.

Origen does not *expressly declare*, that the original reading was Ἰησὺν Βαβ.: his Greek work is lost; and the Latin translation by Rufinus, in the following century (from which Michaelis quoted), only says, “*in multis exemplaribus non continetur, quod Barabbas etiam Jesus dicebatur.*” “The reading, *Jesus*,” says Michaelis, “is *probable in itself*, for *Jesus* was at that time a very common name among the Jews.” The argument of *probability*, is of no more weight in this question, than Origen’s counter-argument of *improbability*, which Michaelis justly repels: it is a question of *fact* only, as to the reading of the text; and, as the ascription of the name *Jesus* to Barabbas arose wholly and exclusively from this transcriptural error in an ancient uncial text of Matthew, and pretends not to allege support from any other quarter, we plainly see what a phantom of biblical criticism it has existed, from Origen to our own times.

Ver. 50.] ἄλλος δὲ λαβὼν λογχήν, ἐνέθεν αὐτῷ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα. The restoration of this verse to its due place in the Gospel, is the most important circumstance of this Revision; we shall therefore examine, with particular attention, the grounds on which it is so restored. It stands, in this place, in the two most ancient MSS. that survive,—the *Vatican* and *Ep̄rem*. It so stood in the copies “of Diodorus, Tatian, and various other holy fathers” — Διοδωρου, Τατιανου, καὶ ἄλλων διαφορων ἁγιων πατριων. (*Schol. Cod. 72.*) It was received as, and understood to be, the true original text, by the great Chrysostom, whom the learned Isaac Barrow calls, the *Prince of Interpreters*. It is contained in the ancient *Jerusalem-Syriac* and *Ethiopic* versions; in some of the most ancient *Latin* versions; besides one uncial and five other Greek MSS. (L. 5. 48. 67. 115. 127. of Wetstein). The great historical fact preserved in this passage is, that our Lord received the wound of the spear *previously to his death*; and not his body only, after his spirit had relinquished it. Chrysostom thus expatiates on that awful transaction: “Observe, in that very act, their wantonness, and lawlessness, and madness: they thought it

"was Elijah that was called, and immediately they offered him vinegar: '*but another, going to him, pierced his side with a spear.*' What could be more enormous than this? what more brutal? who carried their fury to such a height, *as if they were insulting a dead body!* But, take notice with me, how their lawlessness was employed for our salvation: For, *after the wound was inflicted, the fountains of our salvation sprang forth from them:* 'and 'Jesus, crying with a loud voice, expired.'"¹ Here, Chrysostom quotes and comments on the very reading of the *Vatican* and *Ephrem* MSS., testifying to its correctness; and thus it is shewn, that as our Lord submitted to grow in the womb by the ordinary laws of accretion, and to be sustained in the flesh by the ordinary laws of nutrition, so, also, he submitted to be dissolved from that flesh by an ordinary law of dissolution, directed by the eternal counsels of his Almighty Father. That he was so dissolved, and by a cause which induced death *sooner* than was usual with sufferers on a cross, is manifest from Pilate's surprise at learning, that "*he was already dead*" while the other sufferers were still living. To suppose that he availed himself of his omnipotence to abridge the term of his sufferings, and to relieve himself earlier from the penalty of death to which he had voluntarily submitted, and to which he so often declared that he would submit, would be a supposition of the most flagrant impiety. If, then, this verse contains the true record of the evangelist, how has it been so long expunged from his history, and become unknown to the great body of Christians for more than a thousand years? The undue influence of a false criticism of Origen, operated

¹ Ἄλλ' ἄρα καὶ πρὸς τὴν ἀνάλγητον, καὶ τὴν ἀκαταστάστον, καὶ τὴν ἀναισθητὴν Ἠλίου ἵσκει, φέρε, τὴν καλομένην, καὶ τοῦτοι ἐκτετακέντες αὐτὸν ἐξῆλθον. Ἰσχυρὸς δὲ περιελθὼν, λαγχρῶσεν αὐτὸν τὴν ἀλγίαν ἀκνὴν (πῶς ραυεὶ νοεῖ). Τὸ γινώσκ' αἱ τούτων παρεκκλίσεις, εἰ δὲ θεωρήσωμεν: εἰ μὴ τὸ τοσούτου τὸν ἑαυτοῦ μακάριον ἐξήτειναι, ὡς καὶ οἱ νεκροὶ εὐμενέως λυτὸν ἔβριζοντες. Σὺ δὲ μοι εἰπέτι, πῶς ταῖς παρεκκλίσεσι αὐτοῦ ἐκ ἡμετέρας ἀκλήρου ἐκτετακέναι μὴτα γὰρ τὴν ἀλγίαν, αἱ παγὰς τὴν ἐκτετακέναι ἡμῶν ἐκείνῃ ἀνέβλεπον. Ὁ δὲ Ἰησοῦς κραζὺς φωνῇ μεγάλῃ, εἶπεν το σπύρισμα.—CHRYSOST. tom. viii. p. 623. fol.—Hom. in *Matth.* xxvii. 49. The different readings, *νοεῖ*, pierced, and *νοεῖ*, opened, appear to have resulted rather from a confusion of the vowels, than from the intentional employment of a different word; the *ι* and *α*, the *ο* and *ω*, being frequently so confounded in the MSS. The old Latin versions have both readings—'*perungit et aperuit.*'

to expel it from the early Greek church, and papal authority, combining with its errors, in the fourteenth century anathematised it in the Latin church; and, the first age of the Reformation did not acquire the strength requisite for restoring it. The undue, no less than the due, influence that Origen's critical expositions have exercised on many of the Greek texts, is well known. His decision, on the immediate cause of our Lord's dissolution, is expressed in the following futile and fallacious judgment: "If he had died, as the thieves (who were crucified with him), from the soldiers breaking the legs of the sufferers, we could not say, that *'he had laid down his life of himself,'* but, that he had *'died in some way common to all who die;'* but now, when Jesus had cried with a loud voice, *'he yielded up his breath.'*"¹ From thence, Origen proceeds unwarrantably to identify the phrase of Scripture, *τίθαι ψυχὴν ἀφ' ἑαυτοῦ*—*'to lay down his life of himself,'* with a phrase of his own invention, *ὅτι τις βούλεται καταλείπειν τὸ σῶμα*—*'to leave the body when one will.'* But, the import of the two phrases are totally different. Our Lord supposes even a man to be capable of *'laying down his life ἀφ' ἑαυτοῦ—of himself, or of his own accord,'* for his friends; yet he certainly did not suppose him capable of *'leaving his body when he willed.'* Origen further most fallaciously combines St. Matthew's words, *ἀφῆκε τὸ πνεῦμα*—*'yielded up his breath, or expired,'* with St. John's words, *ἀφ' ἑαυτοῦ*—*'of himself,'* in order to force a support for his first false argument; a combination, which has no example in the Scriptures. Origen's argument shews, that he was opposing an *existing belief*, "that our Lord's human nature died a death conformable to the laws of that nature; and according to the plain predictions of the Old, and equally plain assurances of the New Scriptures." To sustain his fallacious argument, he was driven to pervert the plainest import of phrases; for, the phrase *ἀφῆκε τὸ πνεῦμα* was common, even in heathen Greece, to express simply *ἐξέσπινε*, *'he expired.'*

¹ Εἰ μὴ γὰρ ὡς αἱ εὐσταθίουσις αὐτῇ λησται, τὸν ἐκτεθῆναι κατὰ τὴν ἐκείνην τοῦ ἀποκτείνου, ἐπιδόκει, οὐκ αἱ ἐλάττωσι ὅτι ἰδὲαι τὴν ψυχὴν αὐτοῦ ἀφ' ἑαυτοῦ, ἀλλὰ τὴν αὐτὴν τοῦ ἀποκτείνου τοῦ δὲ ἰ Ιησοῦ, κρατὶς φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.—ORIGEN. tom. iv. p. 298. fol.

This has been shewn in Euripides, *Hecuba*, 569,

ἔπει δ' ἀρχῇ σπύρμα θανάτου σπάρη.

'When she had expired, by the deadly blow.'

To '*lay down one's life, of oneself*,' signifies only, to submit one's life, voluntarily, to an instrument, or cause, producing death. This our Lord did, when he submitted his body to the mortal action of the spear, fore-tokened in the prediction, 'they shall look on *Me* whom they pierced;' a prediction, which implies the conscious presence of the soul; not an insensible carcass, after the soul and its consciousness had quitted it. Origen, however, by a very weak and defective judgment, thought it derogatory to our Lord to believe, that the immediate cause of his *ex-animation* could have been the instrumentality of the spear; and, to support this mistaken piety, he was urged to resort to the impious hypothesis above reprobated. Rufinus, in his Latin translation of the latter part of Origen's commentary on St. Matthew (the Greek original of which is lost), thus gives the statement of that speculative father: "Quoniam majorem sustinent cruciatum, qui non percutiuntur post fixationem, sed vivunt cum plurimo cruciatu, aliquando autem et tota nocte, et adhuc post eam tota die; Jesus ergo cum non fuisset percussus, et speraretur diu pendens in cruce majora pati tormenta, oravit Patrem, et exauditus est, et statim ut clamavit ad Patrem, receptus est: AUT, sicut qui potestatem habebat ponendi animam suam, posuit eam quando voluit ipse.— Since they who do not receive the blow after being fixed to the cross, suffer much more torture; and live in extreme agony sometimes through the night, and even through the next day; Jesus, therefore, not having received the blow, and expecting that by hanging a long time on the cross he should suffer greater torture, besought the Father, and was heard; and he no sooner cried to the Father, than he was taken away: or, as he had the power of laying down his life, he laid it down when he would." Thus, travelling in his wanton imagination, he brings himself and his readers to a fork diverging two ways, where he is obliged to leave them. The great Chrysostom, who followed Origen at the distance of two centuries, and who knew well all the subtleties of that fanciful father, was uninfluenced by his

innovation on this article of the primitive record; nevertheless, the influence of Origen's name finally operated to exclude this clause of St. Matthew from the Greek Gospels. It remained, however, in many of the old Latin translations, as is shewn by Sabatier: "*alius autem, accepta lancea, pupugit et aperuit latus ejus; et exivit sanguis et aqua.*" But, in the fourteenth century, the passage was formally condemned by the popes, Clement V. and his successor, John XXI.; and it thus became excluded from the authorised version of the Romish church. One artifice resorted to, to confirm its condemnation, ought not to be omitted; as it shews how strongly the evidence of its genuineness must have been felt by the authorities which desired to expunge it. Assiman relates, in his '*Biblioth. Orient.*,' tom. ii. p. 69, on the alleged authority of a monastic writer of the fifth century, put forward by Surius, a Jesuit of the 16th century, that the tomb of St. Barnabas, in Cyprus, had been opened, out of which was taken a copy of St. Matthew's Gospel, fairly written by the hand of St. Barnabas himself; in which copy the verse in question was not found to exist. This, therefore, became ecclesiastical demonstration in those ages. To that *autograph* of Barnabas we may confidently apply the observation of Scholz on a pretended *autograph* of St. John the evangelist: "*æquo et pari jure rejicitur, quo narrationes de autographo S. Marci Venetiis, asservato; de autographo S. Matthæi vel Laodiceæ, vel ut alii referunt, in insula Cypro servato; de autographo Joannis vel apud Florentinos, vel apud Tolosanos, vel inter reliquias sacras cœnobii Græcorum in insula Patmi servato*—It is to be rejected with the same reason and justice as are rejected, St. Mark's (pretended) *autograph* at Venice; St. Matthew's *autograph* alleged to be preserved at Laodicea, or, as some say, in Cyprus; and that of St. John, preserved in Florence, or in Toulouse, or among the sacred relics of a Greek monastery in the island of Patmos."—(*Proleg.* p. xxi.)

The error, promulgated by Origen, that our Lord withdrew himself from his bodily frame by an act out of the order established for human dissolution, contradicts the most essential assurances of prophecy, and principles of the Gospel. According to that fundamental error, our Lord's decease differed in nothing essential from that of Enoch, who "was

“ translated, that he should *not see death* ;” except, that our Lord’s departure was preceded by extreme bodily suffering. According to that error, our Lord *did not die* ; and yet the whole of the Gospel rests on the foundation, that our Lord *did die*, according to the *law of death* enacted against Adam, and all his posterity. He “ became obedient to *death* ;” he was “ to be led as a sheep to the *slaughter* ;” he was “ to *taste death* for every man ;” and took on himself our “ curse of death, when he hung on the tree.”¹ Yet, Origen would innovate, that our Lord suffered neither *slaughter* nor *death*. So improvident and short-sighted were all the pious followers of that inventive father, in this error, that they consented to ascribe the flow of water and blood from our Lord’s supposed lifeless frame, to a ‘ *miracle* ;’ not sensible, that in so doing, they yielded the great point at issue between themselves and the prevailing heretics, who insisted, that our Lord’s human appearance on earth was altogether *miraculous*, and not *real*. For, if the one was miraculous, the other might be miraculous also ; whereas, it was the great object of all the apostles and evangelists to proclaim, and enforce, that our Lord’s *humanity*, both in his life and in his death, was conformable to that which is natural and common to *all mankind*. As, therefore, our Lord lived like other men, so also he died like other men. That he *could* have avoided the final incident, by withdrawing himself from his torturing frame, there can be no question ; but, that he *did* do so, is shewn to be false, by the earliest and best testimonies. As he said (ch. xxvi. 53, 54), when he was first apprehended in the garden of Gethsemane, “ Think-
“ est thou, that I cannot call to my Father, and he will now
“ give me twelve legions of angels ? but, *how then could the*
“ *Scriptures be fulfilled, that thus it must be ?*” so we are to conclude from his own prediction, that he should be delivered to the Gentiles, and that *they would ‘ kill him :’* for, if he had *eluded* their slaughter, by *withdrawing himself* from their

¹ “ He is said, *ἀποκτείνεσθαι*, to be killed, or slain ; *ἀποχρηστίζεσθαι*, to be dispatched ; *ἀναίρεσθαι*, to be made away ; *ἀρᾶσθαι*, to perish, or be destroyed ; *ἐκτελεσθαι*, to be cut off (as it is in Daniel) ; *ἐπαρῆσθαι*, to be slaughtered ; *θυσθαι*, to be sacrificed ; which words do all of them fully import a real and proper death to have ensued upon these violent usages toward him.” — ISAAC BARROW, Sermon xxvii., on the Creed. Vol. ii. p. 362, fol.

power, how could *that prediction have been fulfilled?* So far was our Lord from abridging the term of his own suffering, that he was '*made perfect through sufferings*'—*διὰ παθημάτων τελειῶσαι*, that he might become 'the captain—*αρχηγός*—of salvation' to all who believe faithfully in him; and he was to conflict with death, immediately, in order "*that, through death, he might destroy him that hath the power of death,*" and thus open to them a way by which they should pass through death without experiencing its power, but should '*pass from death into life.*'

Nearly two hundred years after the condemnation of the passage of St. Matthew by the popes, Clement V. and John XXIII., it was become so entirely forgotten, and its production so strange to Erasmus, that he thus adverts to it in his note on John, xix. 34: "It is matter of wonder, from whence
 " the fiction arose which pretends that Matthew wrote,
 " that our Lord's side was pierced by the spear *before* he
 " expired; whereas John relates, that it took place *after* he
 " had expired. But, as that reading is *no where found*,
 " *either in the Greek or Latin copies*; and since none of the
 " many who have strove to reconcile apparent discordances
 " in the Gospels have mentioned it, it is probable, that it is
 " an invention of the glossists, who are proved, by the fact,
 " to have been not less impudent than unlearned. So, he
 " who wrote the glosses on the '*First of the Clementines*,'
 " not understanding the cause of Clement V. and John XXIII.
 " (who published the '*Clementines*'), pronouncing, that John
 " the evangelist preserves the right order of narration when
 " he relates, 'that Christ's side was pierced by the spear *after*
 " 'he was dead;' pretended, that the contrary is read in
 " some copies of Matthew; and adds, that the passage was
 " withdrawn from St. Matthew's Gospel by Pope John. Now,
 " there are very many places in which the accounts of the
 " evangelists appear to be at variance; but difficulties of this
 " kind are not to be remedied by erasures or assumptions,
 " but by exposition. From the fragments of that '*Cle-*
 " *mentine*,' we may collect, with greater probability, that
 " there were some scholastic doctors who thought, that John
 " had related, *after the fact*, that which had taken place
 " *before it*; because he had first related, that Jesus, after
 " tasting the vinegar, inclined his head and expired, then

“ proceeds to tell, that they broke the legs of the two thieves,
 “ to accelerate their death; and that, coming to Jesus, they
 “ would have done the same to him, if they had not found
 “ that he was already dead. They seem to have understood
 “ this, as if the soldier had pierced the Lord's side *while he*
 “ *was yet living*, before they broke the legs of the thieves;
 “ so that the Lord died of that wound; and there was, there-
 “ fore, no necessity to break his legs. The Greek verb is
 “ *ῥοξί*, of the indefinite tense; which, if any one should
 “ translate ‘*pupugerat—had pierced*,’ the sense which they
 “ sought would be obtained. But this ‘*Clementine*,’ or sen-
 “ tence of Pope Clement, *condemns that opinion*; declaring,
 “ that the thing done *must be received in the order in which*
 “ *it is written by the evangelist* (St. John).”

If Erasmus, in his mighty efforts to open the sluices of sound learning, had been aware of the whole bulk of waters, kept back by pontifical power, which were ready to rush through the opening he was effecting for them, he would not have written the larger portion of that note. He was not aware, that far more ancient documents, both Greek and Latin, than those known to him or to his age, were on the eve of breaking forth to light, of some of which the clause in question forms an integral part. Since those documents have been recovered, and made known, there appears to have been a great backwardness to give attention to that ancient reading. Matthæi, who, like Scholz, was devoted to the *Constantinopolitan*, or *junior* texts, endeavoured to make it appear probable, that the clause crept into St. Matthew's Gospel from the liturgies of the Greek church, in which the accounts of the crucifixion, as given both by that evangelist and St. John, are read in conjunction; but, the testimonies of the ancient Alexandrian texts, and the exposition of the great bishop of Constantinople himself, before those liturgies acquired their present forms, entirely refute that artificial and improbable hypothesis. “ The quarrels and disputes which arose in the
 “ church after the death of Origen (says the author of the
 “ *New and General Biographical Dictionary*), on account of
 “ his person and writings, are scarcely credible to any, who
 “ have not examined the history of those times: the Universal
 “ Church was split into *two parties*; and these parties fought
 “ as furiously, for and against Origen, as if the Christian

“ religion had itself been at stake.” Jerom, who adopted this error of Origen, excluded the clause from his revision of the Latin version ; the Romish church adhered to the side of Jerom ; and it has left us, in this one instance, adherents still, *de facto*, to the same party. The recovery of this important record, possibly reserved with a view to rouse and quicken the languor of the Christian church in this its last age, and its restoration to the evangelical text, is well calculated to fan the embers of Christian devotion ; and to cause them to revive with a flame, answering to that with which it shone at the first. (For the completion of this article, see Annot. to John, xix. 34.)

Ver. 59. The new sepulchre *there*.] *αυτου*, *adv.*, as before, in ch. xxvi. 36. The Latin interpreter, mistaking this adverb for a pronoun, rendered it by ‘ *suo* ;’ which Wiclif rendered by ‘ *his*,’ and our revisers have enforced by ‘ *his own* ;’ but it clearly answers to *κει*, *there*, in John, xix. 41, 42, *κει—εθηκεν τον Ιησουν*—‘ *there they laid Jesus.*’ Joseph’s property in the sepulchre, is a vulgar fiction arising from this error, which has greatly, but very unnecessarily, perplexed the learned Michaelis. *Ελατομησι*, supposes *τις—ουε*, and is here equivalent to *ηι λελατομημενη*, in Mark, xvii. 45.

CHAPTER XXVIII.

Ver. 2, and 9.] The words, *απο της θυρας*—‘ *from the door*,’ in ver. 2, and the words, *ως δε ιπορευοντο απαγγειλαι ταις μαθηταις αυτου*—‘ *as they went to tell his disciples*,’ in ver. 9, are not found in the *Vatican* and other ancient MSS. and versions ; and are, plainly, instances of the supplementary efforts of the later copyists, whose texts form Scholz’s *Constantinopolitan* family.

Ver. 19. *Make all nations my disciples.*] As in ch. xiii. 52, Acts, xiv. 20: *μαθητευσατε βαπτιζοντες*, does not signify merely, ‘ *teach and baptise*,’ as Wiclif rendered the passage from the Latin ‘ *docete*,’ and as his revisers have left it in our version ; nor yet ‘ *convert*,’ as it is vaguely rendered by

Campbell; hut is equivalent to μαθητας ποιειν και βαπτισειν in John, iv. 1—"to make, and baptise, disciples."

Ib. In *the Name*.] εις το ονομα:—Euthymius has well observed, "*One name of the three, demonstrating the one nature of the Holy Trinity*"—*εν ονομα των τριων, υποδηλουν την μιαν φυσιν της αγιας τριαδος*. The word ονομα—"name" in the singular, is applied to plurals or numbers only when community of nature or quality is designed, but never as distributively to the individuals composing those numbers. Thus, we read in Gen. v. 1, 2, "God created man—male and female created He them—and called *their name*, Adam," i. e. ανθρωπος—"man or woman." So in 2 Sam. vii. 9, "the *name of the great men in the earth*:" not their names individually, but the name of their *class*. So in Zeph. i. 4, "the *name of the Chemarim*." On the other hand, when distinction of individuals is intended, the sacred writers always use the plural, '*names*'—ονοματα. So in 2 Sam. xxiii. 8, "these are the *names of the mighty men*." So also in Ezek. xxiv., "The *names of them were*, Aholah and Aholabah." To the sacred '*Name*' in which the apostles were commanded to baptise, St. James refers when he says (ch. ii. 6), "Blaspheme not that *good Name* by which ye are called;" and in ch. v. 14, "Let them pray over him, in *the Name*"—εν τω ονοματι, namely, "*of the Father, and of the Son, and of the Holy Spirit*," that is, of the *Holy Trinity*. But some persons have asked, where is the term '*Trinity*,' found in the Scriptures? Such persons should have first informed themselves, of the simple meaning of that term. The term *trinity*, formed from the Latin *trinitas*, which was adopted from the Greek η τρις, signifies only, '*the Three*,' as pre-eminently distinguished in conjunction and community, in the evangelical Scriptures. That '*Three*' are so distinguished in this place, is undeniable; if, therefore, that which is denoted by the term '*Trinity*' cannot be denied to be in those Scriptures, it matters not whether the term is contained in them, for it simply expresses *number in conjunction*; and it is unquestionably more suitable to use this *collective term*, than on every occasion to repeat the distinctions individually. The *consubstantiality* and *co-eternity* of the *Three*, are not expressed in the *numerical term*; for these, we must look to

other parts of the Gospel Scriptures. (See Annot. to Heb. i. 3.) But, the uniform understanding of the true Church supposes *those qualities* to be implied, by all who use the *numerical term*.

Ver. 20. *Every day.*] *πασας τας ημερας*:—there is something far more apprehensible and comforting in these our Saviour's own definite and pointed words, '*every day*'—'*omnibus diebus*' of the Vulgate and Erasmus, and '*in alle daies*' of Wiclif; than in the vague and indefinite term '*alway*,' which the revisers of the sixteenth century thought fit to substitute, and which our last revisers have retained, with injurious enfeeblement of the declaration.

ST. MARK.

CHAPTER I.

Ver. 1, 2. *Was as it is written.*] “*Ad regulas syntacticas, nec hic, nec ullibi alibi exigenda est Marci oratio,*” says Matthæi, on ch. xiv. 32, of this Gospel. Abruptness of phraseology is a characteristic of this evangelist, and his omission or suppression of the substantive verb, *εἰμι*, is a frequent cause of that abruptness; as in this place, where we are to understand, *καὶ*, or *ὥτως ἦν* (as in Matt. i. 18), sc. *ὡς γιγνῆσθαι*.¹ The passage is thus correctly paraphrased by Euthymius: ἀρχὴ τῆς καὶ νεμεθισίας Χριστοῦ ὧτω γιγνῆσθαι ὡς γιγνῆσθαι ἐν τοῖς πρὸς ἡμᾶς.

Ver. 23. *And presently, a man came into.*] The *Vat. MS.* adds *εὐδὺς*—*καὶ εὐδὺς ἦν*, shewing, that *ἦν* is here to be read *ἦν*, *ἦλθεν*, as in ver. 39 following, where see the annot. Luke 80 uses *ἐν*, in ch. vii. 17: *εἰσέλθον ἐν εἰς τῇ Ἰουδαίᾳ.* (*ἐν* pro *εἰς*, *intra*—Viger, p. 544.)

Ver. 34. *Knew him to be Christ.*] *Χριστὸν εἶναι*. Though Scholz shews, in his margin, that these two words are read in the *Vatican* and most ancient and authoritative copies and version, yet he excludes them from his own text, marking them as *Alexandrian*.

Ver. 39. *And he went and preached.*] *καὶ ἦλθεν κηρύσσειν εἰς τὰς συναγωγὰς*:—This is the reading of the most ancient MS.; the later and common texts read *καὶ ἦν κηρύσσειν ἐν τ. σ.* It is observed of the uncial MSS., that they commonly add the final *ν* before words beginning with a consonant,² as in

¹ See Michaelis's *Introd.* to the N. T., vol. iii. part ii. p. 5.

² “*ν* φιλαρκετικῶς semper fere additur, sive vocalis, sive consonans sequitur.” —(Woide, *Proleg.* ad Cod. *Alex.*, p. 18. “*Illud ν* φιλαρκετικῶς modo omissum “*est ante vocalem, modo adjectum ante consonantem.*”—Scholz, *Proleg.* ad N. T., p. x.)

this case. The η of the common text, therefore, shews a *compend* η , for $\eta\lambda\theta\epsilon\nu$.

CHAPTER II.

Ver. 16. *Scribes of the Pharisees.*] The *Vat.* MS. and Cod. L read the passage thus: $\etaσαν\ γαρ\ πολλοι,\ και\ ηκολουθουν\ αυτω,\ γραμματαις\ των\ φαρισαιων\ και\ ιδοντες\ αυτον\ οτι\ εσθιει$ —The uncouthness of this phraseology, not recommending itself to the critical writer of the Cod. D, or *Beza*, he changed it thus:— $\etaσαν\ γαρ\ πολλοι\ αι\ και\ ηκολουθησαν\ αυτω,\ και\ αι\ γραμματαις\ και\ αι\ φαρισαιων\ και\ ειδαν\ οτι\ ησθην$ —. The later texts copied the first part of this sentence *verbatim* from the Cod. D; but they preserved the *ιδοντες* of the *Vat.* MS., though they rejected the *και* preceding; and changed *οτι εσθιει*, and *ησθην*, to *αυτον εσθιοντα*.

Ver. 23.] The *Vat.* MS. reads this verse thus, and in the following order: $και\ εγενετο\ αυτον\ ει\ τως\ σαββασι\ διαπορευεσθαι\ δια\ των\ σποριμων,\ και\ αι\ μαθηται\ αυτου\ ηρξαντο\ εδοσθαιν,\ τιλλοντες\ τους\ σταχθας$.

CHAPTER III.

Ver. 14, 15.] The *Vat.* MS. thus reads these verses:— $και\ ποιησει\ δωδεκα,\ εως\ και\ αποστολους\ ωνομασιν,\ ινα\ ωσι\ μετ' αυτου,\ και\ αποσπελλη\ αυτους\ κηρυσσειν,\ και\ εχεν\ εξουσιαν\ ικβαλλειν\ τα\ δαιμονια\ και\ ποιησιν\ τους\ δωδεκα,\ και\ επιθηκε\ ονομα\ τω\ Σιμωνι,\ Πιτρου$ —.

Ver. 27. *eternal sin.*] So read the *Vatican* and *Beza* MSS. and several ancient versions; only the first of those two MSS. uses the word *αμαρτηματος*, the second uses *αμαρτιας*: both which ancient readings mutually confirm the sense. The Latin has '*delicti*,' which Wiclif rendered '*trespass*.' Erasmus, whose Gr. MSS. contained only the later texts, printed *κρίσιως*, which he rendered '*judicio*;' adding this note to his Latin text:—"*æterni delicti*] *αιωνιου κρισιως*, id est, "*æterni judicii*, sive *æterni condemnationis*. Quanquam "*hoc nihil refert ad sensum: per Synecdochen enim aliud* "*ex alio intelligitur*." He does not state his authority

for admitting this reading; nevertheless, our revisers have yielded to it, by exchanging Wiclif's '*trespass*,' for Erasmus' '*damnation*.'

But, the importance of the recovered reading was not observed by Erasmus: ἀμαρτηματος and ἀμαρτίας, explain all the perplexity which has been evinced, respecting the unpardonable nature of the sin against the Holy Spirit. The '*eternal condemnation*' denounced against that '*sin*,' is here shewn to be, because the *sin itself is eternal*: not that the mind truly repents, and the condemnation continues; but, that the mind which lapses into a hardened resistance to all the evidences which the wisdom of God knows to be sufficient for satisfying the human reason, remains for ever in that rebellious state; and that its condemnation is coequal in duration. (See Annot. to Heb. xii. 17.) If the evidence which has established conviction in the minds of millions of the wisest of men in each generation, during 1800 years, is denied to be sufficient by any given individual, it proves, either the defect in that individual's intellect, or the opposition of his *Will*, in which last faculty his *moral character* consists; but, we may be assured that, although we are not able to pronounce which of the two is the cause of his incredulity, yet the true cause will eventually, and judicially, be openly exposed, in the great final assize. A learned critic hazards the assertion, that "ἀμαρτηματος is a mere emendation of the common reading" (κρίσεως) to improve the antithesis; which, however, is unnecessary." This is a hazardous assertion, because it in effect asserts, that the *oldest* reading was an emendation of the *younger*; or, that the writers of copies in the fourth and fifth centuries, altered a text which existed not till some centuries after them. If that learned critic could allege a copy which read κρίσεως, prior to the age of the Vat. and Beza MSS., he might affirm, that these MSS. had emended, i. e. altered, the *older* reading; but, as the *oldest* readings are those of these copies, he can have no critical support in advocating the reading, κρίσεως, with Matthæi and Scholz, who almost uniformly protect the *junior* readings. But, there is internal evidence against the reading, κρίσεως: ἐπεχως is followed by ἐν κρίσει in the *dative*, in the only places where those words meet (Matt. v. 24, 25), of which latter word there is no various reading in those places: on the other

hand, there is not only a various reading for *κρίσιως* here, but this reading is unknown to the earliest testimonies. Parkhurst's last editor justly "presumes, that there is an ellipse" between *ἐνοχος* and the genitive following: the ellipse is shewn by Pollux (lib. v. § 141) in the sentence, *ἐνοχος τοῖς τοῦ ἀχαριστίας ἐπιτιμοῖς*. In the phrase before us (*ἐνοχος αἰωνίου ἁμαρτηματος*), we are clearly to understand, *ἐνοχος τῇ κρίσει*, or *τοῖς ἐπιτιμοῖς αἰωνίου ἁμαρτηματος*—'guilty of, or subject to, the judgment (or penalty) of *eternal sin*:' but, what are we to understand in *ἐνοχος τῇ κρίσει αἰωνίου κρίσεως*—'guilty of, or subject to, the judgment of *eternal judgment*?' this is sufficient, to shew internal vitiation of the reading, *κρίσιως*. To avoid the Italic insertion, I have thought it best to render *ἐνοχος*, elliptically, as in James, ii. 8. Michaelis (*Introd.* vol. ii. p. 231, 2), who was unacquainted with the readings of the *Vat. MS.*, supposed that '*eternal sin*' was the reading only of the *Cod. Beza*; on which, his annotator observes: "it is found in two other MSS." But *ἁμαρτηματος* and *ἁμαρτίας* are to be regarded as *one* reading, when opposed to *κρίσιως*; and the *Vat.* and *Steph.* η or L, with *Codd.* 28, 33, read *ἁμαρτηματος*, and *Cod. Beza*, 13, 69, 346, read *ἁμαρτίας*. Thus, both external and internal evidence unite to confirm *ἁμαρτηματος*, and to reject *κρίσιως*.

CHAPTER IV.

Ver. 28. *Of itself.*] *αὐτοματῇ*:—*automatously*—Our physical philosophers will do well to remark this extraordinary term from the mouth of our Lord, who had just before said, "*God clothes the grass.*" The meaning of this Greek word is thus explained by Galen (cited in Wetstein's note on the passage): *αὐτοματῶν δηλονότι λεγομένων, οὐ τῶν χωρὶς αἰτίας, ἀλλὰ τῶν χωρὶς τῆς ἐξ ἡμῶν αἰτίας*—'They are called *automatous*, not as being without a cause, but, without any cause 'proceeding from us.'

Ver. 38. *Sleeping on the seat.*] *ἐπὶ τῷ προσκεφαλαιῷ*:—Our version retains '*pillow*,' from Wiclif's '*pilewe*,' which he gives for the Latin '*cervical*;' which is certainly a correct interpretation of *one sense* of the Greek *προσκεφαλαιῷ*, but

not of the sense in which it is used here. It is plainly used in this place with relation to the *boat*, or *vessel*, and, therefore, in its *nautical* sense, as preserved by Julius Pollux, and Hesychius. The former says (lib. x. § 40), "It is well to observe, that the *nautical seat*—*καυτικὸν ὑπηρέσιον*, which is called by some, *προσκεφαλαίον*, Cratinus would have called *ὑπερίσιον* only: οὐ μὲν γὰρ οὐλοῦν τιτήρηκεναι, ὅτι τὸ καυτικὸν ὑπηρέσιον ἰδίως ἐν ταῖς Ὀδῶσις Κρατίνος προσκεφαλαίον, τούτο μὴ καλεῖσθαι νομίζοντων, ἀλλὰ ὑπερέσιον μόνον. — ὑπηρέσια, says Hesychius, signifies the *skins on which rowers sit*, as on *προσκεφαλαία* (*cushions*)—*ὑπηρέσια, τῶν κωπηλατούντων δερμάτα τινα ὡς προσκεφαλαία, ἐφ' ὧν καθίζονται*. Bengel says, "Pars hæc erat navis, ut ex articulo colligas: *lignea*, ut Theophylactus notat."—(*Gnomon* Bengel. tom. i. p. 216.) In this place, *προσκεφαλαίον* comprehends both the *wooden seat* and its *covering*, whether skin or cushion.

CHAPTER V.

For this chapter, generally, see Preface, p. 45.

Ver. 13.] Our version here introduces, "*(they were about two thousand)*," a clause unknown to the most ancient and authoritative MSS. and versions; though it has crept into the later Latin *Vulgate*, from whence Wiclif took it; and our revisers have retained it, under the authority of the *received text*.

Ver. 30. *power*.] *ἰσχυαμιν*: Vulg. '*virtus*;' Wiclif, '*vertu*.' (See Preface, Part i. p. 7.)

CHAPTER VI.

Ver. 3. *Believed not on him*.] *ἐσκανδαλίζοντο*:—In our common version, '*were offended at him*,' (See Pref. p. 14.)

Ver. 11. And whatever *place* will not receive you.] *εἰς ἅν τοπος μὴ δεξῆται ὑμᾶς*:—This is the reading of the *Vat. MS.*

1b.] The last clause of this verse in the *received text*, is unknown, in this place, to all the most ancient texts and

versions. It has been interpolated in the later copies, from Matth. x. 14.

Ver. 16. It is John.] See Annot. to Matt. xiv. 2.

Ver. 20. He *protected*.] *συντηρεῖ*, signifies ‘*tueor*—to protect’: so Euthymius understood the word (in Matt. xiv. 3), when he states, that Herodias wished to kill John, but Herod *οὐ παρεῖχε*—‘did not permit her.’

Ib. *hesitated*.] *ἥσυχον* in the *Vat.* MS., Cod. L. and *Coptic* version; which word lapsed into *εἶπον* in the *Const.* texts, as we find it in the twelfth century, in Euthymius, *Pref.* p. 71.

CHAPTER VII.

Ver. 4. And *the multitude* saw them departing.] The word *multitude* should here have been put in *italics*, as it is not expressed in the *Vat.* MS.

Ib. *And many knew whither, &c.*] *whither*, not *him* or *them*:—*καὶ ἰδὼν αὐτοὺς ὑπαγόντας· καὶ ἐγνώσαν πολλοὶ, καὶ πείζη ἀπὸ πάντων τῶν πόλεων συνδράμειν ἑκεῖ, καὶ προσῆλθον αὐτοὺς*:—this is the reading of the *Vatican* MS. But, either because St. Mark had not expressed *πῶς*, ‘*whither*,’ (as in *οὐκ οἶδμεν πῶς ὑπάγεις*. John, xiv. 5), but left it to be understood from its correlate, *ἑκεῖ*, ‘*thither*,’ or, which is also probable, that *πῶς* (ϙ) was early absorbed into the *π* of *πολλοὶ*; the interpreters of a later age were perplexed, and supposed *αὐτὸν* or *αὐτοὺς* to be the latent object of *ἐγνώσαν*. They therefore introduced one of those words, and adapted the whole verse to that misapprehension, in the manner in which it stands thus extended by *italic insertions* in the common text: *καὶ ἰδὼν αὐτοὺς ὑπαγόντας (οἱ οὐχ οἶδον), καὶ (ἐπὶ) ἐγνώσαν (αὐτῶν) πολλοὶ, καὶ πείζη ἀπὸ πάντων τῶν πόλεων συνδράμειν ἑκεῖ, καὶ προσῆλθον αὐτοὺς (καὶ συνῆλθον πρὸς αὐτοὺς)*. In the *Beza* MS. it stands thus: *καὶ ἰδὼν αὐτοὺς ὑπαγόντας, καὶ ἐγνώσαν πολλοὶ, καὶ πείζη ἀπὸ πάντων πόλεων συνδράμειν ἑκεῖ, καὶ συνῆλθον αὐτοὺς*. In the *Alex.* MS. thus: *καὶ ἰδὼν αὐτοὺς ὑπαγόντας, καὶ (ἐπὶ) ἐγνώσαν (αὐτοὺς) πολλοὶ, καὶ πείζη ἀπὸ πάντων τῶν πόλεων συνδράμειν ἑκεῖ, καὶ προσῆλθον αὐτοὺς (καὶ συνῆλθον πρὸς αὐτοὺς)*.

Dr. Bloomfield's note on this verse (c. vi. 33. Gr.) exhibits a notable example of the effects of Constantinopolitan *philoponism*, in the employment of *italic insertions*.

Ver. 7. *Something to eat.*] *τι φαγῶν.* This is the simple reading of the most ancient text; which the *Const.* texts have thus amplified, (*αφρούς*) *τι (γὰρ) φαγῶν (αὐτὸν εἶχουσιν).*

Ver. 19. *As if he would*] *καὶ—perinde ac si, quasi,* (VIGER, p. 472, § 8). This is plainly the meaning of *καὶ ἥθελε* in this place, '*quasi voluerit*;' which action Luke expresses, c. xxiv. 27, *περιπατήσατο πορευόμενος περινοῦσθαι—*' *and 'he made as if he would go further.'*

CHAPTER VIII.

Ver. 2.] Many of the later copies have inserted, at the end of this verse, *εἰμυψαρο*, '*they found fault*;' not being sensible of the parenthesis that follows. Scholz has followed the ancient text, in rejecting *εἰμυψαρο*.

Ver. 4.] Our common version closes this verse with '*and of tables*;' in the received Greek text, it ends with *απο κλινῶν*; in the Vulgate, with '*lectorum*;' in Wiclif, with, '*of beddis*;' but, in the *Vat. MS.* and *Cod. L.* it ends with *χαλκίων*, without the words *καὶ κλινῶν*. Why our revisers of the 16th and 17th centuries substituted '*tables*,' (transferring '*beds*' to the margin,) I have not been able to discover, since neither Erasmus, nor any known MS., has that reading; and Euthymius makes no mention of '*tables*,' in his note to Matt. xv. 1, where he cites this passage of Mark.

Ver. 8.] The last clause of this verse in the *rec.* text, is not in the *Vat. MS.*, *Cod. L.*, and other MSS., the *Coptic*, or *Armen.* vers.; and is an officious supplement, suggested by, and partly repeating, ver. 4.

Ver. 11. *Ye suffer him.*] *Sec Annot.* to Matt. xv. 5. The perplexity transmitted from the parallel passage in Matthew, caused the later copyists to introduce here also, *καὶ*, '*and*,' (unknown to the ancient text,) before '*ye suffer*

'*him*;' which unskilful insertion, has confirmed the obscurity that lies on the plain sense of both passages in our version.

Ver. 16 of com. text, is wholly absent from the *Vat.* MS. and other copies, and has been officiously supplied here, from others of our Lord's discourse.

Ver. 17. *as all other foods.*] "The words of our present Greek text," says Bishop Marsh (*Introd.* Michaelis, vol. i. p. 457), "are, *ὡς τὸν ἀβέβητα ἐκπεριεσται καθαρίζον πάντα τὰ βρώματα*: now, whoever impartially considers the forced and unnatural explication which is usually given of this passage, in referring *καθαρίζον* to *παν* (in the preceding sentence), with which it is *wholly unconnected*, and at the same time examines the structure of the whole period, will be convinced that the words, as they stand, proceeded not from the pen of the sacred writer." That the period could not have been so written, originally, by the evangelist, must be evident to every critical mind; but, not from the grammatical evidence appealed to by the learned annotator. *Παν*, is undeniably the nominative case of *ἐκπεριεσται*, which immediately precedes *καθαρίζον* (*παν*—*ἐκπεριεσται* *καθαρίζον*); a strict grammatical connexion might, therefore, subsist between them. But, it is from the total destitution of all sense in the import of the period, as it stands, that the evidence of its vitiation arises. That sense cannot be restored by any inflection of the verb *καθαρίζω*; for, no '*evacuation of any given food*' can be reasonably said to '*purify all foods*.' Dr. Bloomfield is nearest the mark when he interprets, "makes them *all alike* pure." The corruption lies in the verb *καθαρίζω*, whether we read *καθαρίζον*, *καθαρίζων* (with the *Vat.* MS.), *καθαρίζει*, or *καθαρίζοντα*. Our Lord's argument is this: "Nothing, i. e. *no food*—*παν βρώμα* (accounted *unclean*—*κτενον νομιζόμενον*, understood), which entereth into a man from without, can defile him; because it entereth not into his heart, but into his belly; and goeth out into the draught, *even as all other foods*." In uncial compendious writing it would stand thus, undivided: *ΚΛΘΕΡΙΖΟΝΤΑΝΤΑ ΤΑ ΕΡΩΜΑΤΑ*. Now, we have experience, in the Gr. MSS., of the interchanges of α and ε, of τ and θ, of ζ and σ, and of *καθαρον* and *καθισον*, *αριστος* and *ερεος* (*Pref.* p. 61): with that experience,

we are guided to read and divide, *καὶ ἕτερα ἰσοῦ πάντα τὰ βρώματα*. The direct order of construction would be, *πάν (κρίνον ὑμειζόμενοι) εἰς τὸν ἀπὸδῶνα ἐκπεριεσται, ἰσοῦ καὶ πάντα τὰ ἕτερα βρώματα*, *æque ac omnes aliæ escæ: isoῦ καὶ—ἄρτια αὐ,* Viger, c. iii. s. 5. § 6, p. 97, ed. Hoogeveen: but, the emphasis being on *καὶ ἕτερα*, those words take the lead in the order uttered.

We find a similar example of *καὶ ἕτερον* changed to *καθαῖον*, in the text of Hippolytus, '*Against the heresy of Noetus.*' "Noetus propounded *two errors*: *first*, he maintained, that "Christ was the Father, who was begotten, suffered, and "died. *Next*, he affirmed, that he himself was Moses, and "that Aaron was his brother. Being called to account by "the elders of the church for this assertion, he at first dis- "owned it; afterwards, gaining over other associates in "error, he chose to maintain *the other*, or *former doctrine* "also." Hippolytus then proceeds to combat that *other* or *first error*, respecting Christ. The Greek text, as printed, has, *καθαῖον τὸ δόγμα*. The word *καθαῖον* is here a manifest *sphalma*. Its very learned and venerable editor suggested its correction to, *καὶ θαζέων*;¹ but, with all deference, I must contend, that the purport of the entire context directs us to read, *καὶ ἕτερον τὸ δόγμα*, i. e. *καὶ τὸ ἕτερον δόγμα*; as here in Mark, *καὶ ἕτερα τὰ βρώματα*, i. e. *καὶ τὰ ἕτερα βρώματα*.

CHAPTER IX.

Ver. 24. *I see the men, &c.*] *βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ἴδω, περιπατοῦντας*. This is the reading of the *Vat.* MSS.; and Scholz acknowledges it to be the common reading both of his *Alex.* and *Constant.* families of texts. Nevertheless, he has rejected both *ὅτι* and *ἴδω* from his own text, which he here conforms to the *text. recept.*; which latter text has adopted the reading of a Latinising Greek MS. The Latin Vulgate reads, '*Video homines, velut arbores, ambulantes*;' Wiclif, from the *Vulgate*, rendered, '*Y se men, as trees, walkinge*;' which version our revisers have retained. Yet Erasmus has the ancient reading, which he renders: '*Video*

¹ Script. Eccles. Opuscula, tom. i. p. 46. RORTH.

'*homines, quoniam velut arbores cerno ambulantes*;' and he adds in his note—'*ambulantes, apud Græcos ad homines duntaxat referri potest, quod illis arbores sint neutri generis.*' Euthymius observes on this passage, το 'ὅτι,' παρελκει, καθ' Ἑβραϊκὸν ἰδιῶμα—'the particle, *ὅτι*, is *expletive* here, according 'to the Hebrew idiom.' The answer of the blind man sufficiently implies the imperfection of his vision: as if he said, '*I see no difference between the men and the trees, except that the former are moving.*'

CHAPTER X.

Ver. 23. And said, I believe.] ελεγι, πιστεω:—So the *Vat.*, also the *Alex.* and *L. MSS.*, with the *Coptic, Armenian,* and *Ethiopic* versions. The *Constant.* texts, to add pathos, have introduced *μυτα δακρυων*—'*with tears*,' as in the *received* text, the *Vulgate*, and *English* versions.

Ver. 28. by prayer.] The *Vat. MS.* has not και νηστεια, '*and fasting.*'

Ver. 37. We forbid him, because he doth not follow us.] We have here a signal example, in the *received* and *Scholz's* adopted *Const.* text, of the '*duplex lectio temere conflata.*' The *Vat.* and *Ephrem MSS.* read,

και εκωλυομεν αυτον, ὅτι ουκ ακολουθει ἡμιν:

The *Cod. Bezae, D*, thought to improve the sentence, by thus reversing the order:

ὅς ουκ ακολουθει ἡμιν, και εκωλυομεν αυτον:

The *Alex.* has combined the two, and reads thus:

ὅς ουκ ακολουθει ἡμιν, και εκωλυσαμεν αυτον, ὅτι ουκ ακολουθει ἡμιν.

This last tautologous conflation became the reading of the *received* text; and is approved and adopted by *Scholz*.

Ver. 38. readily] ταχυ. The *Vulgate* and *Erasmus* render '*cito*;' *Wiclif*, '*soone*;' *Euthymius* renders the sentence positive—'whoever shall do a miracle in my name, will be '*slow* to speak evil of me'—βραδυως αν μι καταλογησῃ. I know

not why our revisers have changed Wiclif's 'soon' to 'lightly,' which does not so well render the sense.

Ver. 39. in *the name*, that ye are Christ's.] εν ονοματι, ενι Χριστου ιερε:—this is the reading of the *Vat.*, *Ephr.*, *Alex.*, and almost every *uncial* MS.; so that Scholz has judged it necessary to adopt it, in exclusion of the *Const.* and *received* reading, εν τω ονοματι μου, erroneously introduced by the Cod. *Bezae*, from not being sensible that εν ονοματι was a common phrase signifying 'on the account' or 'because,' and is here equivalent to δια το υμας ινα. It would have been well for Scholz's text, if he had uniformly paid the same deference to the first of those ancient authorities.

Ver. 44, 46, "*Where their worm,*" &c. of the common text, are not found in these places, in the most ancient authorities; and are only officious repetitions, with a view to enforcement, of ver. 48 of that text; which last clause is acknowledged here, by all those authorities.

Ver. 44. Every one shall be *seasoned with fire*, as, &c.] και—as: Mackn. vol. i. p. 127:—Our Lord here speaks with allusion to Lev. ii. 13: "*Every meat-offering thou shalt season with salt;*" in the LXX., παν θυρον θυσιας υμων αλι αλισθησεται, "*all your offerings of sacrifice shall be seasoned with salt.*" Euthymius thus paraphrases: πας (πιστος) πυρι (της προς Θεον πιστειως) αλισθησεται, 'every (believer) shall be seasoned with the salt (of faith towards God).' In this figure St. Paul speaks, when he says (1 Cor. iii. 15); "he himself shall be saved, yet *so as by fire*;" and St. Peter (1 Ep. c. iv. 12); "think it not strange concerning the *fiery trial which is to try you*:" which figurative fire, St. Paul explains where he says (Eph. vi. 12): "for your conflict is not against flesh and blood only, but against principalities, against authorities, against the rulers of this darkness," &c.

CHAPTER XI.

Ver. 1. the borders of Judea, *even beyond Jordan*.] εις τα ορια της Ιουδαϊας, και πέραν: not, δια του πέραν, which modern reading is contradicted by the most ancient authorities. It

may be observed, that the *ἄγρια*, *borders*, or *neurches* of a country, were not ideal lines of division, but narrow neutral tracts, from which both adjoining parties abstained from exercising a right of occupancy. On these were held the *ἄγρια ἀγορὰ*, or *border-fairs*, to which the confining nations resorted. Ὀρίον was also a diminutive of ὄρος, a *mountain* (*Gloss.* ap. Steph.); and we see, in J. Pollux (lib. ix. § 8, and notes), how readily the words ὄρη and ὄρια were confounded.

Ver. 18. *Why speakest thou to me of goodness?*] *μὴ λέγεις*, not *μὲ λέγεις*: So, *σε* and *σε* are confounded in c. ix. 45, where the *Constant.* texts generally read *σε*, but the *Alexand.*, *σε*. (See Annotation to Matt. xix. 17.)

Ver. 24. *how hard it is to enter, &c.*] The later texts have introduced, from the preceding verse, the words, “*for them that trust in riches*,” which is not in the *Vat.* MS.; thus contracting the extent of our Lord’s declaration, which he had here enlarged; and diminishing the sphere of the awful truth which it imparts.

CHAPTER XII.

Ver. 19. *Call ye him.*] The junior MSS. read, with the modern Vulgate, *εἶπεν αὐτὸν φωνηθῆναι*—‘*commanded him to be called*—*præcepit illum vocari*:’ the senior MSS. read, *εἶπεν φωνῆσαι αὐτὸν*—‘*he said, Call ye him.*’ I can discover no reason whatever for surrendering the senior authority to the junior.

Ver. 21. *that I may see.*] *ὥστε ἀναβλεψῶ*. This verb is to be taken as the simple verb, ‘*that I may see*’ (not ‘*see again*’), for so we find *ἀναβλεπῶ* applied in the case of a man who *never saw*, in John, ix. 11, 15. (See Annot. to Luke, xviii. 42.)

CHAPTER XIII.

Ver. 8. *which they had cut out of the fields.*] The *Vat.* MS. thus gives this verse: *ἀλλὰ οὐδε στήβαδας, κοψάντες ἐκ τῶν*

αγγελων; omitting the repetition of the preceding sentence, which is repeated in the junior texts. (See Annot. to Matt. xx. 26.) Michaelis (*Introd.* vol. ii. p. 305), affirms, that the Cod. L or η of Stephens, "is the *only* MS. that has αγγελων " for δυνδρων in this place, which (he says) is *undoubtedly a* " *false*, but a very ancient Alexandrine reading: I call it " Alexandrine, because it is found, not only in the *Coptic* " version, but in the *New Syriac*, which was published at " Alexandria, and corrected from Alexandrine MSS." But the fact, that αγγελων is found to be the reading of the *most ancient* MS. (though unknown to Michaelis) reverses the evidence, and refutes the learned German's criticism. The *received* reading of this verse is plainly an officious adaptation of St. Mark's text to that of St. Matthew.

Ver. 10.] Few verses have experienced more interference than this. The *Vat.* MS. gives it thus: ευλογημενη η ερχομενη βασιλεια του πατρος ημων Δαβιδ—'Blessed is the kingdom of 'our father David, that cometh;' omitting εν ονοματι Κυριου, which clause, nevertheless, it reads in Matt. xx. 27; Luke, xix. 37; and John, xii. 13. Euthymius, on the other hand, expressly says; Μαρκος δε προσεθηκε, και ευλογημενη η ερχομενη βασιλεια εν ονοματι Κυριου του πατρος ημων Δαυιδ—'But Mark 'adds, And blessed is the kingdom that cometh in the name 'of the LORD of our father David.' This last is the common reading of the Greek; which Michaelis has peremptorily condemned, on a ground which tends strongly to defend it: "Βασιλεια (he says) *must* be understood before του πατρος ημων." But there is no such necessity; on the contrary, Κυριου του πατρος ημων is a more exact description of the 'kingdom.' It was with reference to that description, that our Lord shortly afterwards questioned the Scribes, 'how the *Christ* could be 'both the *Son*, and the *Lord*, of David?' Here, then, is internal evidence, which Michaelis failed to discern, and which equiponderates with the external. Euthymius pertinently remarks, "it is probable, that all those differing "exclamations were uttered by the multitude that went "before him, and followed him."—(*Comm. on Matt.* xxi. 9.) That the 'kingdom' was that of 'David's LORD,' is undeniable; and it is, therefore, most probable, that the clause, εν ονοματι Κυριου, is a true reading of Mark in this place: I

have, therefore, preserved it in this Revision, rendering it literally according to the Greek, which our revisers appear to have purposely avoided.

Ver. 17. a house of prayer *for* all nations.] *οικος προσευχης* κληθῆσεται πασι τοις ἔθνεσιν:—So read all the MSS.; and the Latin, “*domus orationis omnibus gentibus.*” Wiclif rendered, “*myn hous schal be clepid the hous of preiying to alle folkis.*” His revisers, nevertheless, have altered this to, “*My house shall be called of all nations the house of prayer.*” The passage of Isaiah, lvi. 7, cited by our Lord, is thus rendered in our authorised version: “*mine house shall be called an ‘house of prayer for all people;’*” and the Greek is *verbatim* the same, in St. Mark’s Gospel and in the Septuagint. Macknight duly notices this defect, and observes: “*the error in the common version is the more extraordinary, as, in their translation of Isaiah, they render the passage ‘quoted, for all people.’*” This contradiction probably resulted, from the distribution of the Bible, in parts, to different bodies of revisers; and from the impatience of the public, which would not allow them the time requisite for a perfect revisal of their whole work.

Ver. 26, of the common text, is omitted in the *Vat.* MS. and other MSS. and versions; but, whether it is an interpolation from Matt. vi. 15, of that text, or has lapsed from the ancient text through the *ἡμιοσιλευτων*—*σαραπταματα ὕμων*—*παραστωματα ὕμων*, cannot now be determined.

Ver. 32. We *know not.*] See Annot. to Matt. xxi. 18.

CHAPTER XIV.

Ver. 24. In the resurrection.] *ἐν τῇ ἀναστάσει.* The following clause in our common version, “*when they shall rise,*” *ὅταν ἀναστῶσιν*, is not in the most ancient MSS.; shewing, that it was only a *double reading* of the former; both which have become united in the later, or *received texts.* (See Preface, p. 77.)

CHAPTER XV.

For this chapter generally, see Annot. on Matt. xxiv.

Ver. 14.] The words, το ερην ερε Δανηλ του προφητου — ‘*spoken of by Daniel the prophet,*’ are not read in this place in the *Vat.* and *Beza* MSS., and are plainly a supplementary interpolation from Matt. xxiv. 15.

Ib. *borders.*] See Annot. to c. xi. 1, of this Gospel, and to Luke, xxi. 21.

Ver. 20. *those whom he hath chosen.*] The Greek phrase expresses literally, ‘*the chosen whom he hath chosen,*’ which is an idiomatic pleonasm, signifying only, ‘*those whom he hath chosen.*’ By transfusing the idiom into the translation, and rendering, as our version, ‘*the elect whom he hath chosen,*’ false ideas and false distinctions are raised in the mind, misleading the English reader, and leading to ulterior errors. (See Preface, p. 84, 5.)

Ver. 32. *neither can know.*] We come now to a passage of the highest importance. This is one of those passages which, as was before observed (Preface, p. 25), appear to have been left to the operation of ordinary causes in human writing and transcription, for the trial and proof of our faith, our diligence, and our integrity, in “*searching the Scriptures.*” The application of these qualities to this place, imperatively demands, in the first instance, the obliteration of all prejudicate impressions. To effect this, we cannot take our first ground on any printed text, or even on any MS. more modern than the use of *uncial* and *undivided* writing. I am unable to produce a *fac-simile* of this passage as it stands on the pages of the *Vatican* and *Ephrem* MSS.; but in the *Beza* and *Alexandrian* MSS. it stands as already given in the Preface, p. 66. That uncial and undivided writing, is thus divided and written in the smaller Greek character of our printed texts:

περι δε της ημερας αυτης, και της ωρας, ουδεις οιδεν, ουδε οι αγγελοι
 οι εν ουρανοι, ουδε ο Υιος, ει μη ο Πατερ :

which words yield the following literal import in English :

“ But, of that day and that hour no one knoweth, not the
“ angels in heaven, nor *the Son*, but the Father.”

In the *Vatican MS.* the passage stands thus :

περι δε της ημερας εκινησ, η της ωρας, ουδεις οιδεν, ουδε αγγελος
εν ουρανω, ουδε ουως ει μη ο Πατηρ.

In the *Ephrem MS.*, thus :

περι δε της ημερας εκινησ, η της ωρας, ουδεις οιδεν, ουδε οι αγγελοι
εν ουρανω, ουδε ουως ει μη ο Πατηρ.

In the *Alex. MS.*, thus :

περι δε της ημερας εκινησ η ωρας, ουδεις οιδεν, ουδε οι αγγελοι εν
ουρανω, ουδε ους ει μη ο Πατηρ.

The *Beza MS.* reads thus :

περι δε της ημερας εκινησ, και της ωρας, ουδεις οιδεν, ουδε οι αγγελοι
εν τω ουρανω, ουδε ουως ει μη ο πατηρ.

It is here seen, that the *oldest MS.* reads αγγελος in the singular, without the article, whereas the three junior MSS. read οι αγγελοι, in the plural, with the article. The *received* text follows these copies in reading οι αγγελοι, but it follows the *Cod. Beza* in reading και, in place of the more ancient η (which last Scholz has restored); and it superadds οι before εν ουρ., after some of the very recent copies. The *Vatican* reading is, therefore, that which plain reason and critical accuracy, equally, enjoin us to adhere to.

Now, it is impossible for any one, well conversant with the Evangelical Scriptures, to read this passage, without being sensible of an essential contradiction between what it expresses, and what is elsewhere solemnly and repeatedly declared in the same Scriptures. Our Lord asserted, that
“ the Father hath committed *all judgment* to the Son—and
“ hath given him authority to execute judgment (John, v.
“ 22–27). That, the Father hath given to him *all power*
“ in heaven and earth (Matt. xxviii. 18). That, *whatsoever*
“ *things* the Father doth, these also the Son *doth likewise*
“ (John, v. 18); and, that the Father hath given his Spirit,
“ *without measure*, to the Son (*ib.* iii. 34). That, in him are

"hidden all the treasures of wisdom and knowledge (Col. ii. 3)." We are assured, that "the Spirit searcheth *all things*, even the *depths*, βάθη, i. e. the *profoundest secrets* of God;" that "*all the fulness* of the Godhead resides in *the Son*" (1 Cor. ii. 10; Col. ii. 9); and, "that He and *the Father are One*." We see our Lord describing the circumstances of his own future judgment-day, and himself as the *Master*, who is to surprise his *servants* by coming suddenly upon them. Speaking of himself, in the third person, he says, "The Son of Man cometh at an hour that ye think not;" but, speaking in the first person, he says, "*I* will come on thee as a *thief* :—behold, *I* come quickly, and my reward is with me!" Yet, we are called upon to believe, from this single sentence, nay, from *one word*, or rather *one letter only* of this sentence, that he is *ignorant* of "the day and hour" of that judgment which he himself is to execute.

Though former ages may have been left without the means of reconciling this seeming contradiction, those means are at length supplied to the present age. Our experience has taught us, in all cases of apparent contradiction, to look carefully on the opposing texts, and to see if either of them contains in itself the *elements of reconciliation*. Such elements, in the present case, will not be long in revealing themselves to such a scrutiny. In re-examining with attention the undivided uncial writing of the ancient texts, we discern a transcriptural error, partly caused by the frequent alternations of *ei* and *eu*, in the preceding context, which alternations have produced the reading, *εως* for *ως*, in this place. From that *sphalma* sprang the reading, *ὁ ὥς*. But, the adjective, *ὥς*, in its sense of '*talis—qui possit*,' will easily vindicate its title to become the reconciler of this apparent contradiction. We find a corresponding use of *ὥς* in Chrysostom (*de S. Pentecoste*, p. 169): ὥςτις, φησι, τα ἐν διανοίᾳ τοῦ ἀνθρώπου οὐχ' ὥς τε ἴσμεν τίνα εἶδεναι, ἀλλ' αὐτοὺς μόνους αἶδε τα ἑαυτοῦ· οὕτω καὶ τα τοῦ Θεοῦ οὐδὲν εἶδεν εἰ μὴ το πνεῦμα τοῦ Θεοῦ (i. e. φησι (ὁ ἀποστολὸς) τίνα ἴσμεν οὐκ ὥς τε (εἶναι) εἶδεναι τα: Conf. 1 Cor. ii. 11, τίς εἶδεν ἀνθρώπῳ τα τοῦ ἀνθρώπου)—"As no other can know the thoughts which are in the mind of a man, but the man alone knows his own thoughts; so, no one knows the thoughts of God, but the Spirit of God."

The sentence of Mark will then stand thus: *περὶ δὲ τῆς ἡμέρας καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ ἀγγέλους ἐν οὐρανῷ οὐδὲ αἰὼς, εἰ μὴ ὁ Πατήρ*—‘but, of that day, or hour, no one knoweth, not an angel in heaven; neither *can* know, but the ‘Father.’ With a kindred sense our Lord said to his disciples, “It is not *for you to know* times and seasons, which “the Father hath reserved for his own authority”—*οὐχ’ ὑμῶν ἐστὶ γινῶναι χρόνους, &c.* (Acts, i. 7); which is the same as if he had said, *οὐχ’ οἱ ἐστὶ γινῶναι*—*non tales estis ut sciatis.*

The sacred writers enforce a negative affirmation, by subjoining a negation of *potentiality*; and our Lord used the same mode of enforcement in this place. So St. Paul, in Rom. viii. 7, *το φρονημα της σαρκος—ἐμὴ νομῇ τοῦ Θεοῦ οὐχ’ ὑποτάσσεται, οὐδὲ γὰρ δύναται*—The carnal mind—is not subject to the law of God, neither *can* (be subject). St. John affirms, *Θεὸν οὐδεὶς ἰωρακε πωπατε*—“no one hath seen God at any “time;” which affirmation St. Paul thus enforces: *ἐν οὐδεὶς οἶδεν, οὐδὲ εἶδεν δύναται*—“Whom no one *hath* seen, neither “can see. And again, *ψυχικὸς ἀνθρώπος οὐ δεχεται*—*καὶ οὐ δύναται γινῶναι*—‘apprehendeth not, and cannot understand.’ We find the same mode of enforcement in Virgil,

“*nihil ille nec ausus, nec potuit.*”

This sense, of *potentiality*, was sometimes expressed by *δύναται*, or *δυνατός*, and sometimes by the adjective *οἶος*. It was formerly thought, that *οἶος* did not express ‘*qui potest*,’ unless followed by the particle *τε* (*οἶος τε*); but the more accurate scholars of later times have demonstrated, from the writings of the best Greek authors in prose and verse, that *οἶος*, alone, and *οἶος τε*, equally possess that signification. Thus Viger (c. iii. s. 8, § 9), “*οἶος*—sumitur *ἀντι τοῦ “δυνασθῆαι*; nam et *οἶος τε ἐστίν*, et *οἶος ἐστι*, *σine τε*, significat “*δύναται, potest.*”—“*οἶος*, cum infinitivo eleganter jungitur, “*ελλειπτικῶς*, idque sive præcedat *ταῦτος*, sive reticeatur.”—(ib. § 6). With *ταῦτος* expressed, Budæus (*Comment. Ling. Gr.* p. 840), cites from Aristotle (*Ethic* vii.), *ὁ μὲν φύσει ταῦτος οἶος μὴ ἡδυσθῆαι παρὰ τὸν λόγον, εἰ δ’ οἶος ἡδυσθῆαι, ἀλλὰ μὴ ἀγνέσθαι*—With *ταῦτος* suppressed, we find in J. Pollux, iv. § 20, *οἶος ἐγχεῖσθαι θυμῷ*—“*qui possit animum concitare*.” § 39, *οἶος θυμῷν κομῆσαι*—“*qui possit animum comprimere.*” “*Cogimur* “(says Stephens) *uti verbo ‘posse’ interdum in interpretatione*

"hujus vocabuli (ὥς), juncti itidem infinitivo."—Sic ap. Aristot. *Polit.* iii. ὁ νόμος, οὐχ' ὥς ποιεῖν ἀγαθούς καὶ δίκαιους τοὺς πολίτας—"qui minime facere possit (ut Budæus vertit)." In this chapter of Mark, we find ὥς both with and without τοιοῦτος: 1. with τοιοῦτος, in the simple sense of '*talis qualis*,' (v. 19, εἰα οὐ γέγνηε τοιαυτῇ): and 2. without τοιοῦτος, in its enforced sense of '*qui possit*,' in the passage before us.

The fulness of the sentence would be this: ΟΥΔΕΙΣ ΟΙΔΕΝ, ΟΥΔΕ ΑΠΕΛΘΩΣ ΕΝ ΟΥΡΑΝῳ· ΟΥΔΕ τοιοῦτος ἐστίν ΟΙΟΣ εἶναι (or, ΟΥΔΕ ΟΙΟΣ ἐστίν εἶναι) Εἰ ΜΗ Ο ΠΑΤΗΡ. The first *ellipsis*, common in the Greek, is that of τοιοῦτος. The next common *ellipsis*, is that of the infinitive, εἶναι, understood from εἶναι: "the infinitive is often wanting, when "it can be supplied, either from the context or otherwise."—(MATTHEW, p. 734.) These ellipses would reduce the sentence to, οὐδε ὥς ἐστίν, εἰ μὴ ὁ πατήρ. The last *ellipsis* is that of the substantive verb, ἐστίν: "ἐστίν, aliquando Attice, breviter tatis causa omittitur, cum quibusdam præcipue nominibus, "ut αἶσα, τοῦτο, &c."—(VIGER, c. 5. s. 6. § 3.) But, in this place, it seems to be rather the abruptness characteristic of St. Mark; as in the following passages, compared with the corresponding passages in Matthew:

| St. Matthew. | St. Mark. |
|---|---|
| c. xix. 26. Γρ. παρὰ ἀνθρώπους τοῦτο ἀδύνατον ἐστίν. | c. x. 27. Γρ. παρὰ ἀνθρώπους τοῦτο ἀδύνατον. |
| xxii. 38. αὕτη ἐστὶ πρώτη καὶ μεγάλῃ ὑπερβολῇ. | xii. 30. αὕτη πρώτη ὑπερβολή. |
| xxiv. 6. οὐκ ἔστι τὸ τέλος. | xiii. 7. οὐκ ἔστι τὸ τέλος. |
| xxvi. 22. μὴτι ὄγω ὑμᾶς; | xiv. 19. μὴτι ὄγω; |
| John, c. viii. 15. πῶς οὗτος γράμ- ματα αἶδει, μὴ μιμητὴς ἐστίν; | vi. 2. πῶς οὗτος ταῦτα; |

We are instructed, by manuscriptural experience,

- "Corruptitur i in v—i in u—et contra,¹ Canter, *supra*, p. 54.
 "Habet Cant. Cod. T pro OI—OI pro T, Kipling's *Proleg.* p. xiii.
 "T ponitur pro OI, Griesb. *Sym. Crit.* tom. i. p. lxxviii. Cod. L.
 "Confunduntur u et ai—ai et v, Steph. *Thes.* Valpy, p. 9739."

So also, v and ou, *Pref.* p. 62, c. 4.

¹ "i, v, et u, sæpiissime inter se mutuo corruptuntur."—CANTER, ap. *Arist. Jebb.* tom. ii. p. 622.

Now, since these several letters are so continually interchanged in ancient Greek manuscript, who shall pronounce, from the *letters alone*, whether the uncial writing is to be read, *ωος* or *ουος*? If we are *elsewhere* told, or if it is any where else implied, that the Son is ignorant of the day of his own final judicatory, we shall read *ουος*, and divide *ὁ υἱος*—*filius*; if, on the contrary, we are assured that the Son is omniscient, we shall read *ωος*—*talis*—*qui possit*: but, in ages devoid of all critical wakefulness, the relation implied in *πατερς*, was alone sufficient to determine the reading to *ὁ υἱος*.

Yet, this does not exclude the Son. We read in Matt. xi. 27, and Luke, x. 22: “no one knoweth the Son but the Father; neither knoweth any one the Father but the Son, *and he to whom the Son will reveal him*.” now, it is manifest, that we are left to understand, in the first clause also, “*and he to whom the Father will reveal him*.” It is the same in this place: the exception, “*and he to whom the Father will reveal it*,” is necessarily latent in this proposition, as in the former. These are, “*the times which the Father hath reserved to his own authority*,” to conceal or disclose; and we are assured by our Lord himself, in John, v. 19, that “the Father loveth the Son, *and sheweth him all things that himself doeth*.”

The reading, *ωος*, is further confirmed by the primitive reading, *αγγελος*, in the singular, without the article; and thus, this adjective (inadvertently written *ουος*, in a very early age, and from thence erroneously divided, *ὁ υἱος*,) reconciles this passage of St. Mark with all the rest of the Evangelical Scriptures. But, *ωος* having once gained admittance into a copy, as *Πατρος*, in Matt. xvi. 13, and *Χριστος*, in Philipp. i. 21, a misplaced reverence for those words caused them to retain their stations. And thus, we perceive the justness of Hoogeveen's remark, that the *climax* ends in *ουδε αγγελος* (or, according to the *received* reading, *ουδε ει αγγελου*): “*Ubi, recensitis levioribus, negando aliquid maxime adstrictum voluerunt Græci, huic præfigere amaverunt ουδε, i. e. ne quidem: cujus particulæ hic usus est, ut nullam exceptionem patietur, ut in Act. Apost. vii. 5, και ουκ ειδωκε αυτη κληρονομιαν εν αυτη, ουδε βημα ποδος. Et Matt. xxiv. 36, περι δε της ημερας και της ωρας ουδεις οιδει, ουδε οι αγγελοι τωι ουρανω.*”—(*de Part.* p. 439.)

It has been made a question, whether this clause existed originally in St. Matthew's Gospel, as well as in that of St. Mark. It is certainly in St. Matthew's text, in the *Vatican*, and *Beza*, and other MSS.; in the old *Jerusalem-Syriac*, and other ancient versions; and is cited from thence by some ancient fathers: yet, it is disowned by others. As we now discern the true reading of the clause, it is a question of little importance; and we may say, with Grotius: "It is of little moment whether we read it in Matthew, or not; for no one endeavours to expunge it from Mark:" and if Mark abridged Matthew's Gospel, there is a possibility that it existed in his original. At the same time, since Matthew has *μονος* after *Πατρῆς*, which Mark has not, it appears more probable that the former wrote only, *εἰ μὴ ὁ Πατὴρ ὁ μόνος*,¹ which the latter equivalently expressed by, *οὐδεὶς αἶστος, εἰ μὴ ὁ Πατὴρ*, so that the latter reading has been transposed into Matthew from Mark. Nevertheless, as the clause exists in the *Vat.* copy, I have deemed it obligatory to preserve it in this Revision.

CHAPTER XVI.

Ver. 2. Not during the *feast*] *μὴ ἐν τῇ ἑστῇ*. We have seen (Matt. xxvi. 17), that the '*feast-day*' was the day following the slaughter of the Paschal Lamb. To avoid a general disturbance on that '*feast-day*,' "*which was a great day*," the Jewish priests were desirous to dispatch our Lord previously to the festival; and the evangelist proceeds to shew how they effected their purpose, by reverting to an incident that occurred three days before. (John, xii. 1-8.)

Ver. 3. *turning over* the box.] The common reading of the Greek is, *συντρίψασα*; in the Vulgate, "*fracto alabastro*;" our version, after Wiclif, reads, "*brake* the box." Had former ages been aware, how little authority in MSS. single

¹ Not *μὴ μόνος*, as in the *rec. text*: *μὴ, μὴ*, '*my*,' has plainly arisen from a repetition of the *μ* of *μόνος*, for it is not found in any of the oldest MSS. or versions; and has been inadvertently admitted into this Revision: *συντρίψασα*, is to be understood here as in *συντρίψαντες* in the '*Lord's Prayer*;' and as defined by St. Paul in Eph. iii. 13 (of this Revision), where see the Annotation.

vowels possess for determining a reading; how frequent were the exchanges of vowels, as of *i* and *e*; the sense alone would have caused *συντριψασα*, 'breaking,' to be corrected to *συντρίψασα*, 'turning over.' Diodorus Siculus (lib. xv. c. 17) uses the verb *συντριπω* (*συντρίπτω*), which he immediately explains by, *τροπή γένεσθαι*. This verb, though rare,¹ is found in the Greek of the Septuagint, but is changed to *συστριβω* in some copies. It was highly improbable that the vessel should have been 'broken' to produce the discharge of its contents, which it would deliver out by the same orifice by which it had received them. *Συντρίψασα*, 'converso alabastro,' needs little of critical argument, at the present day, to establish it as the true reading.

1b. poured *the whole* on his head.] *κατεχειν* *αυτου την κεφαλην*:—So reads the *Vat. MS.*—'*perfudit caput ejus.*' The later MSS. insert *κατα*, which reduces the meaning to 'defundo,' or simply, 'to pour down.' Without the separate preposition, *κατα*, *κατεχειν* has the full force of '*perfun-do*—'to pour all over,' which is plainly its meaning here.

Ver. 22. take *this*] All the most ancient MSS. and versions read, *λαβετε, τουτο εστι τ. σ. μ.*; without *φαγετε*, 'eat'; which is a later insertion, from Matt. xxvi. 26, to supply what the philoponist deemed defective.

Ver. 31. he said *the more vehemently*.] The *Vat. MS.* reads, *ὁ δὲ ἐκπερισσὺς εἰλεγε*: the *rec. text* reads, *ὁ δὲ ἐκ περισσοῦ εἰλεγε μαλλον*. Matthæi, sensible of the redundancy of *μαλλον* in this sentence, describes it justly, '*duplex lectio temere conflata*;' but he quarrels with *ἐκπερισσως*, adding, "*nec in Marco probandum.*" Yet it is the reading also of the *Codd. Ephr.* and *Beza*, the two next most ancient copies. Matthæi's objection, therefore, appears to be overruled by the concurrent testimony of those three ancient witnesses, although the word is not elsewhere found. There is nothing in the structure of the word, more than in *ἐκθλως*, *ἐκμετρώς*, &c., to render it other than probable, that it was a popular form in the Hellenistic phraseology to which St. Mark was accustomed.

¹ The verb *συντριπω*, omitted in Stephens' original *Thesaurus*, is supplied in Valpy's edition of that work, with authorities.

Ver. 41. *afterward.*] το λατσω:—See Annot. to Matt. xxvi. 45, and *Preface*, p. 8.

1b. *the time is past.*] απειχει. By adhering to the sense of περιω εχω in απειχω, (see Annot. to Matt. vi. 2, p. 137), and, understanding εχω in its sense of ιμι, we appear to obtain the true force of this disputed word. Our Lord, at the conclusion of his prayer, found his disciples sleeping, whilst, at the same time, he beheld the near approach of the traitor and his escort. He therefore said to them, "Sleep and take your rest hereafter; *the time (or hour) of sleep is now gone by*:—περρω νυν εστιν η ωρα του καθευδεν: ιδου, ηλθεν η ωρα, &c. —behold, the hour is come when the Son of Man is betrayed into the hands of sinners: arise, let us go forward." It has been attempted to find the meaning of απειχει in this passage, by comparing it with ικανον εστι in Luke, xxii. 37; between which two passages there is no analogy or relation whatever. On the latter occasion, our Lord had ordered his disciples to provide a sword, with secret knowledge of the purpose to which it was to be applied, namely, for the last manifestation of his divine power in miraculous benevolence (Luke, ib. 48). On the disciples replying, 'here are two swords,' our Lord rejoined, ικανον εστι—'it is sufficient,' (i.e. for the purpose I intend). In the case with which we are now engaged, the sense of 'sufficit—it is enough, or 'sufficient,' is wholly alien, and irrelative.

Ver. 72. *when he thought thereon.*] επιβαλων (σηδ. αυτω, sc. τω φηματι). St. Mark's abruptness of expression has caused that obscurity in this sentence which made Campbell remark, "There are not many words in Scripture which have undergone more interpretations than this term." That obscurity arises from the *object* of επιβαλων being left by Mark in *ellipsis*; which object is shewn, by the passage quoted by Campbell from Phavorinus, επιβαλλει τις νοηματι η εγγω, ηγουν ηκριβωμενως και επιτυχως νοει. So here, with the object expressed, ανημισθη το φημα ως, *Vat.* (not του φ. ως)—και επιβαλων (αυτω, sc. τω φηματι) εκλαμε. Our revisers have, therefore, correctly rendered this disputed word.

CHAPTER XVII.

Ver. 3.] Our English version adopts the interpolation of some of the later MSS., which add, at the close of this verse, *αὐτὸς δὲ οὐδὲν ἀπεκρίνατο*—*but he answered nothing*. This insertion from Matt. xxvii. 12, is not in the *ancient* MSS., but is left for inference in ver. 5: the clause is now rejected, by the latest editors of the Greek.

Ver. 8. *went up*.] *ἀναβας*: So the *Vat.* and most ancient MSS. and versions, from whence Wiclif rendered, '*was gone up*;' not *ἀναβήσας*, '*crying aloud*,' as our revised version has substituted from the later Greek texts adopted by Erasmus. Yet, that learned editor has, with admirable acuteness and penetration, observed in his note: "*Quoniam constanter dissonant a Latinis exemplaria Græca, in conjecturam venio, interpretem aliud, atque nos legimus, legisse; nisi fallor, ἀναβήσας pro ἀναβήσας.*" (See Preface, p. 76.)

Ver. 25. The *third hour*.] *τρίτη*—so records St. Mark in all the MSS., ancient and modern. To reconcile an assumed discordance between this evangelist and St. John, respecting the *hour* at which our Lord's crucifixion took place, various have been the efforts of ingenuity exercised by ancient and modern commentators; and all have proved equally unsatisfactory and perplexing to themselves and to their readers, and in the end, totally unsuccessful. Campbell says (note 2 to John, xix. 14): "*The common hypothesis is, that some early transcriber has mistaken 1, the numeral mark for 3, for the 5, the mark for 6, and thus has substituted ιαρη instead of τρίτη.*" That ancient effort of hypothesis, ascribed to Eusebius, is fully stated in the notes of Birch, and of Matthæi (1st ed.), on John, xix. 14. But, let us take a review of the whole question.

Matthew, Mark, and Luke, unite in relating, that when our Lord had hung on the cross till the *sixth hour*, darkness arose, at that hour, over the whole land. It is manifest, therefore, that our Lord was already on the cross *before the sixth hour*, and that he had been there for a time sufficiently long for all the previous incidents recorded to have taken

place. He was, therefore, *not crucified at the sixth hour*. St. Mark records, expressly, "it was the *third hour*, *καὶ*, "i. e. *when*, they crucified him." We must now examine, what contradiction these statements sustain from the text of St. John. "Pilate brought Jesus forth, and sat down on "the judgment-seat in a place that is called the '*Pavement*,' "but in the Hebrew, Gabbatha, and it was the preparation "of the Passover: *it was about the sixth hour*: and he "saith to the Jews, Behold your king!"—*ὥρα ἡ ὧς ἔστιν*; this, without the copulate *καὶ*—'*and*,' is the reading of the *Vat., Alex., Codd. L.*, with a multitude of later copies. The expulsion of *καὶ*—'*was*,' in order to substitute the copulate *καὶ*, is traced to the *Beza MS. D.*, which also changed *ἔστιν* to *ἔργον*, to force a harmony with St. Mark. This clause, however, stands absolute in the authoritative texts, without any connexion with the preceding and following contexts; thus interrupting the narrative.

That the '*sixth hour*' was a notable hour in those transactions, we learn from the preceding triple testimony; but, not on account of the crucifixion of our Lord taking place at that hour. Luke, *xxiii.* 42, has a corresponding clause to that of John: *καὶ ἔτι ὥρα ὥς ἔστιν*—'*it was now about 'the sixth hour.'*' Both clauses must relate to the same circumstances; but this of Luke does not relate to Pilate's judgment-seat, and, therefore, that of John was not designed for that period. By every admitted rule of evidence, and by all our experience in manuscriptural criticism, we are brought to this conclusion; viz. that the historical fact was, as it is collected from Matthew, Mark, and Luke; that, the '*sixth hour*' mentioned in St. John, must relate to the period of the '*sixth hour*' recorded by those other evangelists; that, the clause has, in a very early age, been omitted by some transcriber, and inserted in the margin; and, being an unconnected and isolated paragraph, containing nothing in itself that could guide the corrector in reinstating it, that it has been erroneously replaced.

Euthymius, with the criticism of the 12th century, thus reverses this argument. "But, he *was crucified*, as John "says, at the sixth hour. What, then, are we to say? namely, "that what is said by Mark, '*it was the third hour*,' does "not pertain to what follows, '*and they crucified him*;' but,

“ to the commencement of the sufferings which our Saviour
 “ endured. He says, ‘*it was the third hour* ;’ that is to say,
 “ when he began to suffer from the soldiers of Pilate. What
 “ follows, is to be read separately, ‘*and they crucified him* ;’
 “ namely, at the *sixth* hour. The *third* hour, therefore,
 “ mentioned by Mark, denotes the beginning of what the
 “ Lord suffered ; but the sixth, mentioned by John, shews
 “ the termination, namely, the crucifixion.” Unfortunately
 for this expositor, Mark alone speaks expressly to ‘*the hour*’
 of our Lord’s crucifixion : “ It was the *third* hour, *when* they
 “ crucified him.” There is no biblical tiro at the present
 day who is ignorant, that *και* in this sentence is a Hebraism,
 and signifies *when*—*when*. Whereas, Euthymius affirms, rashly
 and falsely, “ that ‘*John says*’ he was *crucified* at the sixth
 “ hour”—*εν ικτη ωρα σταυρωθη, καθως ε Ιωαννης φησι* (Comment.
 on Mark, xv. 25) ; for, John does not speak to the time of
 the crucifixion. Euthymius here shews himself to have
 been an interpreter of the kind described by Jerom (see
 above, Pref. p. 36), who, when some one of the evangelists
 had expressed the same thing differently from another, take
 upon themselves to fix the standard Gospel by which those
 others should be interpreted. Whereas, the passage of John
 is to be explained by the concurrent testimony of the other
 three evangelists.

How easily the present error might have occurred, we
 can see in Woide’s *fac-simile* of the *Alexandrian* MS., which
 is written in columns.

From the united testimonies of Matthew, Mark, and
 Luke, we see, that the *sixth* hour commenced about the
 time of the revilement of the thieves, or more strictly, of
 the impenitent malefactor ; immediately after the *ninth* hour,
 our Lord expired. The interval would, therefore, occupy
 the space between verses 24 and 28 of that chapter of
 John. Now, if we examine how the verses 14 and 27 stand
 in relation to each other in the double column of the *Alex-*
andrian MS., we shall perceive, how easily an omitted passage
 written in the interior margin, and designed to be replaced
 in one column, might have been transferred into the other.
 The following is the exact correspondence of those verses,
 in their positions in that MS., line for line ; omitting the
 questioned clause :

| 1st column. | | 2d column. |
|---|---|---|
| ν. 13. και αποδοει· εν· βαρυντες εν ταπειν λεγουσιν· λειτουργουν· ιββησιντι δε Γαββαθα· εν δε παρασκευη του πατρε* και λεγει της Ιουδαϊας | α β γ δ ε ς ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω δ ε ς ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω | ν. 25. υποτακισαν δε παρα τη ενταρχη του Ιω η μαρ αυτου και η αδελφη της μαρ αυτου· μαρια η του κλωθα και μαρια η μαγδαληνη.* Is εν δαν του μαρ και του μαρ του παρεστωτα εν ηγασα λεγων |

Now, if the unconnected clause, *ωρα ην ως ικτη*, omitted and written in the intermediate space, or interior margin, had been introduced at the *asterisk* in column 2, it would have harmonised with all the other evangelists; but, mis-carried to the *asterisk* in column 1, it would produce the confusion that exists in all the surviving texts; and we have an example of an insertion in the interior margin, in the *Vat. MS.*, in Hug's '*Commentatio*,' p. 111. On all these grounds we are warranted to assume; that the word *ικτη* was truly written by John, and with the same reference as by Matthew, Mark, and Luke; that the clause in which it stands, has strayed from its original place, in the progress of transcription; and, that St. John did not speak as to the hour in which our Lord was affixed to the cross.

Ver. 28 of the common text is not contained in the *Vatican*, *Ephrem*, *Beza*, *Alexandrian*, and other MSS. It has been introduced into the *junior* texts from Luke, xxii. 36: accordingly, Scholz says, "*agnoscunt Codd. fam. Con-stant. fere omnes; item Lat. Patr.*"

Ver. 35. *they say.*] The necessity of the sense shews, that the reading *λεγων*, '*saying*,' has arisen from an early mis-apprehended compend, *λεγ.* for *λεγουσιν*, '*they say*.' The *Vat. MS.* reads, *δραμων τις*, '*one*,' i. e. *τις αυτων*, '*one of them*,' not *εις*; to whom, therefore, *λεγουσιν*, '*they, or the rest, say*, Let *him alone*,' &c.

CHAPTER XVIII.

Ver. 1. When the Sabbath was past, &c.] The incidents of the sepulchral history of Christ, are most clearly reported by the evangelists. Our Lord expired at the ninth hour,

or three in the afternoon, of Friday, three hours before the Sabbath commenced. Joseph of Arimathea (apprised of his early death, probably by John who witnessed it), solicited and obtained the body, wound it up with spices, or *embalmed* it; and laid it speedily in a new tomb which was at hand, because the Sabbath was fast advancing. The women, who also wished to contribute to the honours of the burial, followed the procession; and, stationing themselves in front, remarked the tomb in which he was deposited. They returned to the city, and purchased other spices, to add them to those in which our Lord had been enwrapped; but, the Sabbath being arrived, they waited over that day, which ended at six in the evening of Saturday. They further waited till a late hour of the night, that they might be free from all eye-witnesses and intruders. They then proceeded to the tomb very early in the morning, while it was yet dark, but found that our Lord had risen from it. Such is the simple order of the narrative, which Michaelis has compounded in his own mind, and from thence has charged ignorance and contradiction on the evangelists. He first gratuitously assumes, that the spices of Joseph, and the spices of the women, were supposed by the two evangelists to be for one and the same operation, viz. the *first embalming* the body of Jesus; and, insensible of the error of his own assumption, he proceeds to comment thus:

“ St. John appears to have *corrected*, though in a very
“ *delicate manner*, the accounts given by his predecessors.
“ Ch. xix. 39, 40, where St. John relates, that Nicodemus
“ and Joseph *embalmed* the body of Jesus on the Friday
“ evening, before it was deposited in the sepulchre, *does not*
“ *harmonise* with the account of St. Mark, ch. xvi. 1, and of
“ St. Luke, ch. xxiii. 56, and xxiv. 1, that the women, after
“ Christ's interment, purchased spices, in order to *embalm*
“ his body on the Sunday morning. I have attempted, in
“ my *History of the Resurrection*, to reconcile the *contra-*
“ *diction*; but I have not been able to do it in a manner satis-
“ factory either to myself, or to any other impartial inquirer
“ into truth. I consider it, therefore, a *tacit correction* of
“ the account given by the two evangelists, who were not
“ eye-witnesses; and that St. John *intended to say*, though
“ he expressed himself in a more delicate manner, what the

“ following words imply : ‘ Other historians had been informed of the *embalming* of Jesus, but the account which they have given is *not perfectly correct*. The women went early on Sunday morning, not to *embalm* Jesus, but *merely to visit the sepulchre* ; for he had been already embalmed by Joseph and Nicodemus.’ ”—(Vol. iii. 314.) *Non tali auxilio*. If Michaelis had looked a little closer into the history (Mark, xviii. 3), he would have found, that the women went, not ‘ *merely to visit* ’ the sepulchre, but to ‘ *open it,* ’ for an ulterior purpose ; which purpose, both Mark and Luke inform us, was to accumulate spices on the body, not to *embalm* it ; and John neither expresses, nor implies, any contradiction of their statement. (See what has already been observed, of Michaelis’s proposed emendations and corrections, *Pref.* p. 79.)

Ver. 2. *Long before the rising of the sun.*] και λιαν πρωμια των σαββατων ερχονται εις το μνημιον ανατειλαιτος του ηλιου :—So reads the *Vatican MS.* The construction of the Greek of St. Mark is singularly involved in this sentence : its order of interpretation is this ; *μια των σαββατων, λιαν πρωι του ηλιου ανατειλαντος, ερχονται εις το μνημιον* :—*πρωι*, here, governs the gen. *αιων. τ. ε.* ; as it is explained by Pollux, under the head, *εις των τι πραττοντων προ καιρου*—“ of those who do any thing *before a time* ; ” as, *πρωι της ηλικιας*, “ *before the age of manhood* ; ” to which is opposed, *ωψι της ηλικιας* (*lib. i. s. 69*). So here, *λιαν πρωι του ηλιου ανατειλαντος*, signifies, “ *very long before the sun-rising,* ” the words, *μια τ. σ. ε. ε. τ. μν.* being embraced in a parenthesis.

Ver. 9, inclusive, to the end.] This large portion of the chapter in the commonly received text, is not comprehended in Eusebius’ Canon of this Gospel ; and is not contained in the *Vatican MS.* Birch subjoins the following note to this place, in his ‘ *Quatuor Evangelia.* ’ “ The last portion of “ this Gospel, from the 9th verse to the end, is not contained “ in the most excellent and most ancient *Vatican MS.* 1209. “ In the *Vat. MSS.* 756, 757, an *asterisk* is affixed, which “ sign the transcribers employed as a cautionary mark, “ to all narrations not found in all *MSS.*, to note them as “ doubtful.” He then produces different Greek scholia,

from different MSS. (which had been before adduced by Wetstein), testifying the absence of this passage from most MSS., though it was contained in others; he points out the termination of St. Mark's Gospel, in Eusebins' Canons, with the words "*for they were afraid*," in the 8th verse; and concludes by observing, "From hence it follows, that the numbers of the last verses of St. Mark enumerated in the *Table of Canons*, were not placed there by Eusebius, but have been inserted by transcribers, with a sort of pious fraud, in order that they might the more easily maintain the authenticity of the passage."—(*Proleg.* pp. 21, 22.) For which reason Cardinal Cajetan, quoted by Wetstein, judiciously observed; "Quicquid autem sit de veritate, suspicionum tamen istarum effectus est, quod hæc scripta non sunt solidæ authoritatis ad firmandam fidem, sicut sunt reliqua Marci indubitata—Whatever may be the truth in this matter, the effect of those suspicions is, that this paragraph is not of solid authority for confirming faith, as all the other parts of St. Mark, which are indubitable." These testimonies are sufficient to prove, that the paragraph in question is, at the least, *apocryphal*, and ought not to be blended with those Scriptures whose genuineness is unquestionable; and that, to receive it with the same reverence as those other Scriptures, would be, to render assent to Scripture a mere conventional form, and to follow the example of the Romish church, which receives the apocryphal books of the *Old Testament* as equally genuine and canonical with the rest. Our learned reformers detected the disparity of these last, and dissolved their union; but, the apocryphal passages of the *New*, were not yet known to them; and it is only since the discovery and examination of the surviving MSS. have been accomplished, that the true quality of these passages has been brought to light; and it behoves us, at the present day, to deal with them as our forefathers dealt with the others. Scholz, however, who defends almost all the insertions and interpolations which characterise his *Constantinopolitan texts*, contends vigorously in vindication of this apocryphal appendage to St. Mark's Gospel: but, the most active and laborious collectors, in all sciences, are not necessarily the best judges of the articles which they collect; especially if they collect them with prejudication, which has

manifestly been the case with this learned editor. Some, who wish to vindicate this passage, remark the *abruptness* with which the Gospel must close, if it were to terminate with the 8th verse. But, that abruptness, which is peculiar to the style of this evangelist, would not be remedied by continuing this appendage; since it would only be, to follow an abrupt termination, by an equally abrupt introduction of new matter. For, there is no relation of correspondence between verses 8 and 9 of the received text, no dovetailing of connexion; but, the latter lies next to it in simple unadhesive juxtaposition: proving, to unprejudiced observation, that they are totally alien to each other. The sequel of this chapter, from ver. 9, inclusive, is evidently taken from one of the *apocryphal Gospels* current in the first and second centuries; and has been annexed to the conclusion of this of St. Mark, with the design of giving to it an extension and bulk which the evangelical author did not bestow upon it. It is a parallel interpolation with the tale of the woman brought before our Saviour on a charge of adultery (*rec. text*), which, Eusebius relates, was first introduced by Papias (a man "of a very weak mind"), from the apocryphal "*Gospel according to the Hebrews*," at that time in circulation; but which was condemned and rejected by the orthodox church. (See Annot. to John, viii. 1-11.)

ST. L U K E.

CHAPTER I.

Ver. 9. The *temple* of the Lord.] The word *ναος*, as has been observed, is used in the Greek Scriptures to denote, according to the purport of its context, 1. the *Temple*, generally: 2. the *Sanctum*, or *Holy Place*: 3. the *Sanctum Sanctorum*, or *Holy of Holies*. In this place, it plainly means the *second* of these, in which the priests served by ‘*weekly courses*,’ and in which was the *altar of incense*. See above, p. 32, § 23, p. 165–6, and Annot. to Heb. ix. 2.

Ver. 17. to turn *all* hearts, *from fathers even* to children.] That is, ‘from the *oldest* to the *youngest* :’ “Efficiet Johannes, “*ut parentes juxta atque liberi, omnis ætatis homines, sint* “*Domino parati.*—*πατερων επι τεκνα* (observes the learned “Bengel), *est instar proverbii ad multitudinem* (v. 16) *signi-* “*ficandam*: sic, Gen. xxxii. 11—*μητερα επι τεκνας*: sic plane, “*πατερων επι τεκνα*, Exod. xx. 5—xxxiv. 7: necnon *κηρυγη επι* “*μηροι*, Jud. xv. 8.”—(*Gnomon*. tom. i. p. 254.) “*επι cum* “*accusativi casu, ubicunque motus aliquis exprimetur, usque* “*significat.*”—(VIGER. p. 565.) See 1 John, ii. 12–14.

Ver. 28. and going in, to her.] The *Vat.* MS. does not repeat *αγγελος*—‘*angel*,’ as the *junior* and *rec.* texts.

Ib.] The common texts have subjoined to this verse, an unauthorised anticipation of Elizabeth’s salutation which follows at v. 42, where alone it is read in the *Vat.* MS., and in the oldest versions: its introduction here, betrays a *liturgical* origin of a later age.

Ver. 31. Thou shalt *forthwith* conceive and bear a son.] It is evident, that Mary understood, from the words addressed to her by the angel, *present and immediate* conception;

"intellexit Maria," well remarks the last-cited commentator,) "promissionem hanc sibi dari, ut *statim* implendam, sine respectu conjugii sui consummandi" (*Gnomon*. BENIGEL. tom. i. p. 257): for, there would have been nothing to perplex a young woman, betrothed and on the eve of marriage, in a notice that she would conceive, and bear a child. But, Mary's answer clearly shews, that she understood the angel to signify, immediate conception, *previous to the consummation of her marriage*: *ὡς ἔσται τούτο, ἐπεὶ ἀνδρα οὐ γινώσκω*—*How can this be, since I know not a husband?* The angel, therefore, addressed her in a *paulo-post-futurum* time, *σὺλλελήψῃ*; which word has collapsed into *σὺλλήψῃ*, from a compend *σὺλλήψῃ*. The force of this tense is thus exposed by Matthiæ. "The *p. p. fut.* marks a future action, "the *beginning* of which, however, in regard to future time, "is *past*; but the consequences of which, or the circumstances resulting from it, *still continue*; consequently it "is a future.—*μιμνήσκειται*, 'will be mixed, continuing;' not, 'will have been mixt.'—*εγγεγραφήσεται*, 'will become enrolled;' *εγγεγραμμένησεται*, 'will remain enrolled, as he was.' Hence, "of those verbs whose *present* marks only the beginning of "an action, but the *perfect* the complete action, the third "future (or *paulo-post-futurum*) is used, in order to shew, "that the perfect action is to happen in future: *κίττεισθαι*, 'I shall possess;' but *κτησέσθαι*, 'I shall obtain.' Thus, too, "the futures, *δίδωσθαι*, *πιστεύσθαι*, *πιστάσθαι*, &c., express, not "so much the *simple fut.-pass.* or an *action passing over*, as "a *future situation continuing, which will have arisen from* "an *action passing over*."—(§ 498.) With this sense, it is plain that Mary understood the angel to speak; and, to that understanding she shaped her reply. Priscian says, "Quamvis Græci *futurum* diviserunt in quibusdam verbis, in *futurum infinitum*, ut *τυφόμεαι*, *paulo-post-futurum*, ut *τιρυφόμεαι*, melius tamen Romani, considerata futuri natura, quæ omnino incerta est, simplici in eo voce utuntur, nec finiant spatium futuri"—(PUTSCHII *Gramm. Lat.* p. 805): but, if the angel had spoken in the *futurum infinitum*, Mary (who knew that she was on the eve of marriage), could not have replied as she did. Whether the Romans have improved on the Greek future, I do not inquire; but their practice may account for the ready transition of *σὺλλελήψῃ* into *σὺλλήψῃ*.

Ver. 34. since I know not a *husband*.] ἀνδρα, is to be rendered '*husband*' here, as in Matt. i. 20. The Latin has '*virum*,' which, like ἀνδρ, signifies both '*man*' and '*husband*.' Wiclif injudiciously, and even grossly, adopted the former sense, 'Y knowe not *man*:' his revisers have, very unreflectingly, sanctioned his interpretation: but, a moment's consideration will convince us, that the Holy Virgin could not have spoken with so general and indecorous a reference.

Ver. 35. the Holy thing *begotten*.] See Annot. to Matt. i. 21. In order to apply γινώσκουσιν to the Blessed Virgin, and to render it with the sense of '*born*,' numerous MSS. have added *ex eo*, '*of thee*.' The Vulgate, as might be expected, embraces this insertion, adding, '*ex te*.' Wiclif consequently translated, '*of thee*;' and, from him our common English version has retained those words. The *Vat.* and other most ancient MSS., however, with the exception of the Cod. *Ephrem*, have no such reading; and Erasmus has the following note on this passage: "illa duo verba, '*ex te*,' nec " in ullis Græcorum exemplaribus addita reperi, ne apud " Theophylactum quidem; nec in antiquis codicibus Latinis, " præterquam in uno, in quo nescio quis in margine adjectat. Proinde miror, unde in primam hujus operis " editionem invaserint. Est autem solutior sermo si non " addantur. Non enim hic agitur *de persona concipientis*, " *sed de novo modo concipiendi*, deque foetus excellentia. " Apparet adjecta ab explanatore quopiam: tametsi in Aldina " editione comperi addita." Wetstein, Griesbach, Matthæi, Schulz, and even Scholz, reject it from their texts, notwithstanding the numerous MSS. and versions which the last refers to in his margin as containing it; and which were unknown to the age of Erasmus. The words, '*of thee*,' should therefore be *erased* from our authorised version; where they only remain to testify our former subjection to the Roman church, in the ages of darkness and superstition. That the words, "*the Holy thing begotten*," have respect to the efficient cause, and not to the passive instrument of the generation, is proved by the conclusion, "*therefore, he will " be called, Son of God*."

Ver. 43. the *Mother of my Lord*.] ἡ μητήρ τοῦ Κυρίου μου:

— If, from this authority of Elizabeth, the over-zealous orthodox of the fifth century had been content to deduce the unobjectionable designation, *Κυριωτατος*, for the Holy Virgin, instead of the highly objectionable term, *Θεωτατος*—‘*Mother of God*,’ the unchristian feuds which disgrace the history of the Church in that age would not have arisen; and Cyril and Nestorius would have found, that both entertained the same doctrine.

Ver. 71. *justification*.] See Annot. to Matt. iii. 15.

Ver. 74. *will visit us*.] The *Vat.* MS. reads *επισκεψεται*, in the future, and not *επισκεψατο*, as in the received text. The *future* is far more congenial with the context, which foretels the future function of the infant, John, in ver. 72; and *looks forward* beyond that to the future office of the Messiah. The conversion of a *future* into an *aorist* in the MSS., by the heedless writing of an *α* for an *ε*, occurs in many places.

CHAPTER II.

Ver. 2. *The enrolment itself*.] The *Vatican* and *Beza* MSS. read, *αυτη απογραφη*, not *αυτη η απογραφη*; the *η* appearing to have originated from a transcriptural repetition of the final *η* of *αυτη*. But a question would arise, whether we are here to read, *αυτη*, fem. of *αυτος*, or *αυη*, fem. of *αυρις*? The latter has been universally adopted, and continued without due consideration, even by Dr. Campbell. The misapprehension of the force of *αυτη* in this clause, has greatly contributed to the conflicts of interpretation which it has sustained. Yet, no phrase can be simpler and plainer than the phrase of the evangelist, if it be freed from the prejudicate asperate to which the junior copies have subjected it. The historian says, “a decree went forth, that all the inhabited earth *should* be enrolled. The enrolment itself, *αυτη απογραφη*—‘*ipsa descriptio*,’ first took place while Quirinius (Gr. *Κυρηνιος*) governed Syria;” thus distinguishing, between the time of the promulgation of the decree, and the time of its execution

in Judæa :—“ αὐτος,” observes Matthæi, “ is often in the “ sense of ‘*is ipse*’ (§ 472).” The historical part of this question is clearly elucidated by Prideaux (*Connexion*, &c., P. ii. p. 505-7, fol.), who thus concludes his exposition : “ If the 2d verse of the 2d chapter of Luke be so rendered “ as to imply, that the *levying of the tax*, according to the “ description mentioned in the former verse, was *first executed* “ while Cyrenius was governor of Syria, this will remove all “ difficulties ; and the text can well bear this interpretation.” Therefore, Euthymius well remarks, *μεχρι τοτε μη γεινομενη*— “ *which did not take place till that time.*” It is surprising, that Dr. Campbell should betray so much prudential caution, in coming to the same critical and sound conclusion.

Ver. 6. laid him in a manger.] Campbell has a long and tedious note on the word *φατη*, contesting Dr. Pearce's extravagant conceit, that it signified ‘ the horse-hair bag suspended to the heads of horses, containing their provender.’ A few words of J. Pollux will give greater distinctness to the historian's recital, than pages of such fruitless elaboration. The Greek, *φατη*, was rendered ‘ *præsepe*’ by its contemporary Latin, at which time the meaning of the Greek word was certainly well known : ‘ *præsepe*’ signifies, ‘ *fenced before, or in front,*’ and denotes a *stall* or *fold*. Pollux says, “ *κρασθηριον* is a name given to four boards fastened together “ by a cord, and fixed before the *φατη*, to hold the provender “ of cattle”—*κρασθηριον, τισσαρα ξυλα εις αλληλα ενηρμοσμενα, τοιω ενδηδιμεια, α καταρτο προ της φατης των υποζυγιων, φερειν αυτοις τοις χιλοι, οι και χειρτοι, &c.* (L. x. § 166.) The *κρασθηριον*, fixed to the *φατη*, was what we call a ‘ *manger*,’ from the French, *mangeoire*. It is, therefore, most probable, that it was in this *manger* of the *stall* that the Virgin deposited her new-born infant ; though the word, *φατη*, strictly, expresses only the *stall*. Campbell's assumption is, therefore, altogether erroneous, when he says, “ *Manger* seems to have been the “ original signification (of *φατη*) ; and the other meaning, “ *stall*, to have arisen from a *synecdoche*, of a part for the whole :” we see, that the fact was exactly the reverse.

1b. the inn.] That neither the ‘ *inn*,’ at Bethlehem, nor the *stable* containing the manger, was the *οικια*, ‘ *house*,’

(mentioned in Matt. ii. 11), in which the eastern visitors paid their adoration to the infant Jesus, is shewn in the Annotation to that passage of Matthew.

Ver. 9. to all *the* people.] παντι τῷ λαῷ—i. e. ὑμῖν—‘*you*’ (v. 10), the nation to which the Christ was promised: not to ‘*all people*,’ as our version has inadvertently retained from Wiclif, who rendered, ‘*alle puple*,’ from the Latin, ‘*omni populo* ;’ which language could not express the demonstrative article of the Greek; and Wiclif was not conversant with the Greek.

Ver. 21. *their* purification.] The *Vat.* MS. here reads αὐτῶν: see this reading confirmed in Michaelis’s *Introd.* vol. ii. p. 438, 9.

Ver. 31. and his *father* and mother.] The *Vat.* and the oldest MSS. and versions, here read, ὁ πατήρ αὐτοῦ; as in ver. 46, where the propriety of that reading is confirmed by Mary herself, and where ὁ πατήρ σου is the reading of every MS. But, an unskilful and short-sighted criticism substituted the proper name, Ἰωσήφ, as deeming the word, πατήρ, unfitting for the evangelist to employ. This alteration, Scholz assigns to his ‘*fam. Constant.*’ and adopts it in his own text.

Ver. 35. but *alone*, a widow, to fourscore and four years.] Though the precise age of this holy woman is not a point material to the history of the Gospel, yet the investigation of it is of some importance to critical accuracy. The *Vat.* and other ancient texts thus read this passage: ζῆσασα μετὰ ἀνδρός, ἐπὶ ἑπτά ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα, ἰωσὶν ὀγδοηκοῖτα τέσσαρων—‘*having lived with her husband ‘seven years from her virginhood, but alone, a widow, to ‘eighty-four years.*’ Here, two computations are signified, the one *seven* years, the other extended to *eighty-four* years, but both from the same date, viz. ἀπὸ τῆς παρθενίας—from the end of virginhood, or from *marriage*. Assuming fourteen years for the nubile age in that country, Anna would have been about ninety-eight at the time of our Lord’s circumcision. The phrase, προβιβηκυῖα ἐν ἡμέραις πολλαῖς, implies an

extreme old age; and *αὕτη χηρα* (not *αὕτη*) is equivalent to *αὕτη καὶ αὕτη*, 'sola—alone' (Hoogev. n. to Viger, p. 170), opposed to *μετὰ ἀνδρός*. But, the junior texts have here changed *ἰως* into *ὥς*, by which alteration a different sense has been induced on the whole passage; the two united members of the paragraph have been disunited, and the latter made to receive an independent interpretation, wholly from within itself. It stands thus in the received text: *Ζησασα ἐτη μετὰ ἀνδρός ἑπτα ἀπὸ τῆς παρθένιας αὐτῆς. Καὶ αὕτη (ἡ) χηρα ὥς ἔσων οὐδ. τίσσ. ἢ οὐκ, &c.* How much the primitive import has been disordered by the later change in the reading, is manifested by the opposite interpretations of Erasmus and Bengel; the former of whom says, "Quod ita est accipiendum, ut annorum numerus non ad aetatem mulieris pertinent, sed ad spatium viduetatis, in qua tot annos perseveraverat." The latter says, "Anni totius aetatis, non solius viduetatis." Campbell renders, according to our version, "who had lived seven years with a husband, whom she married when a virgin; and being now a widow of about eighty-four years, departed not," &c. This is an entire dereliction of the historian's record: *Ζησασα*—*having lived*, uniting the two clauses which are here separated.

Ver. 37. *Joined in confessing.*] *ἀπομολογιστο*:—*αἰτι*, in this compound, has the same sense as in the *antistrophe*, *replication*, or *responsion*, in lyric poetry. So the LXX. use the word in Ezra, iii. 11.—*αμολογιστο* is to be interpreted, here, by that to which responsion was made, which was, Simeon's *confession* of the infant Messiah; and such *confession* was the only purport of Anna's reply. Schleusner's denial of this sense is, therefore, unavailing.

CHAPTER III.

Ver. 14. *The soldiers going on service.*] "The expression used by St. Luke," observes Michaelis (vol. i. p. 51), "is not '*soldiers*,' *στρατιῶται*, but the participle, *στρατευόμενοι*, i. e. *men under arms, or men going to battle*. Whence these persons came, and on what particular account, may be

“ found at large in the History of Josephus (*Ant.* lib. xviii. c. 5, § 1, 2). Herod, the tetrarch of Galilee, was engaged in a war with his father-in-law, Aretas, a petty king in Arabia Petræa, at the very time in which John was preaching in the wilderness. The army of Herod, then on its march from Galilee, passed through the country in which John baptised; which sufficiently explains the doubt, *who* the soldiers were that proposed to him the above question. So minute a coincidence, in a circumstance overlooked by Grotius and the rest of the commentators, would be hardly discovered in a forgery of later ages.”

Ver. 16. in expectation of the Christ.] “ For several years before the birth of Christ,” observes Prideaux, “ not only Simeon and Anna, the prophetess, but the whole nation of the Jews, were in earnest expectation of his coming, and of the redemption of Israel by him. And this, not only the history of the Gospel in many places tells us, but Josephus, the Jewish historian, doth also attest the same; for he tells us, that the expectation which the Jews, for some years before the destruction of Jerusalem, had of the *arising of a great King* from among them, who should have the empire of the whole world, was the true cause which then excited them to that war against the Romans, in which that city, and the temple in it, were utterly destroyed.”—(*Connexion*, &c. Part ii. p. 493. fol.) This expectation of the Jewish nation, founded on the predictions of their prophets, was not confined to that people, but had spread through the heathen world, and had engendered, in the spurious prophecies of Rome, a similar expectation of “ *a great King who was to arise — de magno Rege venturo,*” &c.—(*CICERO*, *Divin.* ii. 54. *SUETON.* *Aug.* 94.) Julius, and, after his death, Octavius Cæsar, was regarded as the object of that expectation. A remarkable celestial phenomenon, which appeared in the month of *September* immediately following the death of Julius Cæsar, and during the games which took place on occasion of the anniversary of Octavius’ birth, is noted and recorded by the elder Pliny, in the words of that emperor: “ *Iis ipsis ludorum meorum diebus, sidus crinitum, in regione cæli quæ sub Septemtrionibus est, conspectum*—During the days of my own

"games, a Comet was seen in that region of the heaven: which is under the constellation of the Great Bear."—(*Nat. Hist.* i. 23. Hard.) To that comet, a temple was afterwards raised in Rome; and Pliny observes, that "it was the only place in the whole world in which a Comet received divine honours—*Cometes in uno totius orbis loci colitur, in templo Romæ.*"—(*Ib.* iii. 3.) The remarkable configuration of that luminary, as here described, and its singular resemblance to the configuration of the comet which, in 1811, appeared in the same month, *September*, and exactly in the same region of the heavens, prompted me (while engaged in a work on the fourth eclogue of Virgil) to address a letter, on the subject, to my late illustrious neighbour, Sir William Herschel. The following is that great man's reply.

"DEAR SIR,

"On examining the elements of the comet of the year 1680 I find, that had the comet been in a certain part of its orbit about September, forty-three years before the birth of Christ, it might then have been seen under the seven stars of the *Great Bear*. But, as we have never before observed a comet whose elements agree with those of the comet of 1680, we can have no knowledge of its periodical time, if, indeed, it should revolve round the sun. And considering that we know of but only one that actually revolves about the sun, we can have no reason to admit, that the comet of 1680 should be the same which was observed '*tous les jours de la durée des jeux*'—(during all the days that the games continued.) With more probability we might affirm, that it was the comet of 1811; for, that was actually seen under the Seven Stars of the *Great Bear*, in September;¹ and, having been seen there once, we are sure it might have been seen there before, had it been in the same part of its orbit, and did it revolve about the sun in the required periodical time," &c.

"WILLIAM HERSCHEL."

"*Slough, Feb. 21, 1812.*"

The first of those configurations appeared forty-three years before the birth of Christ; the last appeared in 1811, just twenty-five years ago (1836).

¹ The annexed plate, representing the comet of 1811, is engraved from a drawing accurately made at the time, both with respect to station, and to sensible proportion and magnitude.

Ver. 24.] This verse stands thus in the text of the *Vatican MS.*, also in *Cod. L.* and in Origen: καὶ αὐτὸς ἦν ὁ ἰησοῦς ἀρχόμενος ὡς ἔτην τριακοντὰ ὡς υἱός, ὡς ἐνεμίζετο τοῦ Ἰωσὴφ, τοῦ Ἰδμ. "The participle, ἀρχόμενος," says Hoogevcen, "is elegantly put for ἐν ἀρχῇ, in or at the beginning;"¹ ἀρχόμενος ὡς is, therefore, equivalent to ὡς ἐν ἀρχῇ, as it were at the beginning, or, at or about the beginning, of thirty years, i. e. of his thirtieth year. For, the Hebrews counted the present or current measure of time, into their computations, whether day or year. Thus they said, indifferently, *three days*, or the *third day*; *eight days*, or the *eighth day*; and so also, *thirty years*, or the *thirtieth year*.—(Matt. xxvi. 61; xxvii. 63; Luke, i. 57; ii. 20.) Dr. Bloomfield, on the other hand, says, "The sense is, 'Jesus was beginning to be of about thirty years,' i. e. he had nearly completed his thirtieth year:" he adds, "I grant, that this is somewhat anomalous phraseology; but it is not more so than some other modes of expression to be found in Scripture;" but, as he does not produce any of these in evidence, such appeal is not available in criticism. Dr. Burton also thinks "the phrase probably means, that our Saviour wanted a little of being full thirty years of age." Erasmus more exactly interprets: "Quorum verborum hic est sensus, *Et ipse Jesus ingressus erat annum trigesimum*, aut, *Et ipse Jesus accedebat ad annum trigesimum*—*Jesus had entered or attained his thirtieth year.*" Campbell, by a violence not to be sustained, proposes to interpret ἀρχόμενος in the sense of υποτασσόμενος in c. ii. 49, 'subject;' but, in that case, the object is subjoined, αὐτοῖς, 'to them;' whereas, ἀρχόμενος is here accompanied by no word in the context to suggest a notion of subjection.

The sense of the verse, therefore, according to the most ancient terms of the evangelical record, is, "*And Jesus was at the beginning of his thirtieth year; being the son (while he was supposed, of Joseph) of Heli,*" &c. That the evangelist, who had spoken of Jesus as the son of Joseph, and yet

¹ "Participium ἀρχόμενος ita cum suo substantivo construitur, ut ad verbum reddi non possit, sed necessario mutari debeat in substantivum, cum generandi casu nominis ad quod refertur. V. C. Demosth. de Cor. p. 347, in fine: ἴδω τα πρῶτα ἀρχόμενα, πρὸ, οὗ τοις πρῶτον ἀρχῇ."—VICER. not. 3. HOOGEV. p. 336.

had related, that he was not the son of Joseph, should duly distinguish between those two descriptions when he came formally to state our Lord's genealogy, was to be expected; and, accordingly, he does so in this place. The common interpretation of the passage, as it now stands in the *received* Greek text, and which is also that of our authorised version, is essentially vicious. The words in the English version do not convey the signification which the interpreters themselves designed to draw from them:—*ων, ὡς νομιζετο*, 'being, as he was supposed,' (as in Mark, i. 1, (*η*) ὡς γεγραπται—*was, as it is written*.) affirms positively, "Jesus was the son of Joseph, as he was supposed to be." This interpretation, therefore, contains in itself its own confutation; since it is certain, that the revisers did not intend to make such an affirmation. The difference in the *order* of the words, in the *oldest* copy, and in the *later* copies from which the *received* text is taken, reveals the error inveterated in the latter. The *Vat. MS.*¹, the *Codd. Vat. 360, Ven. 10*, and *L or η* of Stephens, and others, thus read this sentence,

ων υἱος, ὡς νομιζετο του Ιωσηφ, του Ηλι.

The later copies read,

ων, ὡς νομιζετο, υἱος Ιωσηφ του Ηλι.

The first relates,

'being the son, while he was supposed of Joseph, of Heli:'

the others have vitiated the reading, so as to make it express,

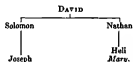
'being, as he was supposed, the son of Joseph, the son of Heli.'

All the force, both of external and internal evidence, combines to confirm the former reading; which shews unequivocally, that the evangelist had distributed *ων υἱος*—'being the son,' to Heli, and *ὡς νομιζετο*—'while he was supposed,' to Joseph: the *ὡς* being the '*ὡς temporale*' (see HOOGEVEEN, *de Partic.* p. 516.)

How this unjustifiable transposition of the word *υἱος* has operated to create general confusion in the genealogy, will be apparent in examining Dr. Burton's note: "Some

¹ BIRCH and BENTLEY.—("The testimony of two men is true." John, viii. 6.) The ancient and genuine reading of this sentence has been thus presented, during the last half century, to the attention of all its numerous learned editors, yet it has not experienced the acceptance of any one of them.

“(he says) have coupled *ων* with *του Ηλι*, and put *ως* *ενομεζιτο υιος Ιωσηφ* in a parenthesis, so that *Jesus*, and not *Joseph*, would be called the son of Heli. But it is plain, that the article *του*, in every instance, does not belong to the name which follows it, but to that which precedes, and means *the son of*; otherwise we should find *υιος του Ιωσηφ*. *Joseph*, therefore, is *certainly called* the son of Heli. Some have thought, that Heli was the father of Mary; so it is said in the Talmud: but this seems *irreconcilable with St. Luke*.” If the learned annotator had taken the unquestionably most ancient text for his ground, instead of the junior vitiated reading of that text, he must have abstained from all these remarks. He would have seen, that *ων υιος* strictly related to *του Ηλι*; that the true reading was *του Ιωσηφ*, in parenthesis; that Heli's paternity to Mary was not a *thought*, but a *national record*; and that it is thoroughly reconcilable with St. Luke. We thus distinctly trace, in Matthew and Luke, two separate lines of descent from David, through his two sons, Solomon and Nathan, the one ending in Joseph, the other in Heli: viz.



These last are the *αιματα*—‘*bloods*,’ intended by John in c. i. 13: (see Annot. to that place). Thus far (and it is all that is essential) the tree of genealogy has descended to us complete. That the many Hebrew names intermediate between those cardinal points should have suffered corruption and confusion from numberless mechanical Greek copyists, who neither knew nor cared much for the genealogies of the Jews, through a series of ages, can surprise no one of any sound judgment: we find it a subject of observation even with Origen and Jerom, in their early ages. (See Wetstein's and Birch's notes.)

According to the received tradition of the Jews, incorporated into their Talmud (which *national* testimony there is no ground of reason whatever for calling in question, since few genealogical facts are so well attested), Heli was the father

of Mary; and, according to the Jewish law, filiation was not to be referred to the female, but to the male stock (Num. xxvii. 1-8); for which cause our Lord is said to be, *εἰς Ἡλίου* — ‘*of Heli*,’ the word ‘*son*,’ supplied in *Italics* in our version, is, therefore, to be understood with the latitude prescribed by that law, and as intending ‘*grandson* :’ as, in a still more extended sense, he was called, *υἱὸς Δαβὶδ*, *υἱὸς Ἀβραάμ*, in ver. 1. What has here been exposed will shew, that Dr. Burton’s note, which gives the generally prevailing impression of this sentence, rests wholly on the *vitiating* reading of the junior and received texts: for, we *do* “find *ΤΟΥ Ἰωσήφ* ;” so that “Joseph is certainly *not* called the “son of Heli;” and Heli’s paternity to Mary is not only reconcilable with St. Luke, but is the direct intimation of that evangelist. “*Maria est Eli filia*,” observes the learned Bengel: “*occurrit in Scriptis Judæorum* *מרים בת עלי*, “*Maria filia Eli*. Vid. LIGHTFOOT, ad Luc. iii. 23, et WOLF. “ad Matth. i. 20.”—*Gnomon* BENDEL. tom. i. p. 11.

CHAPTER IV.

Ver. 21. *which is in your ears.*] *ἡ γλαφὴ αὐτῇ ἐν τοῖς ὦτιν ὑμῶν*. This phrase is equivalent to, “*which you have just heard* ;” and appears to be an example of what Hoogeveen calls, “*nova loquendi genus* (in N.T.) *pronomēn αὐτοῖς adhibens* “*pro relativo ὅς*,”¹ (i. e. *ἡ γλαφὴ ἣ ἐν τοῖς ὦτιν ὑμῶν (ιστοῦ)*). The idea which this strong figurative expression conveys to the mind, is the same as that of Milton (P. L. viii. 1):

“The angel ended, and *in Adam’s ears*
So charming *left his voice*, that he awhile
Thought him still speaking.”

(See Todd’s learned note on this passage, in his edition of Milton.)—“*Fulfilled in your ears*,” which our revisers have left, from “*fulfillid in youre earis*” of Wiclif, conveys no adequate meaning; and is a defective translation of the Latin, “*impleta est hæc Scriptura in auribus vestris*,” which supposes the ellipsis, ‘*quæ est*.’

¹ VIGER. *de Idiot.* c. iv. § 12. n. 51. HOOGEV.

CHAPTER V.

Ver. 18. was present *for him*, to heal.] *δυναμεις Κυριου ης εις το ιασθαι αυτον*, so the *Vat. MS.*; not *αυτους*, 'to heal *them*,' as the later copies read, from not keeping in mind that of Matthew, xiii. 58, "He did not many mighty works there, "because of their unbelief."

CHAPTER VI.

Ver. 1. on a *Sabbath-day*.] *εν Σαββατω*:—So reads the *Vat. MS.*, the *Cod. Vat. Urb. 2*, the *Cod. L*, and some others. The word, *δευτεροπρωτη*, of the received text ('*secundo primo*' of the Vulgate, '*seconde firste*' of Wiclif, and '*second after the first*' of our common version), is plainly a marginal irreption in an age long posterior to the evangelist; and has cost much lost labour of interpretation to learned annotators. It seems most probable, that the phrase was a late compendious mode adopted for expressing the '*first Sabbath of the second month*,' as acutely suggested by Wetstein in his note; but, the ancient and simple reading, *εν Σαββατω*, is confirmed by *εν ιντζω Σαββ.* following, at ver. 6.

Ver. 12. in the *prayer-house* of God.] *εν τη προσευχη του Θεου*. This passage the Latin translator, with extraordinary inscience of Greek construction, rendered, '*in oratione Dei*;' Wiclif thence translated, 'he was al nyght dwellinge in the *preier* of God. This our revisers have changed to, "continued all night in *prayer to God*." It is manifest that, on this occasion, their attention to the Greek was wholly suspended, through their confidence in the Latin. Dr. Burton is desirous to protect the Latin version transfused into our English text; and proposes, *εχετε πιστην Θεω*—'*have faith in God*,' Mark, xiii. 22, as a parallel construction to, *εν τη προσευχη του Θεου*. Without pressing the disparity of the two constructions, I shall only observe; that, as *προσευχαι* are now well known to have been '*localities for prayer*,' the article, *τη*, defines the signification here. The Latin translator, not sensible of the force of the demonstrative

article, rendered '*oratione*.' Had '*prayer to God*' been the sense intended, it would have been expressed, *ἐν τῇ προσευχῇ πρὸς τὸν Θεόν*, as in Rom. x. 1; xv. 30, Gr. All, therefore, that is now requisite is, to determine the proper English rendering of '*proseuche*.' The Jews had their one great '*temple*,' at Jerusalem; they had their '*synagogues*' in various cities; but, besides these, they had their '*houses for prayer*' in numerous retired places, which structures the Greeks called *προσευχαί*, '*proseuchæ*.' Campbell renders the word, '*oratory*;' this term, though perfectly correct, is not sufficiently familiar for our vernacular Scriptural vocabulary; I have, therefore, preferred the more simple and intelligible term, of '*prayer-house*.' A learned annotator affirms, that these were "not edifices, but groves, like the ancient "Druidical temples." This statement is directly contrary to that of Josephus, who thus describes one of them: *κατὰ τὴν ἐπισυναγαγεῖσθαι πάντες εἰς τὴν ΠΡΟΣΕΥΚΗΝ, μεγίστην ΟΙΚΗΜΑ πολὺν ὄχλον ἐπιδεξασθαι δυνάμενον* (JOSEPH. Vit. c. 54)—"On the next day, they all assembled in the *Proseuchæ*, a "vast edifice capable of admitting a large multitude." The Jews resident in Rome had several of these buildings in that city, which, as we are told by Philo, served also for schools (tom. ii. p. 168, *not. Mangey*); whence the well-known line of Juvenal (iii. 296):

"Ede, ubi consistas, in qua te quæro *Proseucha*."

Epiphanius states, that "some of the *proseuchæ* were "covered buildings, and some open to the air, in the manner "of *forums*; and that they were anciently placed out of the "towns;" but he makes no mention of '*groves*,' which were forbidden to the Jews as places of worship, on account of their intimate connexion with the idol-worship of the Gentiles: *τινας δὲ οἰκίας ἑαυτοῖς κατασκευασάντες, ἢ τοσοῦτος πλατεῖς φορὸν ὁδοῦ, προσευχὰς ταύτας ἐκαλεῖον, καὶ ἦσαν μὲν τοῦ παλαιῦν προσευχῶν τοσῶν ἐν τῇ τοῖς Ἰουδαίοις ἐξω πόλει, καὶ ἐν τοῖς Σαμαριταῖς* (*Hæres.* 80). For the abhorrence of *groves* in the Hebrew worship, see the articles '*grove*' and '*groves*,' in CRUDEN'S *Concordance*, and all their references.

Ver. 15. Simon, called *Zelotes*.] *τὸν καλούμενον Ζηλωτὴν*:—the order of construction appears to be, *καλούμενον τὸν Ζηλωτὴν*

—‘called the *Zealot*.’ “There was about that time,” says Campbell, “a party in Palestine, who distinguished themselves by the title, *ζηλωται* (*Zealots*), and who, though perhaps actuated by a pious intention at the beginning, soon degenerated, and became, at last, the greatest scourge of their country, and the immediate cause of its ruin. Though the atrocious actions of the *ζηλωται* brought at last the very name into disgrace, there is no reason to think, that the mention of it here carries any unfavourable insinuation along with it.” The mention of that denomination here, is evidently to record, and to render more remarkable, Simon’s entire renunciation of the *Law* for which he had been so eminently *zealous*, and his conversion to the Gospel with a zeal and sincerity qualifying him to be selected by our Lord for one of his *twelve Apostles*. The single adjunct of *ζηλωτης*—‘*zealous*,’ to the name of this Simon, implies all that St. Paul expressed of himself when he said, *ζηλωτης υπαρχων του Θεου, καθως υμεις εστι σημερον*—‘being *zealous* towards God, as ye all are this day;’ and it marks out a conversion similar in quality to St. Paul’s, though differing in its peculiar cause and circumstances.

Ver. 20. *beggars*.] See Annot. to Matt. v. 6.

Ver. 38. *will be given*.] *δωσουσιν*:—literally, ‘they will give.’ This idiomatic phraseology, employed by St. Luke, which he repeats in c. xvi. 9, signifies only, ‘*will or shall be given*.’ The agent, or agents, to which the verb pertains, is implied in the context. In this place, we are to understand the import in the sense in which St. Paul writes to the Corinthians (2 Ep. ix. 10): “And he who supplieth seed to the sower, will both supply bread for your food, and will multiply your seed sown,” &c. So, in c. xvi. 9, “that *they* may receive you into eternal habitations,” signifies, “that *ye may be received*,” or, “that He, to whom it pertains, may receive you, &c.” Wiclif translated correctly from the Latin (which as correctly renders the Greek), “*thei schulen gyve into youre bosom*.” Erasmus makes no alteration in the Vulg. version—“*dabunt in sinum vestrum*.” The introduction of the limitation, “*men*,” into our English text—“shall *men* give into your bosom”—defeats the true

intention of the passage; and characters an interpretation of a darkening age, which Euthymius (in the 12th century) thus appears to have intended to spiritualise: "Who will repay the same measure of bounty? doubtless, they who have been benefited: for, while *God makes repayment for them*, they themselves seem to repay"—ἀποδιδόναι το ταῦτοι μίτρον τῆς ἐνεργείας, τίς; αἱ ἐνεργηθέντες παντὶς τοῦ Θεοῦ γὰρ ἀποδίδοντες ὑπὲρ αὐτῶν, αὐτοὶ δοκοῦσι ἀποδιδόναι. The phraseology is of kin to that which uses the plural for the singular.

Ver. 40. *even as his Master.*] Dr. Burton justly observes, "If we compare Matt. x. 24 (29), John, xv. 20, the whole passage seems to mean, that the disciples were to expect to *be treated as their Master.*" κατηρτισμένοις ὡς—'perfected as,' has a kindred sense to συμμορφιζόμενοις τῇ—'made conformable to,' in Philipp. iii. 10. The construction is not πᾶς κατηρτισμένος, ἵσται ὡς ὁ διδάσκαλος αὐτοῦ, as it has been generally taken; but, πᾶς (μαθητῆς), ἵσται κατηρτισμένος ὡς ὁ διδάσκαλος αὐτοῦ (κατηρτισμένος ἦ): κατηρτισμένος ἵσται being used for καταρτισθῆναι, the sacred Greek writers commonly using the participle with the substantive verb, to express all tenses, both active and passive. (See Annot. to Matt. i. 21.)

Ver. 49. *because it was well-built.*] διὰ το καλῶς οἰκοδομηθῆαι αὐτὴν. This clause, which is the reading of the *Vat.* or *oldest* text, has been exchanged in the later texts for that in Matthew, τιθιμάλωτο γὰρ ἐπὶ τῇ πετρᾷ, in order to force a harmony of the two Gospels; but, the primitive reading is still preserved in the *Syriac* and *Coptic* versions; and both coalesce in the *Ethiopic*.

CHAPTER VII.

Ver. 7.] See Annot. to Matt. viii. 8.

Ver. 21. *gave sight.*] The general series of MSS., both *Alex.* and *Const.*, read ἐχαρίσατο βλεψιν, forming a combination of evidence sufficient to prove, that το, in the *rec.* text (ἐχαρίσατο το βλεψιν), is either a repetition of the preceding syllable, or an officious intrusion of some very *junior* philonist. Bloomfield regards it as "very necessary to the sense:

“ το βλεπειν (he says), signifies, *the faculty of sight*.” But, if the evangelist did not intend to use βλεπειν here as a *noun*, but as a *verb*, το is not necessary; and it was evidently understood as a *verb* in all the ancient copies which had not το. All these understood the passage with the ordinary construction of the evangelists, τυφλοις πολλοις εχαρισατο (αυτους) βλεπειν, i. e. ινα βλεψωσι—‘ he granted to many who were blind *that they might see* :’ (as, in c. xviii. 41, ινα αναβλεψω, signifies, με αναβλεψαι.) This is the *literal* sense of the words, though they may be rendered in a translation, ‘ *gave sight* to many ‘ *who were blind*.’ But we are, now, particularly engaged with the original text. Of the authorities which *omit* το, Scholz gives the following comprehensive catalogue: “ 1st, “ all his *Constant. family*, in the aggregate; 2dly, his *Alex. family*, viz. ABEGHKS V. 13. 69. 72. 91. 106. 125. 130. “ 142. 145. 209. 234. 237. 247. 253. 299. 300. *alii pharimi*.” If any reading, therefore, can be proved erroneous by testimony, εχαρισατο το is so proved. The το was introduced into print by Erasmus, who (as we have seen, *Pref.* p. 19) knew only eight *junior* MSS. Of these eight, five only contained the Gospels; and of those five, the Cod. 69 alone omitted το. Erasmus, therefore, decided by the numerical testimony of *four* against *one*; but he knew no other of the numerous MSS. above cited, whose weight overwhelms the four which constituted a determining weight to him. Scholz, nevertheless, has adopted το, although the professed object of his edition was to establish and present a *new text*, more correct than that of any of his predecessors.

Ver. 31.] The clause, “ *And the Lord said*,” of the *Const. or received text*, is not contained in any of the most ancient MSS. and versions; yet it is an unobjectionable supplement, if distinguished by a different character in the context. The absence of this clause, in all the earlier authorities, shews that it should be included in the parenthesis with the two preceding verses.

Ver. 35. all her *works*.] See Annot. to Matt. xi. 20.

Ver. 47.] The order for interpretation of this passage is simply this: λεγω ουκ εστι πρασσειν πολυ, χαρις ου αι πολλαι αι

ἁμαρτιαὶ αὐτῆς ἀφίενται. As the Greek stands, in its own involved construction, it is to be rendered thus: "I tell thee, *because* her sins, *which are* many, are forgiven, *that* she hath loved much" (χαρὸν cum genitivo, sed sine articulo, redditur gratia, causa.—VIGER. not. Hoogev. p. 10); but, according to the ordinary construction of our idiom, "I tell thee, *that* she hath loved much, *because* her sins, *which are* many, are forgiven." The propensity of commentators to obscure a plain passage by unneeded efforts of explication, is often very surprising. And this interpretation is confirmed by our Lord's conclusion; ὃ δὲ ὀλίγον ἀφίεται, καὶ ὀλίγον ἀγαπᾷ. The Vat. MS. has καὶ in the last clause, which has lapsed from the *junior* copies:—*εἰς*, looks back to *λεγω σοι*.

CHAPTER VIII.

Ver. 31. into the *bottomless pit*] *εἰς τὴν ἀβυσσόν*:—Our version renders "into the *deep*;" but, as it had also rendered *εἰς τὸ βάθος*, 'into the *deep*,' just before, in ch. v. 4. of this Gospel, where it means "the *sea*;" and as the herd of swine, on this occasion, rushed down into the sea, and perished in the waters; the translation is equivocal. The meaning of the word *ἀβυσσός* is clearly the same as in Rev. xx. 1, where it is rendered "*bottomless pit*," or *place of punishment*; and, as it intends the same thing here, it requires to have the same interpretation.

CHAPTER IX.

Ver. 50. not against you, is for you] *ὑμῶν ὑπὲρ ὑμῶν*, which is the reading of the Vat. and all the most authoritative MSS. and versions, commands such evidence of its genuineness, that though the *received*, and all the *Const.* texts, read *ἡμῶν ὑπὲρ ἡμῶν*, Scholz has deemed it necessary to receive the former reading into his edition.

Ver. 55.] The passage in the common text, "*and said, ye know not what manner of spirit ye are of: for the Son*

"*of Man is not come to destroy men's lives, but to save them*," is absent from every MS. of antiquity and authority; so that it is excluded by Scholz himself. This is one of the amplifying and embellishing interpolations of the philoponists, of which our revisers were not apprised. The latter part of the passage was suggested from ch. xix. 9.

CHAPTER X.

Ver. 7. whatever they have] *τα παρ' αὐτῶν*—not 'as they give.' The Latin has, '*quæ apud illos sunt*,' which correctly renders the Greek. Wiclif has, '*the thingis that ben sett to you*.' Whence Wiclif drew this reading, does not appear among any *various lections*, Latin or Greek; yet, our revisers have adhered to the same import in their clause, "such things as they give."

Ver. 15. And thou, Capernaum, &c.] See Annot. to Matt. xi. 24.

Ver. 28. *do this, and thou wilt live.*] "If," says St. Paul, "a law had been given which *could have given life*, truly justification would have been *by that law*; but, the Scripture hath concluded *all* under sin, that the promise, through *faith in Jesus Christ*, might be given to them who believe in him." (Gal. iii. 22.) When, therefore, our Lord said, '*Do this, and thou wilt live*,' he stung the inquirer's conscience to a sense, that it was what he *had not done*, and *could not do* under his Law. It remained, therefore, for inference, that something more than man's '*doing*' (to which the question was confined), was necessary, in order to '*inherit eternal life*;' namely, "*not to do only, but to believe on Him who justifieth the ungodly.*" (Rom. iv. 5.)

Ver. 31, 2. *priest—Levite.*] Michaelis, in his note to his *Introduction*, vol. i. p. 52, very needlessly perplexed himself to ascertain exactly whom Josephus intended by the term *αρχιερεὺς*; and observes, "that in the later period of the Jewish state, he *opposes* *ἱερεὺς* and *αρχιερεὺς*." The fact is, that when he speaks ecclesiastically, as a Jew, he uses the

words *ἱερεῖς* and *λευῖται*, *priests* and *Levites*, as our Saviour does in this place; but, where he speaks as a Greek historian, he employs the words, *ἀρχιερεῖς* and *ἱερεῖς*,—*chief-priests* and *priests*.

| Heb. | Gr. |
|-------------------------|------------------|
| <i>ἱερεῖς</i> | <i>ἀρχιερεῖς</i> |
| | |
| <i>λευῖται</i> | <i>ἱερεῖς</i> |

Thus, he makes *ἀρχιερεῖς* *synonymous* with *ἱερεῖς* in the one case, but *opposes* those words in the other.

Ver. 35. he took out *two pence*.] See Annot. to John, xii. 5.

Ver. 42. There is *yet* need of one thing] *i. e.* ‘though ‘thou hast been careful about so many things, there is *yet* ‘one which thou hast neglected:’—it is evident, that *ετι* is to be understood here; and as, in several instances where *ετι* *εστι* have come together, one or other of those words have lapsed from different MSS. through inadvertency in transcription, it is highly probable that *ετι* was expressed in the autograph of the evangelist.

Ib. the *better portion*] *την αγαθην μεριδα*:—This is manifestly a case where “*the positive is put for the comparative*” (ΜΑΤΘΑΙΕ *Gr. Gr.* vol. ii. § 457, p. 662); as *καλον* for *αμεινεν*, in Matt. xviii. 8.

CHAPTER XI.

Ver. 2. When ye pray, *say*, &c.] See Annot. to Matt. vi. 13.

Ver. 7. *my children and I*.] *μετ’ ἐμου*, signifies, *και ἐγω*:—See Campbell’s note on this place, where he refers to Matt. ii. 3, 1 Cor. xvi. 11, Eph. iii. 18, for a similar use of *μετα*.

Ver. 38. the inside is full of *your rapine*.] Not, *το εσωθεν ὁμων, γεμει*, but, *το εσωθεν (του σπαρακος), γεμει ἀρπαγης ὁμων*: which also explains *τα ενοστα*—‘*what is in it*,’ in ver. 40. (Compare Matt. xxiii. 24.) It is surprising, that so simple a passage

should have caused such circuitous courses to find a meaning for it. A mystery has also been made of *νυν*—‘*nou*,’ in this verse. It will be evident, on observation, that *νυν* has grown out of the conjunction of *αυτον* *υμεις*, in the uncial writing, and of a manuscriptural repetition of the final and incipient letters of those two words: *ΑΥΤΟΝΝΥΥΜΕΙΣ*; which being read, *αυτον* *ν* *υμεις*, *ν* was taken for a compend of *νυν* (*νυ*): *νυν* is, therefore, a convicted *sphalma*.

Ver. 47.] Our version here reads, with the modern Vulgate and later Gr. MSS., “they killed them, and ye build *‘their sepulchres’*—*αυτων τα μνημια*: some of those MSS. read *ταφους* for *μνημια*, shewing that the passage has been tampered with. But the *Vatican* and *Beza* MSS., the *Coptic*, and the oldest Latin versions, do not contain the clause, ‘*their sepulchres*,’ in this place; only in the preceding verse, from whence the junior copies have repeated it here. Stephens observes, “that *οικοδομεω*—‘*to build*,’ is used in “the N. T., ‘*tam metaphorice quam proprie*.” Our Lord, having first used the verb ‘*proprie*’ in the preceding verse, employs it ‘*metaphorice*’ in this: which transition not being perceived by some copyists of an early age, they unskilfully supplied, a second time, *τα μνημια*, *οι τως ταφους*. But the ancient reading is this: *αυτοι μιν απεκτειναν αυτους, υμεις δε οικοδομειτε*. Here, *οικοδομειτε* is to be understood in the sense of *πληρωσετε*—‘*ye will fill up*,’ in Matt. xxiii. 30. Our Lord signifies, figuratively, ‘they killed the prophets, and ye build’ or *will build up*, i. e. *complete their work*.’ (See 1 Thess. ii. 16.)

Ver. 48. *said the Wisdom of God*.] This clause is contained in every Greek MS., with no other variation than *αποστέλλω* for *αποστέλω* in the *Beza* MS. Euthymius thus observes:—*ἐαυτον ονομαζει, σοφιας του Θεου εν τω ρηθηντι γαρ κειραλαιοι φησιν ο Ματθαίος ισπει αυτους ενι’ ιδου ΕΓΩ αποστέλλω προς υμας προφητας, κ. τ. λ.*—“He calls *himself* the *Wisdom of God*; “for Matthew, in the fore-mentioned chapter (xxiii. 32), “relates, that he said, ‘Behold, *I* will send to you prophets,’” &c.

Ver. 50. *the blood of Zachariah, who will perish*.] *απολουμενου*, not *απολημενου*:—See Annot. to Matt. xxi. 33.

CHAPTER XII.

Ver. 1. (53 of the last chapter in the common text.)] The later MSS. have remarkably departed from the most ancient copies, in the first sentence of this verse: the former read, *λεγοντες δε αυτου ταυτα προς αυτους*; the *Vat.*, *Ephr.*, *Cod. L. 33*, and *Copt.* versions, read, *κακειθεν εξελθοντος αυτου*. This clause properly commences the following paragraph, as is shewn in *εν οις*—‘*during which things*,’ now improperly severed from it; it is, therefore, made the beginning of the succeeding chapter, in the present Revision.

Ver. 16. *Who made me a judge or a divider over you?*] Our Lord here plainly spoke with allusion to the words addressed to Moses by the Hebrew, in Exod. ii. 14, “*Who made thee a prince and a judge over us?*” in the Greek, *τις σε κατιστησιν αρχοντα και δικαστην εφ’ ημων*: thus prompting his hearers to apprehend, that he was the “*Prophet like unto Moses, whom God would raise up.*”—Deut. xviii. 15. Acts, iii. 22, 23.

Ver. 32. *all the nations—require.*] See Annot. to Matt. vi. 32.

Ver. 58. *how is it that ye know not how to judge?*] *πως ουκ οιδατε δοκιμαζειν*:—So reads the *Vat. MS.*; so, also, the *Codd. L. 33*, the *Copt.*, *Sahid.*, *Eph.*, and Latin *Corb.* vers.: not *πως ου δοκιμαζειτε*, as in the *rec. text*.

CHAPTER XIII.

Ver. 9. *And if it afterward bear fruit, well.*] The *Vat. MS.* reads thus: *και αν μεν καρποσεν καρπον εις το μελλον η δε μηγε, ικελευσεις αυτοις*: so read also the *Codd. L. and 33*. The junior copies have inverted this reading, to the detriment of the sense.

Ver. 35, 36. (See Annot. to Matt. xxiii. 37–39.) Ye will not *know* me, *even while* ye shall say, ‘*Blessed*,’ &c.] The order of this clause, in the Greek, varies in different copies. In the *Vat.* and *Alex. MSS.* it stands, *ου μη ιδητε με*; in the *Cod. Beza*, *ου μη με ιδητε*. This last reading (with *ε* above

the *ι* is important, from shewing, that *οδητε* was understood to be properly *οδουτε*; the *ι* being very commonly written *ι* for the *ο* diphthong, in the uncial MSS. “In nostro Codice” (*Alex.*),” says Woide, “*ο* pro *ι*, et *ι* (plerumque *ι*) pro *ο* ponitur; sic *οδητε* pro *οδουτε*: hinc reperies, *ματαια* et *εματαια*; *εμει* et *εμει*.”—(*Præf.* § 33.) So Kipling (*Præf.* p. xiii.) In the passage before us, therefore, *οδητε* is to be read, *οδουτε*—‘*know*,’ not ‘*see*,’ and the whole sentence, according to the order of the *Vat.* MS., thus, *λεγω δε υμιν, ου μη οδουτε με ιως ισπητε, Ευλογημενος, &c.* The, *αν ηξῃ ιτε*, though found in the *Alex.* and *Beza* MSS., is an *insertion* of an age posterior to the *Vat.* MS. For *ιως*, in the sense of ‘*dum*—‘*whilst*,’ see Hoogeveen, *de Part.* p. 208, ed. Schutz. This remarkable prediction of our Lord, is recorded by St. Luke only. A few days before He arrived at Jerusalem, where he was to experience the outrages he had foreshewn, he foretold the fickleness of his nation, which, on his first arrival in that city, would hail him with the salutation, “*Blessed is He who cometh in the name of the Lord!*” The fulfilment of this prediction St. Luke relates, in ch. xix. 36, 37. Some very heedless interpolator has transferred this prediction to Matthew, introducing it after it had been fulfilled; insensible of its due relation to the narrative. (See Annot. to Matt. p. 166.)

CHAPTER XIV.

Ver. 5. Whose child or whose ox.] *τινος υμων υιος η βους*:—So, all the most ancient MSS. Of this remarkable passage, Michaelis observes: “The first editors of the Greek Test. so sensibly felt the impropriety of the reading, *υιος η βους*, that they unanimously inserted *ουος*, although they found it in not a single MS.”—(*Introd.* vol. ii. p. 394, and marg. note.) “The number and value of the MSS. which preserve this reading (*υιος*),” says Macknight, “are very considerable; and though it is not found in any ancient version except the Syriac, yet, if we were to be determined solely by the *external evidence*, I should not hesitate to declare, that *the balance is in its favour*. There is, however, an *internal improbability* in some things, which very strong outward evidence cannot surmount.” Yet, so

commanding is that external evidence, that even Scholz has bowed to it; and has received *ως* into his text, to the rejection of *ὡς*. Bloomfield is pleased to say, "*without sufficient reason*;" but I must take leave to say, with far greater reason than that on which that learned editor rejects it. The external evidence is *complete*. It is opposed, only by Michaelis's sense of '*impropriety*;' by Macknight's sense of '*improbability*;' and by Bloomfield's sense of '*harshness, and violation of the usage of language*.' These are very feeble arguments to urge against, what the external evidence shews to be, a matter of *fact*. The repugnance of those learned persons, only demonstrates the magnetic power of '*reception*.' As *ως*, according to a frequent usage of the sacred writers, is to be understood here in the general sense of '*child*,' (as *ως ἀρσεν*, a *male child*, in Rev. xii. 5), and not in the limited sense of '*son*;' our Lord argues, "Whose *child*, "or (even) whose ox among you shall fall into a pit, who "will not straightway pull it out on the Sabbath-day?" and he leaves them to draw a similar inference to that which he himself had drawn on a similar occasion, in ch. xiii. 17, respecting an aged and infirm *woman*.

CHAPTER XV.

Ver. 16. to be *fed*.] *χρετασθῆναι* *εξ*, is the reading of the *Vat.*; also of the *Beza*, *L*, and many other MSS. and ancient versions. This has been changed, by some early philoponist, to *γίμναι τὴν κοιλίαν αὐτοῦ ἀπὸ*—'*to fill his belly with*,' in order to heighten the picture. Chrysostom read as the *Vatican*. So also the Latin Cod. *Brixienensis*, although the modern Vulgate has, '*implere ventrem*.'

Ver. 17. I am perishing *here*.] *ὄγω ὅδε ὡς*: So the *Vat.*, *Beza*, numerous other MSS., and most ancient versions: *ὡς* has evidently lapsed in the *junior* texts, from the *ὁμοιωσ.* *ὦ ὅδε*, *ὡς* (*Pref.* p. 62). Scholz has properly restored it.

Ver. 21. *Make me as one of thy hired servants*.] This clause, repeated from ver. 18, is contained in this place, in the *Vat.* and *Beza* MSS., but has lapsed from the *Const.* texts through an *ὁμοιωσ.* of *σὺ*—*σὺ*.

CHAPTER XVI.

Ver. 6. thy *bond*.] *ῥαμμα*:—i. e. the Lord's security against his debtor, in the custody of the steward. The word '*bill*,' rather conveys the idea of a claim against the Lord. Wiclif renders '*thi caucion*,' from the Vulgate '*caucionem*'—*security* or *bond*, which is the proper meaning of *ῥαμμα*, in this place.

Ver. 9. *may receive you*.] See Annot. to c. vi. 38.

Ver. 12. that which is *Ours*?] Erasmus has abstained from any notice of this corrupted verse: so also has our late learned commentator, Dr. Campbell. It is one of the '*loci affecti*,' or disturbed verses, of the Greek text. The Vulgate renders it, "*si in alieno fideles non fuistis; quod vestrum est quis dabit vobis?*" Wiclif thus rendered it from the Vulgate, "*if ye weren not trewe in other mennes thing, who schal geve to you that that is youre?*" Our revised version has only modernised the English of Wiclif; "*if ye have not been faithful in that which is another man's, who will give you that which is your own?*" Though this has become the reading of all the later MSS., yet the *Vat. MS.*, Origen, Tertullian, Theophylact, and Euthymius, read very differently: the *Vat. MS.*, with the latter two fathers, read *ἡμετερον*, '*ours*;' the former two, *ἐμον*, '*mine*;' instead of *ὑμετερον*, '*yours*.' Since the verse, as it is rendered in the Latin and English, has resisted all intelligible interpretation, it is in the most ancient reading that we are to expect to find the means of elucidating it. Our Lord first says: "*If ye have not been faithful in false, or worldly, riches, who will confide to you true, or heavenly, riches?*" He then enforces the same question under another form: "*If ye have not been faithful in that which is foreign (to Us), who will commit to you that which is Ours?*" and he concludes with the affirmation, "*No servant can serve two masters:—ye cannot serve both God and Mammon.*" *God*, and *Mammon*, are, therefore, the two final objects designed in both the preceding questions; to the *first*, are to be referred, *ἀληθινον*, and *ἡμετερον*; and to the *last*, *ἀδικον*, and *αλλοτριον*. In *ἡμετερον*, therefore, is implied our Lord's consociation with the Father,

asserted on another occasion, "*We will come, and make Our abode with him (John, xiv. 22).*" ὑμετεροι, '*yours,*' is an early, and manifest corruption: "*ἡμιν ἐτ' ἡμιν, ὑμετερα ἐτ' ἡμετερα, millies inter se commutantur.*"—CANTER. (Above, p. 56.)

Ver. 16. *is preached.*] See Annot. to Matt. xi. 12.

Ver. 22. *to Abraham's bosom.*] See Annot. to John, xiii. 23.

CHAPTER XVII.

Ver. 4. *seven times.*] See Annot. to Matt. xviii. 21.

Ver. 9. *Doth he thank, &c.*] See Preface, p. 47.

Ver. 14. *as they went, they were cleansed.*] See Annot. to John, ix. 8.

Ver. 20. *observation*] παρατηρησιως—the Greek word requires to be paraphrased, to extract its true sense. Euthymius explains it well, by μετὰ περιφανίας ἀνθρώπων—'*with human discernment.*' Campbell translates, "*ushered in with parade,*" which exaggerates its simple meaning.

Ver. 21. *is within you.*] εἰς ὑμᾶς: i. e. the kingdom of God is *to be sought or found within yourselves.* (Rom. xiv. 19.) It has been proposed to understand these words as signifying, "*is in your own country, and among your own people;*" which would be expressed, ἐν ὑμῖν. It is surprising, that the propounders of this strange exposition did not perceive, that they thus made our Lord contradict himself; for, they made him refer his auditors to that kingdom, as to an external object παρατηρησιως, of *observation and discernment.*

Ver. 23.] We find here a confluent double reading, μη δωξῆτε, μη ἀπειθήτε: the *Vat.* has only the first of these. (*Pref.* p. 77.)

Ver. 36 of the received, or common text, is not contained in the most ancient and authoritative MSS. and versions, and is evidently an amplification drawn from Matt. xxiv. 41.

CHAPTER XVIII.

Ver. 1. Men ought to pray *always*, and *not be discouraged*.] So St. Paul: "Pray *without ceasing*—*persist* in "prayer." "What chiefly impedes our consolation (said a "consummate master of devotional piety), is the reluctance "with which we apply ourselves to prayer—*Hoc est quod "maxime impedit consolationem; quod tardius te convertas "ad orationem.*"—(*De Imit. Christi.*)

Ver. 42, 43. And Jesus said to him, *See!* και ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀναβλεψόν:—This sublime demonstration of the power of our Lord's word, or, as the author of the Epistle to the Hebrews speaks, "*the word of His power*"—το ῥῆμα τῆς δυνάμεως αὐτοῦ, is impaired by the tardy paraphrase, "*Receive thy sight.*" We see, in John, ix. 1-11, the verb ἀναβλεσκω, applied to a man born blind, where the sense cannot be qualified by the particle ἀνα. Here, then, we find a parallel to the sublimity pointed out by Longinus in the words, γεινῆστω φως· και ἔγιντο φως—"God said, *Let there be light*, and there "*was light.*"—ἀναβλεψόν και παραχρημα ἀνέβλεψε—"and "Jesus said, *See!*—and immediately, *he saw!*"

CHAPTER XIX.

Ver. 11. to receive for himself *the sovereignty*, and to return.] The description in this parable is not readily apprehensible to the reader, in our common version; though the original terms rendered it familiar to the auditors to whom it was addressed. These had been accustomed to live under a sovereign appointed by the distant Emperor of Rome; who was sometimes obliged to repair to Rome to '*receive*' his sovereignty, before he '*returned*' to exercise it *at home*. It was, therefore, the '*sovereignty at home*,' not a distant '*kingdom*' (as our version appears to express), that the '*nobleman*' went to receive:—βασιλεία, is here taken in the general sense of δυναστεια, ἡγεμονια, '*regia potestas.*' (See *Steph. Thes.*, Valpy, p. 2697.)

CHAPTER XXI.

For this chapter, generally, see Annot. to Matt. ch. 24.

Ver. 21. *flee to the borders.*] St. Luke's fulness in delivering this passage, enables us to explain the same passage as it is abridged in the two former Gospels. Our Lord gives three cautions, against the time when the city of Jerusalem should be invested by the Roman armies: 1. that all who lived within Judea, should escape to its *borders*; 2. that those who inhabited the borders should depart beyond them; 3. that those who inhabited the adjacent countries, should not enter within them. Here we may plainly discern, 1st, that *ερη* (as in the *var.* reading of Matt. xv. 39, WETSTEIN, SCHOLZ), has been an error for *ερια*—*borders*; which, as has been observed (p. 198), were intermediate neutral tracts between confining countries; and, 2dly, that *αυτης*, is an error for *αυτων*, arising out of the compend, *αυτ.*, noticed above from Canter (see p. 58). The *received* text shews the error by its defect of sense: "let them which are in Judea flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries enter thereinto." This rendering causes contradictory injunctions to those who shall be in Judea—viz. both, 'to flee to the mountains,' and to 'depart out.'

Ver. 25. *as the roaring of the sea and waves.*] This passage has suffered '*affection*,' in the progress of frequent transcription. In the *Vat.* and other ancient MSS., the reading is uniformly, *απορια, ηχους θαλασσης και σαλου*: Griesbach's reading is therefore confirmed. Tertullian renders, "*veluti a sonitu maris fluctuantis.*" The later MSS. read, *ηχουσης θαλ.* with Cod. *Bezae*. The more ancient reading had plainly a comparative expression, as we see in Tertullian's version. Erasmus only notices the later reading; "*ηχουσης θαλασσης, id est, resonantis maris.*" These varieties render it necessary to examine the word *ηχους*, of the ancient text. This cannot be the accus.-pl. of *ηχος*, *ου*, it must, therefore, be the genitive of *ηχω*, *ου*, *ους*, '*resonantia.*' It appears, that Tertullian read, or understood, *ως ηχους*, which would signify literally, '*as of the resounding, or echo, of the sea and waves:*' and *ους* will thus have been elliptically omitted, according to the common Hebrew ellipsis of the *2* *comparationis*.

Ver. 36. *may be able.*] The *Vat.* MS. reads, *κατισχυσητε*; the received text reads, *καταξυσθητε*, 'that ye may be accounted *'worthy:*' the former reading is supported by other ancient MSS. and versions. The *Cod. Vind. Lambec.* 31. (BIRCH), introduces in this place the floating '*story of the adulteress,*' commonly placed in ch. viii. of St. John's Gospel; though, in some copies, at the end of that Gospel.

CHAPTER XXII.

Ver. 7. *The passover was to be sacrificed.*] (See Annot. to Matt. xxvi. 17.) The commentators of the middle ages have created almost inextricable perplexity respecting the day on which our Lord kept the passover, in consequence of their endeavouring to adapt the other three Gospel narrations to their mis-interpretation of John, xviii. 28; instead of interpreting the passage in John, by the plain statements of those other evangelists. To support an assumption, that our Lord anticipated the passover by one day, that is, that he sacrificed the paschal lamb on *Wednesday* evening instead of *Thursday* evening, Euthymius (p. 1001) interprets the words *ισθυμις ισθυμηςα*—'*with desire, I have desired, or, have earnestly desired,*' to signify, *σπουδῇ σπουδασα*—'*with haste, I have hastened, i. e. anticipated:*' *πρὸ λαβῆ τοῦ καιροῦ ἡμερᾶς μιᾶς*—'*he anticipated the time by one day:*' an interpretation absolutely unwarranted. Our Lord is stated by Matthew, Mark, and Luke, to have kept the passover on the day appointed by the law—*ἐν τῇ ἰδίᾳ θυσίᾳ τοῦ πάσχα*. How that statement accords with that of John in the passage in question, will appear in the Annotation to that passage.

Ver. 29. *a kingdom.*] The confusion obvious in our English translation of this verse, which Campbell has pointed out, but has not very clearly rectified, has been drawn from Wiclif's version, whose language has been modernised, but his interpretation not corrected by his revisers. The Vulgate renders thus: "*Ego dispono vobis sicut disposuit mihi Pater meus regnum, ut edatis et bibatis super mensam meam in regno meo, et sedeatis super thronos,*" &c. The Latin strictly follows the order of the words in the Greek; and Wiclif thus literally translated it: '*I dispose to you as my fadir hath disposid to me a rewme: That yc etc and drinke*

‘on my boarde in my rewme, and sitte on trones,’ &c. His revisers assumed ‘*a rewme*’ to be the subject of the verb *dispose*, in the first clause; and, under that erroneous assumption, in altering Wiclif’s language, they have fixed a false and contradictory import on the sense, viz.: “I appoint unto you *a kingdom*, as my father hath appointed unto me; that ye may eat and drink at my table in *my kingdom*, and sit,” &c. Whereas, if we adhere to the Greek *order* of words in the translation, it should be thus expressed: “I ordain for you (as my Father hath ordained for me a kingdom), that ye may eat and drink at my table in *my kingdom*,” &c. But, if we employ the order natural to English phraseology, it should be expressed thus: “As my father hath ordained for me *a kingdom*, so have I ordained for you, that ye shall eat and drink at my table in *my kingdom*.” Our Lord did not say, that he had ordained for his disciples, *a kingdom*; but, the *privilege of eating* at his table, in the kingdom which his father had ordained for him. Thus, our revisers have introduced a *plurality* of kingdoms, where our Lord spoke only of *one*. (See Pref. p. 80.)

Ver. 37. it is enough.] See Annot. to Mark, xvi. 41.

Ver. 43, 44, of the common text, which contain what is vulgarly called, “*the agony in the garden*,” are unknown to the *Vatican*, the *Alexandrian*, and other ancient MSS.; they are marked with *asterisks* in some, as suspicious, and with *obeli* in others, as decidedly spurious. They are not noticed by Tertullian in the two places where he adverts to this incident (*de fug. in persec.* c. 8, and *de Orat.* c. 4), although they would have strengthened his argument in the former place, by shewing, that God administers support, even where he requires suffering. The internal evidence is also against them; for, though our Lord’s *human* nature received food from the hands of angels after his trial, or *temptation*; it was not in the power of an angel to supply *strength* to his *spiritual* nature. They are also in contradiction to the particular circumstance in the suffering which our Lord was to endure, in which his prayer for the “*removal of his cup*” was rejected; and which caused him, a few hours after, to exclaim to his heavenly Father, “Why hast Thou *forsaken Me!*”: which *entire abandonment* was the climax of his passion. (See Heb. ii. 9, and Annot.) Jerom only says, “in *quibusdam*

"*exemplaribus, tam Græcis quam Latinis, invenitur, Apparuit illi angelus de cælo confortans eum* (tom. iv. p. 521):" but, as our Lord is not stated to have testified the fact himself; and as those who alone could have witnessed it, were sunk in sleep; on what original testimony is it supposed to rest? for, it is not corroborated by either of the apostolical evangelists. I am, therefore, surprised at the facility with which Dr. Bloomfield would admit those verses as genuine. "These verses, 43, 44," he says, "are rejected by *some critics*;" but, as the *external* evidence for their omission is *next to nothing*, and the *internal* very *slender and precarious*; and "as their omission is *far easier to account for* than their *insertion*; they *may justly be regarded as genuine*." The acceptance of this *license*, must depend on the degree of jealousy in the reader's mind, for the integrity of the evangelist's text. Campbell passes those verses without any remark. (See Wetstein's note.) The passage, first found in the interpolated Cod. D. or *Bezae* (see p. 269), betrays itself to be an unskilful attempt at embellishment, savouring of the age in which it was first imagined; and it has acquired an increase of popular authority from the subject which it has afforded, for the exercise of imaginative skill, to the great painters of a superstitious age. Those two verses constitute a part of the '*Apocrypha of the New Covenant*.' It is to be remarked, that the writer of the Cod. Reg. 13. of Wetstein, in the 12th century, had written the first two words of this interpolation in his copy (ἐπεὶ δέ), but desisted, and proceeded with the 45th verse: a different and a later hand has finished the spurious passage in the margin.

CHAPTER XXIII.

Ver. 15. for *he hath sent him back to you*.] ἀπεπισμύεν γὰρ αὐτον πρὸς ὑμᾶς, is the reading of the *Vat. MS.*, and of almost all the most ancient authorities; except, that some read ἡμᾶς for ὑμᾶς (p. 244). This perspicuous reading is rejected by Scholz, in favour of his *Const. or rec. text*.

Ver. 17 of the common text, is not contained in the oldest MSS. and versions. It has been introduced into the received text, from Matt. xxvii. 15, and Mark, xvii. 6.

Ver. 29. *green tree.*] *εἰ ἐν ὕψει ξύλων ταῦτα ποιήσουσιν, ἐν τῷ ξύρῳ τι γίνονται (αὐτοὺς): ἰ. ε.* “if they do these things while “they have yet spiritual life, and opportunity for repentance; “what will befall *them*, when these shall have departed from “them!” This awful reflection of our Lord is in the spirit of his lamentation over Jerusalem in ch. xix. 41.

Ver. 31. called *Kranion*.] *Κρανίον*:—Not *Calvary*, *Calvarius*, which is only a vestige of the Latin Vulgate. (See Pref. p. 8.)

Ver. 32.] The first clause of ver. 34 of the common text, is unknown to the Codd. *Vatican* and *Beza*, and some ancient versions; and is evidently taken *verbatim* from Eusebius's account of the death of St. James, which he thus relates:—*ἰθὺς τα γινώσκει λέγων, παρακαλῶ Κύριε, Θεέ, Πατέρ, ἀφες αὐτοῖς οὐ γὰρ οἶδασιν τι ποιοῦσι*—“He knelt down, saying, O Lord, God, “*Father, forgive them, for they know not what they do:*” (these are the identical words transferred to our Lord). It is very apparent that Eusebius was not acquainted with those same words in Luke's Gospel, from his not remarking their identity. It is, therefore, another unskilful effort of embellishment, for it directly contradicts our Lord's own words (John, xvii. 9), “*I pray not for the world, but for them whom “thou hast given me.*” That it was unknown to Tertullian, also, in an earlier age than that of Eusebius, is clear, from his producing St. Stephen as a *singular* instance of a dying person praying for his enemies (*de Patientia*, c. 14): “*Lapidatur Stephanus, et veniam hostibus suis postulat*:—con- “*stitit nobis in exemplum et testimonium, tam spiritu quam “carne, tam animo quam corpore, patientiæ perpetrandæ,*” &c. Would Tertullian have altogether omitted our Lord in this argument, if he had read this clause in Luke's Gospel? Most assuredly, he would have preferably adduced his example. It is therefore manifest, that some weakly pious philoponist thought that our Lord's character needed this surreptitious aid, to raise it to an equal level to that of Stephen and James; and that he has supplied it from the example of James.

Ver. 41. *To-day thou shalt be with Me in Paradise.*] This blessed representation of the immediate state of those

¹ Euseb. lib. ii. c. 23.

who '*die in the Lord*,' pronounced by the Lord himself, was that which inspired St. Paul's aspiration (Philipp. i. 23), to "depart and *to be with Christ*;" knowing, from the same Divine assurance, that in that departure he should only "*pass from death into life*;" into that ineffable condition of immediate happiness, which our Lord signified by the word '*Paradise*.' All such, we are assured, "God will bring *with Him*" at His coming; which words sufficiently assure us also, that *they are with Him now*. A pious writer and admired preacher of the present day, whose imagination was impressed by an hypothesis of a '*Millennium*,' finding the word, *σήμερον*, '*to-day*,' as commonly applied, wholly adverse to his hypothesis, has striven to bend the sense of this plain and unequivocal sentence, though uttered by our Lord, into a conformity with his hypothesis; instead of modelling his hypothesis by the clear instruction of our Lord's speech. He would reduce the meaning of *σήμερον* to a mere enforcement of affirmation, 'Verily, I tell thee *this day*, thou shalt be *with me in Paradise*:' When?—at a future remote and undefined period, fondly imagined by some, and by them called, a *Millennium*. How different was the consolation offered by our Lord, when interpreted according to the authority of St. Paul, as above cited! (See Annot. to 1 Thess. iv. 5.)

Ver. 42. the sun failing of its light.] *του ηλιου εκλειπτοντος* : so read the oldest authorities, with the *Vatican MS.* and others. Later MSS., following Origen, have changed those words to, *σκοτισθη ο ηλιος*—'*the sun was darkened*,' on the ungrounded assumption, that the notion of '*eclipsed*,' in its astronomical sense, is implied in the word, *εκλειπτοντος*; and, that no '*eclipse*' took place at that juncture. So contends Euthymius, with the criticism of his age. But it is remarkable, that Luke uses the verb, *εκλειπω*, elsewhere, to signify, '*failing in force*;' and that he is the only evangelist that employs that word (c. xvi. 9; xxii. 31). In this place, it has the simple sense of, '*failing in power, or failing to give its light*,' without any reference to a physical cause, or scientific explanation of the phenomenon. Yet Michaelis ventures to pronounce, with inertial pertinacity, and with no additional authority to allege, "the reading is *undoubtedly false*, though "so ancient as to have been quoted by Origen."

Ver. 49. Arimathea, a city of *the Judeans*.] Ἀριμαθαίας πόλιν τῶν Ἰουδαίων:—Our version renders, “Arimathea, a city of *the Jews*.” This rendering is the more observable, because Wiclif had rendered, ‘*a cytee of Judæe*,’ from the Latin, ‘*civitate Judææ*,’ which is, in effect, the true meaning of τῶν Ἰουδαίων; those words being here used in a *geographical*, not in a national sense. Arimathea (the Greek enunciation of Aramatha or Arimatha), here mentioned, was situated in Judæa, near to Joppa, and is called, ‘*of the Judæans*, i. e. ‘*of Judæa*,’ to distinguish it from Ramoth-Gilead, called also, in the time of Luke, *Arimathæa* (by Josephus, A. J. tom. i. p. 469, Ἀραμαθὰ τῆς Γαλιλαίας), which was situated far beyond the boundaries of Judæa, and even beyond Peræa, to the north-east. That Bengel should not have dwelt upon this word is not remarkable, since he followed the interpretation of the Latin, ‘*Judææ*,’ and, therefore, understood it in its geographical sense; but it is somewhat observable, that all our annotators, even to the latest of them, have passed the word Ἰουδαίων, without any reference to the rendering of our version; though one of them, Campbell, renders, ‘*a city of Judæa*,’ in his text. This fact cannot be collected by the common reader from the vague phrase, ‘*of the Jews*,’ since the Jews were spread over the whole of Palestine. The passage should be rendered strictly, “the city *Aramatha* “*of the Judeans*,” or, *of Judæa Proper*.

Ver. 52. *declining to the Sabbath*.] This clause can be only rendered by paraphrase. The common reading, ἐπιφωσκει, ‘*illucescibat—began to shine*,’ has been tortured in vain, by every effort of ingenuity, to signify, the *beginning* of the Sabbath, which always commenced with *approaching darkness*: an interpretation, near of kin to the etymology, ‘*lux a non lucendo*.’ The approach of the Sabbath was, therefore, characterised by the *diminution* of light. Three MSS., of the 9th and 13th centuries (K. Wetst. Vat. 1548, Birch. 42 Wetst.), read in this place, ἀποφωσκει, which would certainly express the *retreat of light*; but, a verb ἀποφωσκειν, is not found in use elsewhere. Nevertheless, as it expresses the *fact*; as ἀπο and ἐπι are frequently confounded in MSS. (see CANTER, Pref. p. 53); and as ἀπαξ λεγόμενα occur in the New Greek Scriptures; it is very possible, that an ancient

Hellenistic term, ἀσπρῶσι, has been transmuted, in after-times, to σπρῶσι: ἀσπρῶσκω, with the privative sense of ἀπο in compound, would seem to answer to 'subluceo' in Ovid (*Amor.* i. 5. 5.):

"Qualia sublucent fugiente crepuscula Phæbo:"

and to denote the '*hora crepusculascens*' (q. *sublucescens*),

"Ultima pars lucis, primæque noctis"—

(GESNER. *Thes.* t. i. p. 1281.)

Michaelis observes, "It is possible, and often highly probable, that the true reading is preserved in only one of the MSS. that are now extant;" and there is no passage to which that observation can be more reasonably applied, than this: εὐβάρησιν ἀσπρῶσι, would thus signify, '*sabbatum crepusculascebat.*'

CHAPTER XXIV.

Ver. 1.] The clause, καὶ τινες αὐτῶν—"and certain others with them," which our version has adopted from the received *Constant.* text, is not in the most ancient MSS. or versions; it is not in the Latin, and, consequently, not in Wiclif's translation. Erasmus says: "Hic Græci Codices addunt, καὶ τινες, &c." By comparing the collations from Wetstein downwards, we see of how little authority from antiquity were the few MSS. which Erasmus had an opportunity of consulting.

Ver. 17. they stopped sorrowful.] στενάδοντας, and στενέας, are the most ancient readings; not στενέ, as in the received text: the first, is the reading of the *Vatican* MS.

Ver. 30. he disappeared from them.] See Pref. p. 8.

Ver. 41. a piece of a dried fish.] That στρος, in this place, means simply, *dried*; that the στρος ῥχθός, of St. Luke, is equivalent to the σψαγίον of St. John; and that both words are derived from the same ultimate thema with στρω, will appear from many considerations. Pollux (lib. i. § 242, and vi. § 77) applies both στρος and στεγασχυμῖνος to express, *dried grapes and figs*. Though στεγας is rendered by the Latin '*salsameatum*,' yet the Greek word does not necessarily include the action of *salt*, but both words are applied

to articles dried in the *air* or *sun*: *οστρος προς ηλιου*, Xen.; *ταρχισσι*, *ξηραισι*, Suid. (STEPH. *Thes.* Valpy.) Fish, so cured, is a common article of food not only on the coasts, but in the interior of the eastern countries; such were the *εψαρια* which the apostles had with them as they journeyed, and with which our Lord fed the multitudes; and such, also, the *εχθους οστρος* of which he now eat. To this use the excess of fishes, miraculously drawn on two several occasions, would have been applied; for which reason, St. John calls them, *εψαρια* (c. xxi. 10), though still alive. The adjective, *οστρος*, therefore, expresses only the effect of *heat*, or *drying*, whether by the action of the sun, air, or fire; and, in the present case, it is to be understood in the simple sense of '*dried*;' as forming an article of food ready at hand.

The clause, *και απο μελισσιου κηριου*—'*and of a honeycomb*,' is not found in the *Vat.*, the interpolated *Bezæ*, *Alex.*, or *L. MSS.*; that is to say, not in any MS. anterior to the eighth century, and is marked with an *asterisk* in the Syriac version: it is, therefore, rejected from this Revision, although it is contained in all the *printed* texts, and is retained even by the latest learned editor, Scholz. But, if it existed not in those early copies, it is reasonable to inquire, how it could come to pass, that so incongruous a concomitant as '*a honeycomb*' should have become associated with '*dried fish*,' after a lapse of so many ages. The prosecution of this inquiry, appears to bring us to a curious issue. It seems to shew, that the clause originated from a marginal note of some minute glossist, who thought to assign the name of the particular fish which our Lord then eat; as the same credulous times have thought to transmit the name, and kind, of the fish in whose mouth Peter found the tribute-money: only, in the latter case there is *schism*, some affirming it to have been the *haddock*, and some the *dorado* or *dory*.¹

¹ "There is also another very remarkable character in the *haddock*; a large "square, or dusky spot, on each side of the body near the head, or a little below "the first dorsal fin, from whence, in the legends of credulous devotion, it has "been admitted to be the same fish as St. Peter caught with the tribute-money "in its mouth. The two spots are considered as the mark of St. Peter's thumb "and finger, which has ever since remained impressed on the sides of the whole "race of haddocks, to perpetuate the circumstance. But it may be added, that "the haddock is not without a rival in the reputed proof of sanctity, the sides "of the *dory* being even more distinctly marked than those of the *haddock*."—*REX's Encyclop.* (*GADUS Æglefinus*.)

Now, a stream that flows into the lake or sea of Tiberias, or Gennesaret, from whence the apostles supplied themselves so frequently and copiously with fish, was noted for producing a fish of great reputation, namely, the Κορακίνος—‘*Coracinus* :’ this is stated by Josephus.¹ This fish received, from its colour and appearance, the epithet of κηρωιδής—‘*wax-like*.’ So it was described by Epicharmus, cited by Athenæus in the third century, in his enumeration of delicate fishes :

αλφησται τε κορακίνοι τε κηρωιδείς.—p. 308. Ed. CASAUH.

‘*Alphæstæ Coracinique cerei*.’

‘*The wax-like Coracini, and Alphæstæ :*’

So also the *alphæstæ*, by Apollodorus Atticus, cited by the same writer : αλφησται το μὲν ὅλον κηρωιδείς—‘*the alphæstæ have altogether the appearance of wax*.’ (p. 281.) The same writer enumerates the ποταμίες κορακίνες—‘*river Coracini*,’ among τα τερήχη—‘*dried fish*.’ (p. 121.)

The words in the *received* texts of St. Luke, μελισσιου κηρου, seem rather to intend ‘*bees'-wax*’ than ‘*honeycomb*.’ The superstitiously pious curiosity of a middle age appears, therefore, to have indulged itself in endeavouring to ascertain the particular fish which our Lord eat on that memorable occasion ; and in determining, that it was the ‘*Wax-fish*,’ or ‘*Coracinus* :’ which assumed discovery, noted as a *gloss* on the margin, but afterward misapprehended, was at length drawn into the text, in the form in which we now find it. But, whatever may have given origin to the clause, it cannot be any longer retained, with any sanction of sound criticism.

Ver. 46. in *the City*.] ἐν τῇ πόλει :—ἡ πόλις, denotes the metropolis, by eminence, as ‘*Urbs*’ was used by the Romans to denote *Rome* ; and, as we say ‘*Town*,’ for ‘*London*.’ The latter copies have subjoined, Ἱερουσαλὴμ, ‘*Jerusalem*,’ which is not expressed in the most ancient MSS. and versions.

¹ Γινῆ τε κατὰ τὴν Αλεξανδρίαν λίμνην κηρακὴν παραστέλλειν.—“it produces “a fish very similar to the *Coracinus* of the Alexandrian lake.”—*Bell. Jud. lib. iii. c. 10.*

ST. J O H N.

CHAPTER I.

Ver. 1. *And the Word was God.*] “After the most diligent inquiry,” observes Michaelis, “especially by those who would banish the *Divinity of Christ* from the articles of our religion, *not a single various reading* has been discovered in the two principal passages, John, i. 1, and Rom. ix. 5.” Bishop Marsh points out, that the Cod. Steph. η (or L) has the article *ὁ* before Θεός, in the former passage; which, however, is a distinction without a difference, as it respects the object of Michaelis’s observation.

Ver. 5. *overcame him* not.] (See *Pref.* p. 8.)—αὐτὸν οὐ κατελάβιν:—The most ancient text reads with the *masculine* pronoun, as in all the preceding verses; not αὐτο, as the later copies, with relation to τὸ φῶς. Campbell renders, κατελάβιν, ‘*admitted*,’ seeking an interpretation from ver. 11, which follows. But, καταλαμβάνω has never an *inactive* sense, such as is expressed by ‘*admitting*,’ it always has the active signification of *seizing, apprehending, occupying*. St. John is his own best expositor: in his 1st Ep. c. i. 5, he says, “God is light, and in him is *no darkness at all*—σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδέμιαι;” and in his Gospel, c. xii. 35, he says, “Walk while ye have the light, lest *darkness come upon you*”—ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ.” Here, then, the proposition is, that darkness *came not upon*—*obscured not*—*overcame not*, the light of the Word, as it existed in him: ‘*overcame*,’ in the sense of that word as used by Shakspear,

“And *overcome* us, like a summer’s cloud.”

Ver. 8. *but he came* to bear witness.] We are rather to supply ἦλθεν, from the preceding verse, ‘*he came*,’ than ‘*he was sent*,’ from ver. 6.

Ver. 13. *Who was begotten*] ὃς γενηθῆ:—This primitive reading of these words, in the singular number, antecedently

to the date of the most ancient surviving copy (as testified by Irenæus, Tertullian, Augustin, and other fathers), is so strongly supported by internal evidence, as to establish its genuineness. That St. John, who not only speaks of our Lord's *incarnation*, as Matthew and Luke, but ascends beyond it to his divine *pre-existence*, and from thence descends to that incarnation, should have passed over, unnoticed, the *intermediate* stage of his preternatural *generation*, which both those evangelists record, would not be credible. Tertullian justly points out (*de Carne Christi*, c. 19), That '*believers*' could not be intended in this place, "*cum omnes qui credunt in nomine Domini, communi lege generis humani, ex sanguine, et ex voluntate carnis, et ex viri voluntate nascuntur*—since all who believe, are *born of blood, and of the will of the flesh, and of the will of man.*" The syntax of the passage also shews, that *ei* could not follow *isui*, as its relative: *isui* is relative to *idui* preceding—*isui* (*τῶν ιδιῶν*); "*it follows its adjective,*" observes Matthiæ (vol. ii. p. 647), "*and is put at the end of the proposition.*" The pronoun that succeeds, and begins the 13th verse, is therefore relative to the immediate antecedent, *αυτου*, and is, consequently, not *ei*, in the plural, but *εἰς*, in the singular. Besides, the reading *ei*, produces contradiction, for it is not short of contradiction to say, "*He gave those power to become the sons of God, who have been begotten of God;*" for, he who *has been begotten*, is necessarily *son* of him by whom *he has been begotten*. But St. John clearly intends to say, "*he gave those power to become the sons of God, who believe in His name, or, in the name of Him, Who was begotten*" &c. The plural *αἱματων*, '*of bloods,*' a plural peculiar to this apostle (in this place, and in Rev. xviii. 28), is illustrative and confirmative of the primitive reading, *εἰς*; and shews, that the writer was not speaking of such as were the fruit of an union of two *human 'bloods,'* or *persons,* or the result of their disposition and will. The ancient Latin version of the Cod. *Veronensis*, as published by Blanchini, thus gives the passage :

" Qui non ex sanguine,
Neque ex voluntate carnis,
Nec ex voluntate viri,
Sed ex deo natus est."

Iren., Clem., Tert., Aug., read *εἰς ἑνὴν*, in the singular. Tertullian ascribes the *received plural reading* to the artifice of the Valentinians. Wetstein has incautiously reversed the case in his *Var. Lect.*, by ascribing the singular *εἰς ἑνὴν* to the Valentinians. (Compare Schulz's note, which is reprinted by Scholz.)

Ver. 16. *Grace above grace*] viz. First, the grace of '*the Law*:' for, "what nation is there so great, that hath statutes and judgments so righteous as all this *Law*, which I set before you this day?"—(Deut. iv. 8.) Secondly, that of '*the Gospel*,'—full of grace and truth—to be preached to all nations.—*χαρις ἀπὸ χαριτος*—'*grace upon or above grace*,' in an accumulating ratio:—"Est ubi (*ἀπὸ*) melius reddetur per adjectivum superlativi gradus—*ἀπὸ πάντων*—'*præ omnibus*, i. e. *præstantissimus*."—(VIGER. *not.* 50, HOOGEV. p. 517.)

Ver. 28. *Bethany beyond Jordan*.] i. e. in contradistinction to Bethany near Jerusalem. The received texts have followed an uncritical cavil of Origen, and have substituted '*Bethabara*.' This last reading, Matthæi and Scholz judiciously reject for the former, which they reinstate in the text, in conformity to the *Vat.*, *Ephrem*, and the general host of ancient MSS.; in which restoration they are followed by Bloomfield, but not by Burton.

Ver. 41. *early in the morning*.] *πρὶν τοῦ ἀνῶ.φ.* The old Latin version of the Cod. *Vercellensis* reads '*mane*,' not *primum* with the Vulgate; it therefore read, *πρὶν τοῦ*, not *πρῶτος τοῦ*, which words were readily confounded in the *undiv. unc.* writing. That reading, though not now found in the Gr. MSS., is rendered the most probable, from there being no numerical succession; and from that which precedes in ver. 39, "he abode with him *that day*, because it was the *ninth hour*:" i. e. '*passed the night there*.'

CHAPTER II.

Ver. 1. *third day*] i. e. after entering Galilee: see the preceding chapter, v. 43.

Ver. 8. *the chief guest*] *ἀρχιπροκλινῶς*—the chief of the guests on the upper seat or couch—*πρωτοκλισία*: not '*governor*

'*of the feast*,' for John shews, in ver. 9, 10, that he regarded the '*bridegroom*' as '*governor*,' or master of the feast.

CHAPTER III.

Ver. 10. Art thou a *teacher* of Israel?] διδάσκαλος. In verses 2 and 10, the Latin renders this word '*magister*,' therefore Wiclif rendered it '*maister*' in both places. His revisers corrected the word '*maister*' by the Greek in ver. 1, and rendered '*teacher*;' but they left Wiclif's version in ver. 10, only changing the orthography to '*master* of Israel.' Yet, the rendering '*teacher*' was peculiarly requisite in the latter case; not only to avoid misacceptation of the term, but to give to our Lord's argument its proper force, which is, in effect, that of St. Paul, in Rom. ii. 20: ὁ οὖν διδάσκων ἑαυτὸν, σκάνειν οὐ διδάσκει;—"Thou who *teachest* another, *teachest* "thou not thyself?" (See Preface, p. 8.)

Ver. 13. the Son of Man.] The later texts have subjoined, ὁ ὢν ἐν τῷ οὐρανῷ—"Who is in heaven." This clause is unknown to the *Vat.* MS., also to Cod. L or η Steph.

Ver. 15. that whosoever believeth in him, should have, &c.] The later texts insert, μὴ ἀποληταί ἀλλ'—"should not '*perish*, but': The *Vat.* MS. and the *Jerusalem-Syriac* have not this clause.

Ver. 25. with *Jesus*.] This verse, in the *rec.* text, betrays its unsoundness both by its import, and by the variation with which it exists in the different MSS. It is clear from the recital, that the question alluded to, lay between *John's disciples* and *Jesus*, yet the oldest copies read, '*John's disciples* and *Jew*'—τοις μαθηταῖς Ἰωάννου μετὰ Ἰουδαίου. The *junior* copies and the *rec.* text have changed Ἰουδαίου to Ἰουδαίων—"Jews;" from whence our revisers, assenting to Wiclif's translation from the Latin Vulgate, which reads, '*cum Judæis*,' have given the verse thus:

"There arose a question between *some of John's disciples* and '*the Jews*, about purifying."

Campbell, rather more correct as to *the letter* of the text, translates thus, with the singular:

"John's disciples had a dispute with *a Jew*, about purification."

The words, as they stand in the most ancient texts, *Vat.* and *Alex.* (for this portion of the chapter is wanting in the *Codd. Bezae* or *D*), are, *ἐκ τῶν μαθητῶν τοῦ Ἰωάννου μετὰ Ἰουδαίου*; except, that *τῶν* has become absorbed in the *Alex.*, as in all the later copies, into the last syllable of *μαθητῶν*, immediately preceding. The *received* reading is evidently corrupt, and alien to the purport of the context. If we take a connected review of that context, from ver. 22 to ver. 26, it will be manifest, that the evangelist stated only three parties in this transaction, viz. *John, the disciples of John, and Jesus*: he relates, “that Jesus (or his disciples) baptised in Judæa, “whilst John was baptising at Ænon: that (*οὖν*—‘therefore’) “a question arose from the disciples of the latter to the former, respecting baptismal purification; for the final resolution of which question, they returned to their own great “teacher.” A *Jew, or Jews*, are, therefore, imaginary intruders into this narrative; for, *οὖν* establishes a direct relation between, and consequence from, the two coincidental baptisms. As, therefore, *Jesus* was the party designed by the evangelist, let us replace the passage in *uncial* and undivided writing, ΜΕΤΑΙΟΥΔΑΙΟΥ. If we stopped at ΜΕΤΑΙΟΥ—, we should have the reading, μετὰ Ἰησοῦ—‘with Jesus,’ which would be the sense the context leads us to expect; for, ΙΟΥ is a compend of Ἰησοῦ. It is therefore apparent, that in some early uncial copy, the compend ΙΟΥ, by the very common inadvertency of *repetition*, became ΙΟΥΙΟΥ (see *Preface*, p. 62, 3); and, that the engrosser from that copy, mistaking *repetition* for *abbreviation* (ΙΟΥΙΟΥ), read, and wrote, ΙΟΥΔΑΙΟΥ, *Ιουδαίου*, which is the most ancient surviving reading. Bentley had already conjectured the reading, Ἰησοῦ, from the import of the narrative only; which sagacious conjecture, both Wetstein and Schulz have noticed among their various readings; but, Scholz has abstained from noticing it (see note to p. 48). Dr. Bloomfield, who adopts the reading *Ιουδαίου*, would understand *τινός*, before it, to give it the sense of ‘a certain Jew,’ adding, “the ellipsis “of *τινός* is frequent:” it certainly is frequent in a deductive sense, from a *number*, as (*τινός*) *τινός*; but I apprehend, not in an individual sense, as in this case; for which reason, the *Cod. 34* of Wetstein (*Coisl.* 195) has altered the words to *προς τινὰ Ἰουδαίον*, in order to force that sense.

CHAPTER IV.

Ver. 3. *obliged to pass through Samaria.*] Because “*Samaria lay between Judæa and Galilee*”—ἡ Σαμαρειτις χώρα μὲν τῆς Ἰουδαίας καὶ τῆς Γαλιλαίας.—(JOSEPH. B. J. iii. 3.)

Ver. 9. *springing water.*] ὕδωρ ζῶν: which our version renders literally, ‘*living water*,’ was a common phrase, signifying only, *springing*, or *continually flowing*, water.

Ver. 20. *not on this mountain only.*] To obtain the true sense of this passage, we must take, collectively, the whole paragraph divided into verses 20–23. We shall then perceive, that ἐν τῷ ὄρει τούτῳ, and ἐν Ἱερουσολυμοῖς, are opposed to ἐν πνεύματι καὶ ἀληθείᾳ, and that our Lord’s declaration rests on that adversation: οὐτε, therefore, is opposed to ἀλλὰ in v. 22, under the common ellipsis οὐ (μονοί), ἀλλὰ: v. 21 being in parenthesis. The Samaritan woman thought, that the worship of God was restricted to a local point: our Lord declares to her, that it was not restricted either to *Mount Gerizim* or to *Jerusalem*, for that the time was close at hand when that worship would be extended without limitation of place. The direct declaration of our Lord, exclusive of parenthesis, is, ἐρχεται ὥρα, ὅτε οὐτε ἐν τῷ ὄρει τούτῳ (μονοί), οὐτε ἐν Ἱερουσολυμοῖς, προσκυνήσετε τῷ Πατρὶ—ἀλλ’ οἱ ἀληθῶς προσκυνῆται προσκυνήσουσι τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ: which implies the same sense as that of St. Paul, 1 Tim. ii. 8, προσκυνεῖσθαι ἐν παντί τοῦτῳ, παύσαντας ἰδίους χιμαῖς. I cannot, therefore, view in this passage “*a (direct) prediction of the overthrow both of the Jewish and Samaritan holy places,*” with Dr. Bloomfield, and the authors to whom he refers. Dr. Burton says, in his note: “*The time is coming, when there will be no particular place for worshipping God: or, it may mean literally, that sacrifices would soon cease to be offered in Judæa or Samaria.*” This is not a case in which second thoughts are best; nor does it appear, that the second interpretation is more *literal* than the first, as our Lord makes no mention of ‘*sacrifices*.’ Or, if we are to understand προσκυνήσετε in the sense of ‘*sacrifice*’ in v. 20, we must carry on that sense to προσκυνήσουσι, in v. 22; or else, impute to our Lord an equivocation of language. The *first*

interpretation of this last learned annotator is, therefore, that by which we should abide.

CHAPTER V.

Ver. 2. five *porches*.] *ερεας*: which our version renders '*porches*,' from Wiclif's '*porchis*.' The word properly signifies, '*porticos* or *verandas*,' used in hot countries as a defence from the sun. Such was Solomon's *portico*, in which our Lord walked in winter: Pollux (lib. x. § 57) speaks of a *περιπατεῖς ἐν ἀρχῇ*—'*a walk in a portico*.' The English word *porch*, though formed from '*porticus*,' is now limited to express a roofed entrance; but it appears to have been understood in the extended sense of *portico* or *arcade*, at the date of our last revision. (See Todd's *Johas. Dict.*)

Ver. 3, 4, of the common text.] This demonstrated interpolation has been fully exposed in the *Preface*, p. 63. Its expulsion is of the greater necessity, as it fathers on the evangelist the popular superstition entertained by the marginal glossist. It is not true, as Matthæi affirms, that Tertullian "*hunc Joannis versum servet—retains this verse*" (tom. i. not. p. 541. ed. 2). Tertullian argues, indeed (*de Baptismo*, c. 5), under an impression of the vulgar superstition which extensively prevailed, respecting the virtue of the water of Bethesda; but he does not cite St. John, nor make the slightest allusion to the Gospel of that evangelist; he appeals only to common fame, "*observabant, qui valetudinem quærebantur*" (t. iv. p. 191, ed. Semler). This negligent indiscrimination is a sample of Matthæi's criticism.

Ver. 16. and now I work.] ἡ Πατὴρ μου ἵως ἀγῆτι ἐργάζεται, καὶ γὰρ ἐργάζεται. In these words, our Lord expresses the experimental difference of the *Two Dispensations*. The Greek might be rendered: '*My Father worketh until now; and 'now, I work: 'ἀγῆτι—'now,' ἀπ' ἀγῆτι—'henceforth, from this 'time,' are virtually implied after ἵως ἀγῆτι—'hitherto, until 'this time.'* The revelation of the Son, to whom '*the Father 'hath given all power,'* commenced the *New Dispensation*, under which we are living: "*from that time, the kingdom*

"*of heaven was proclaimed.*" To that great epoch the Apostle to the Hebrews adverts, ch. i. 6, when he says, *ὅταν εισαγάγῃ τὸν ἀγορεύοντα εἰς τὴν οἰκομένην*—'When He introduceth the First-begotten to the inhabited earth,'—'in *'orbem terræ, or terrarum,'* as the Latin Vulgate and Erasmus correctly render: not '*into the world,*' as Wiclif erroneously rendered, and as his revisers have continued; for, '*he was in the world;* though the world knew him not, '*until he became flesh, and dwelt amongst us, and we beheld his glory, as the glory of the only begotten of the Father.*' (John, i. 10-14.) From that time, our Lord '*works*' in His own *New Dispensation*, as his Almighty Father '*worked*' in the *Old*; and will so continue to '*work*' until the great conclusion, "*when he shall deliver up the kingdom to God, even the Father; and God become all in all.*" (Comp. Heb. i. 6, and Philipp. ii. 9-11.)

Ver. 17. called *God his Father*, making himself equal with God.] How just this logical inference of the Jewish auditors was, though they admitted it not, is shewn by the sound argument of Socrates respecting the *δαίμονες*, or divinities of polytheism: "*if (said he) they are the children of the gods, what man is there who can think them to be children of the gods, and not gods themselves?—οὐ δ' αὖν οἱ δαίμονες θεῶν παῖδες εἰσι—τίς αὖ ἀνθρώπων θεῶν μὲν παῖδας ἔργοντο ἡμῶν, θεὸς δὲ μὴ;*" (PLATO, *Apol. Socr.*)

CHAPTER VI.

Ver. 47. He who believeth] *ὁ πιστεύων ἐμοί*:—the *junior* MSS. have inserted *εἰς ἐμέ*—'*on me;*' which words are not in the *Vatican* or *L. MSS.*

Ver. 50. The *bread* that I will give.] Though our Lord had miraculously fed a multitude of several thousand persons with a few *common loaves*, the perverse people would not recognise the divinity of his power, unless he would also give them bread directly *from heaven*; as Moses had given their forefathers the *manna*, which they had seen come down from heaven. Such corrupt obduracy of mind and heart was

treated by our Lord with that return which his wisdom, as the appointed judge for his heavenly Father, deemed suitable to the occasion. He replied parabolically, or figuratively, to their alleged fact. He pointed out to them, that the heavenly bread to which they had alluded, did not preserve their forefathers from death; but, that he could give them *a bread* that would preserve them to eternal life. Receiving this statement literally, they demanded some of that bread. Our Lord, continuing his parabolical reply, answered, that *his flesh* was *that bread*, which *bread* he would give for the life, or sustentation of the life, of the whole world. The gross apprehensions of the auditors still receiving his words in a literal sense, they exclaimed, "How can he give us *his flesh* to eat?" Our Lord, who knew their perversity, pressed on his parable still more strongly: "Unless ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Many then said, "This is a hard saying, and who can hear it? and from that time they walked no more with him." Yet he gave them a clue for the apprehension of his meaning, by subjoining, "the words which I speak to you are spirit: the flesh profiteth nothing." But, when our Lord said that he would give them "*a bread*," he was only following up a topic which the Pharisees themselves had introduced; not introducing a subject on his own part. There is, therefore, no true and genuine relation between our Lord's conversation with the Pharisees on that incidental occasion, and his subsequent institution of the symbolical representation of his last Supper, in the Holy Communion; and the connexion established between the two, in the darker ages, is a work, partly of unskilfulness, and partly of artifice. The clause *ἐγὼ δώσω* of the rec. text, is unknown to the *Vat.*, *Ephr.*, and *Beza* MSS. (the *Alex.* is defective of the passage): it is unknown, also, to two other uncial MSS., and other ancient authorities: those authorities read: καὶ ὁ ἀπὸς δεῖν ἐγὼ δώσω, ἡ σαρξ μου ἐστίν, ὑπερ τῆς τοῦ κόσμου ζωῆς, i. e. ἡ δὲ σαρξ μου, ἐστίν ὁ ἀπὸς ἐν ἐγὼ δώσω ὡς τ. ζ. τ. κ.: that clause is therefore an *Italic insertion*, supplied with a view to perspicuity.

Ver. 68. the *Holy One* of God.] ὁ ἅγιος τ. θ.:—The most ancient MSS. read thus; the later MSS. have substituted for

ἄγους, the words, ὁ Χριστός ὁ υἱός; and have subjoined τοῦ ζωντος, to Θεοῦ. Scholz has adopted the less ancient reading, which is also that of our English version.

CHAPTER VII.

Ver. 1. in *Judæa*.] Why our revisers selected the word '*Jewry*,' in this solitary instance, to express *Judæa*, which latter name they properly retain in ver. 3, does not appear; for Wiclif had here rendered, '*Judee*.' The word '*Jewry*' occurs, besides, in the English Bible, only in Dan. v. 13.

Ver. 8. to *this* feast.] The '*feast or festival of Tabernacles*,' like that of the Passover, occupied eight days, the *first and last* days of which were celebrated with peculiar solemnity. (Lev. xxiii. 34-36.) Our Lord signified, that he should *not go up to "this"*—ταύτην, that is, to the proximate or *first* feast; but, after his brethren were gone, he went up "*about the middle of the festival*," to be present at the '*last great day of the feast*.' This is the whole of the mystery that has caused so much doubt, whether we are here to read οὐκ ἀναβαίνω; or οὕτω ἀναβαίνω, in compliment to Porphyry's impious cavil, who dared to charge our Lord with falsehood, for going up to the feast after his reply to his brethren. We, thus, plainly perceive Porphyry's ignorance; and no less that of those early Greek defenders, who thought it requisite to screen our Lord, by changing οὐκ to οὕτω. (Michaelis's *Introd.* i. 318, 517.)

Ver. 28. *Do ye both know me, &c.?*] This sentence is interrogative, not affirmative, and emphatically implies their ignorance. (See Annot. to Luke, xiii. 35, 6.)

Ver. 35. *Greeks*] All the Greek MSS. read, Ἑλλήνων—'*Greeks*.' The Vulgate has interpreted '*gentium*,' whence Wiclif's '*heathen men*;' and '*Gentiles*,' in our common version.

Ver. 38. "*as the Scripture hath said*."] Our Lord's reference to "*the Scripture*," in this place, is only to the corresponding description, in Isaiah, lvi. 1, "*a spring of water, whose waters fail not*;" which the Sept. render—πηγή, ἥ

μη ἐξέλπεν ὅδω; and not to the whole clause, as has been erroneously assumed.

Ver. 39. was not yet given.] οὐτω γὰρ ἡν πνευμα ἀγιον δεδομενος:—this is the reading of the *most ancient* MS., the *Vatican*. The *received* reading omits δεδομενος, on which Michaelis remarks: “The reading is somewhat harsh; in “the *Cod. Vat.*, therefore, we find δεδομενος added.”—(Vol. i. p. 313.) But, the learned expositor would have displayed sounder and more consistent criticism, if he had inferred, from the very harshness of which he was sensible in the common reading, that the word δεδομενος of the oldest MS. had *lapsed* from the texts of the later MSS. through inadvertency in transcription: δεδομενος, therefore, has not been ‘added’ in the *Vat.* MS., but has been *omitted* in the later MSS.; which would probably not have been the case, if the order of the words had not separated ην from δεδομενος. This last word is correlative to ἐμελλον λαμβανειν which precedes, and therefore proves its genuineness.

Ver. 49. who at first came to him.] ἰ ελθων προς αυτον προτιρον:—So read the *Vat.* MS., the *Jer.-Syriac*, and other MSS. and versions. The *Const.* texts, and the *Lat. Vulgate*, have substituted νυκτος, ‘by night,’ for προτιρον, ‘at first,’ apparently with a view to greater perspicuity.

CHAPTER VIII.

Verses 1-11 of this chapter, and 53 of the last, in the *received* or *common* text, contain one of the largest of the interpolations that adulterate the integrity of the Gospel histories. In one MS. this tale is placed in the Gospel of St. Luke, at the end of ch. 21; in others, it stands in this same chapter of St. John, but immediately following ver. 36; in others, it is placed at the end of this Gospel. It exists not in the *Vat.*, and did not exist in the *Ephrem* or *Alex.*¹ MSS.

¹ The leaves both of the *Codd. Ephrem* and *Alex.*, which comprised this chapter, are lost; but, by computing the number of lines which those leaves would have contained, it is evident that they did not embrace this passage. “A. ut ex numero στιχων, qui continuebantur in duobus foliis perditis, iusti-

In many of the MS. copies in which it is found, it is marked with the usual notations of suspicion or condemnation; which demonstrate, that it is wholly unqualified to hold a place in the pure and indisputable Gospels. Dr. Bloomfield, who professes that he "coincides, in most respects, with the views of Matthæi, and in a great measure with those of the learned and indefatigable Scholz" (Pref. to N. T.), states, in his note on this passage, that "having summed up the whole of the arguments, for and against it, he has decided in favour of its authenticity:" but, he does not detail the process by which he has been brought to that conclusion. As it is by a similar process, of comparing evidence, that I have been compelled to arrive at a conclusion diametrically contrary to that of the learned annotator, it is incumbent on me to bring that evidence before the reader. That the passage was wholly unknown to Tertullian, at the end of the second century, is manifest in his book '*de Pudicitia*.' The Bishop of Rome had issued an edict, granting pardon to the crime of *adultery*, on repentance. This new assumption of power fired the indignation of Tertullian, who thus apostrophised him: "Audio edictum esse propositum, et quidem peremptorium, '*Pontifex scilicet Maximus, episcopus episcoporum dicit: Ego et mæchiæ et fornicationis delicta, pœnitentia functis, dimitto*' (c. 1). He then breaks out in terms of the highest reprobation against that invasion of the divine prerogative; and (in c. 6) thus challenges: "Si ostendas de quibus patrociniis exemplorum præceptorumque cælestium, soli mæchiæ, et in ea fornicationi quoque, januam pœnitentiæ expandas, ad hanc jam lineam dimicabit nostra congressio — If thou canst shew me by what authority of heavenly examples or precepts thou openest a door for penitence to adultery alone, and therein to fornication, our controversy shall be disputed on that ground." And he concludes with asserting, "Quæcunque auctoritas, quæcunque ratio mæcho et fornicatori pacem ecclesiasticam reddit, eadem debebit et homicidæ et idolatriæ pœnitentibus subvenire—Whatever authority, whatever consideration restores the peace of the church to the adulterer and fornicator, ought to come

"tuta cum cæteris foliis collatione aperte colligitur.—C. duo enim folia deperdita hanc pericopam non exhibuisse, ex collatione similiter constat."—*Nof. WEISTEIN.*

“to the relief of those who repent of *murder*, or *idolatry*.” It is manifest, therefore, that the copies of St. John with which Tertullian was acquainted, did not contain the “*ex-emplum celeste*—the *divine example*” devised in the story of the ‘*woman taken in adultery*.’ Eusebius supplies us with ample light for tracing this narrative to its true source, when he relates, “That Papias put forth a story, which is contained in the ‘*Gospel according to the Hebrews*,’ of a woman who was accused to our Lord of many sins—*εκτιθεται δε* (Παπιας) *και αλλην ιστοριαν περι γυναικος επι πολλαις αμαρτιας διαβληθους επι του Κυριου, ην το καθ Εβραειους ευαγγελιον περιεχει.*” It is evident, either that Eusebius wrote laxly when he wrote *πολλαις*—‘*many*,’ or that the interpolater selected the particular sin of *adultery*. This is one of those stories of which Eusebius says (lib. iii. c. 39), that “Papias, a man of a very *little mind*—*επιδρα σμικρος αν τον νουν*, wrote some strange parables and discourses of our Saviour, which, he said, he had received by oral tradition, *και τισα αλλα μυθικωτερα*—‘and some other things bearing very much the character of *fables*.’” But, that story is self-condemned, by its own internal evidence. It says, “Moses, in the Law, commanded that such should *be stoned*.” Now, there is not a word in the Law commanding the ‘*stoning*’ of adulterers and adulteresses: it enjoins, indeed, that they should be ‘*put to death*,’ but, it does not specify the mode of that death. The same clumsiness of invention betrays itself again. The Law commanded, that both “the *adulterer and adulteress* shall surely be put to death” (Lev. xx. 10); yet here, the woman only is accused. And it cannot be alleged that the man was unknown, or had eluded justice, for it is pointedly stated, that they ‘*were taken in the very act*,’ as in Num. xxv. 8. If, then, the case had been real, both parties would have been brought for the judgment of our Lord. The fiction was therefore introduced subsequently to the argument of Tertullian, and as a provision devised against a renewal of the same argument, but confining it *wholly to the female*. The interpolation, however, has become at length identified with the *Constant*. texts, and is, therefore, firmly protected and maintained by Matthæi and Scholz. The earliest MS. in which it is found, is the Cod. D or *Bezae*; a MS. notorious for its frequent alteration and interpolation of the text. To

this MS. Dr. Kipling assigned the date of the end of the sixth century, solely on the ground of Montfauçon's canon, "that the use of accents and breathings seem to be assignable to the seventh century;" and the *Beza* MS. is without those notations.—(*Præf. ad Cod. Bezae*, p. l.) But, we have seen above, p. 67, 8, that the presence, or absence, of accents, does not testify the age of a MS. That which bears more direct testimony to the age of this MS., among the uncial MSS., is the extraordinary vitiation of its text by alteration and interpolation; which stamps on it the impression of a later age than of those in which those defects are not found. Kipling is constrained to acknowledge, in his *Preface*, p. iii., "Notissimum est *Bezae* Codicis textum non modo scholiis hic illic *fadari*, verum etiam *spuriis quibusdam amplificari pericopis*." In the *Vat.* MS., as has been said, the whole story of the adulteress is absent; so also, in the *Ephrem* and *Alex.* After the age of the *Cod. Bezae*, it is found shifting its place, and increasing in fiction. Schulz placed the readings of the *Beza* MS. and of the later copies in apposition, in his inferior margin; and they are so reprinted, from his edition, by Scholz. The following are versions of both:

Text of *Cod. D. (Beza or Cantabr.)*

And they all went, each to his own house; and Jesus went to the Mount of Olives. And, early in the morning, he went again to the Temple, and all the people came to him.

And the Scribes and the Pharisees bring to him a woman taken in sin, and having placed her in the middle, the priests (tempting him, that they might have accusation against him) say to him, This woman was taken in adultery, in the very act; and Moses, in the Law, commanded us to stone all such; but what dost thou now say? But Jesus, stooping down, wrote on the ground. And as they continued asking, he raised himself up, and said to them, Let him among you who is sinless first throw a stone at her; and again stooping down, he wrote with his finger on the ground. But each of the Jews went away,

Text of most MSS.

And each went away to his own home. And Jesus went to the Mount of Olives. And, very early in the morning, Jesus went to the Temple, and all the multitude came, and he sat down and taught them. And the chief priests and the Pharisees bring to him a woman taken in adultery; and placing her in the middle, they say, tempting him, Master, we found this woman committing adultery, in the very act; and Moses, in the Law, commanded that such should be stoned: what sayest thou of her? But they said this tempting him, that they might find an accusation against him. And he, knowing it, stooping down, wrote with his finger on the ground, pretending not to hear. And, as they continued asking, he raised himself, and looking up said: Let him among you who is sinless, throw the first

Text of Cod. D.

beginning from the elders; so that they all went away, and he was left alone, and the woman who was before him. And Jesus, raising himself up, said to the woman, Where are they? hath no one condemned thee? And she said to him, No one, Lord. And he said, Neither do I condemn thee: go away; from this time sin no more.

Text of most MSS.

stone at her; and again stooping down, he wrote with his finger, on the ground, the sins of every one of them. And each of them went away (or, And when they heard these things, they departed), beginning from the elders, and Jesus was left, and the woman who had been in the midst of them. Jesus, therefore, looking up, saw her, and said, Woman, where are thine accusers? hath no one condemned thee? And she said; No one, Lord. And Jesus said, Neither do I condemn thee: go, sin no more hereafter.

"Pericope de Muliera Adultera," says Birch, "a cap. vii^m 53; viii^m 1-11, abest a Codd. Vatt. 351. 360. 364. 758. 1209. 1229; Pal. 171. 220; Urb. 2; Barb. 211. 225; Vall. B. 133; Angel. 2. in quo tamen adscribitur alia manu: Borg. 1.; Cod. Zelada. Laur. vi. 18. 33. 34; Lect. Florent. 1. 2; Ven. 27. 539. 542; Vind. Lamb. 30; Kol. 4. cum adnotatione in margine: 'Hic deficit principium octavi—de muliere deprehensa in adulterio; quod in multis libris non invenitur in Græco.'

"Historia, ad calcem evangelii rejecta est in Vat. 358. ubi verss. 3-11, cap. viii. ponuntur cum Scholio: το σημ της μειχαλιδος κεφαλαιον, εν πολλοις αντιγραφαις κειμενι, γιγνεται. Eodem loco reperitur in Vat. 365, cum hac adnotatione: ερρηται και εντα εν αρχαις αντιγραφαις, απερ συνιδουμεν γραφαι προς τω τελει του αυτου ευαγγελιστου, α εστι ταδε και απηλθεν, κ. τ. λ. Sic etiam Ven. 8. et Ven. 544. quorum posterior singulos versus asterisco notat, et in margine habet Scholion: τα ωβελισμενα εν τισι αντιγραφαις ου κεινται, ουδε απολ- λωμεν εν δε τω αρχαις ελα κεινται μημητισου της περικοπης ταυτης και οι αποστολοι παντες, εν αις εξεδετο διαταξεσιν εις εικοδομην της εκκλησιας. In Cod. Vind. Lamb. 31, adnexa est ad calcem cap. xxi. Lucæ, ut suo loco jam adnotavimus. Codex Vind. Kol. 9, pericopen ponit post comma 36, cap. vii^m Codd. Vatt. 354. 356. 1160. in margine linearum obelis notant. In Cod. Vat. 756. verss. 3-11, cap. viii. asteriscis notantur, cum Scholio: τουτο εν τισι των αντιγραφων ουκ ερρισκετο, διο ουδε σχολια ειδατο. In Vat. 1548 ad vers. 3, cap. viii^m adnotatur: τουτο το κεφαλαιον εν πολλοις αντιγραφαις

“ οὐκ ἐστὶ, ἀπὸ τοῦ. Ἀγνοοῖ δὲ οἱ γραμματικοί, μέχρι τοῦ ὀυκείτι ἁμαρταν.” In *Pal.* 89, verss. 3–11, *obeli* præfiguntur. In “ *Pal.* 136, ad. vers. 53, cap. vii^m, ut et ad vers. 11, cap. viii^m, *obelus* adpingitur, alia recenti manu. *Barbb.* 10 et 115 *asteriscis*, *Barbb.* 13 et 208 *obelis*, narrationem dubiam esse declarant: idem quoque observatur in *Angel.* l. *Laur.* vi. 27, *obelos* in margine versuum ponit; sic et *Laur.* viii. 12, ubi etiam additur notula, προσθήκη. *Laur.* 256. *asteriscos* ubique adponit. In Codd. S. Marci *Flor.* 701. 705. historia *obelis* notatur. Codd. *Ven.* S. Marci 540. 541. alter cum *asteriscis*, alter cum *obelis*. His addendus Cod. *Vind.* “ *Kol.* 6. in quo verss. 3–11, cap. viii. *obelis* damnantur.”—(*Quat. Evang.* p. 584: see also, Wetstein’s note.)

To establish Papias’s *tale*, as a component portion of St. John’s *history*, in opposition to the powerful testimonies which are here assembled, would not be to raise the tale to the level of the history, but, to lower the history to the level of the tale.

Ver. 5. I judge not alone.] *μονος εὐν εἰμι* (sub. ὁ κρίνων), as in ver. 18, *εἰμι εἰμι ὁ μαρτυρῶν*.

Ver. 34. receive my Word.] *ἀκούετε*, ‘hear,’ in this place, means ‘to receive into the ear, with attention of the mind.’ Compare Luke, ix. 44.

Ver. 38. which of you convicteth me of error?] “ *ἁμαρτία* “ is here equivalent to *ψευδος*—‘falsehood,’ and cannot denote “ ‘sin’ in general, as is evident from the context: this word “ was used by St. John, to avoid the repetition of *ψευδος*, “ which occurs in the 44th (36th) verse.”—(MICHAELIS, *Introd.* vol. iii. p. 316.) *ἁμαρτία*, signifies, ‘failure in aiming at a mark,’ thence ‘error,’ and from thence, ‘sin.’

CHAPTER IX.

Ver. 8. He went away, seeing.] *ἀπελθὼν¹ βλέπων*:—This is the reading of the *Vatican* MS.; and the interpretation of the history of this miracle, hinges on the true import of this

¹ For the *φιλκ.* before a consonant, see note to p. 187: also Hug, *supr.* p. 102.

verse. In the case of the lepers (Luke, xvii. 14), we are told, ἐγένετο ἐν τῷ ὑπαγεῖν αὐτοὺς, καθαρισθῆναι—“and it came “to pass, that, *as they went, they were cleansed.*” As a parallel case, we read in the most ancient MS., of the man born blind, ἀπηλθε βλεπων—‘*he went away, seeing.*’ Our Lord had previously and expressly told his disciples, that the present case had occurred, “*that the works of God might be “manifested in him.*” Those words appear to have been preparatory to a display of power distinct in character from that exercised in our Lord’s former miracles: those consisted, in restoring faculties which had failed; this was to consist, in imparting a faculty which had never been possessed. Though this reading exists only in the *Vatican MS.*, it has ample support from internal evidence; which shews it to be far more probable that the words, οὖν, καὶ ἠψατο, καὶ ἦλθε—‘*therefore, and washed, and came,*’ have been supplied in the junior copies, than that they were omitted by the writer of the *Vatican MS.*; for, it appears from ver. 35-38, that our Lord’s first interview with the man, after he had ‘*departed “seeing,*’ was after his expulsion from the synagogues. But the philoponists, not carrying their attention and criticism so far, and not being apprehensive of the real fact of the miracle, deemed it necessary to introduce the restored man’s ‘*return “to Jesus,*’ after bathing at Siloam; without support from any circumstance in the evangelist’s narration, which only proceeds to relate the immediate effect produced by the miracle on the minds of “*the neighbours*” of the man, when he returned to them *from the presence of Jesus.* (Annot. to Luke, xviii. 42.)

Ib. a *beggar*] πτωχικῆς:—So read the *Vat.*, *Ephr.*, and all that is of most authority of MSS. and versions: the junior copies have substituted τυφλός.

Ver. 11. as *I went to wash, I saw.*] The received Greek text reads, ἀπελθὼν δὲ, καὶ ἠψαμένος, ἀνέβλεψα; in our version, ‘*and I went, and washed, and I received sight.*’ The *Vat. MS.* reads, ἀπελθὼν οὖν ἠψαμένος, ἀνέβλεψα, which, literally rendered, would import, ‘*and as I went away, having washed, I saw;*’ but ver. 8 directs us to perceive, that ἠψαμένος, is a *sphalma* for ἠψαμένος, by the writing an α for an ο (p. 54)—which

latter tense gives the sense, ἀπελθὼν νηφάρων, 'as I went to wash.' Had he washed *before he saw*, the Pharisees would probably have taken ground to ascribe the miracle to some *virtue in the water of Siloam*; which they did not attempt to do.

CHAPTER X.

Ver. 4. *all his own*] τα ἴδια πάντα:—So the *Vatican MS.* and others of authority: an abbreviation of πάντα (*for*ς. πᾶν) has, not unreasonably, suggested the περὶ πάντα of the *rec. text.* (See *Pref.* p. 74.)

Ib. know his voice.] I cannot better illustrate this sentence, and that in the next verse, "*they know not the voice of strangers,*" than by the following fact. Having observed in the year 1819, in a journey to the Rhine, that the flocks quietly followed their shepherd, in all the tract of country which I traversed, instead of being driven before him, as with us; I had some conversation on the subject with the master of the inn, in the little town of Bergheim. I asked, how the shepherd contrived that the sheep should follow him: his answer was very striking—"They know his voice." I inquired, if they would follow any other person: his answer was equally striking—"No, for they would not know his voice." This parable, therefore, which would need no explanation in some countries, requires one for us, because our practice, in this respect, differs so widely from that alluded to in our Lord's allegory.

Ver. 8. *All who come before Me.*] πάντες ὅσοι ἦλθεν πρὸ ἐμοῦ:—So read the *Vat.* and all the most ancient MSS. This passage presents a signal example of traditional *inertia*, in the article of interpretation. "These words," observes truly Dr. Bloomfield, "have perplexed the interpreters of every age." To extricate themselves from that perplexity, many of them resorted to the summary process of expunging the words πρὸ ἐμοῦ from the text; but, in so doing, they left the clause without sense. Dr. Bloomfield has critically defended the genuineness of these two words; which is the more remarkable, as he has not been successful in their explication.

“The words *πρὸ μου*—‘before Me,’ (says Michaelis,) are rejected in many MSS., because the Manicheans quoted that text to prove, that Christ had declared Moses and the prophets to have been impostors.”—(*Introd.* vol. i. p. 327.) The cause of the perplexity of the interpreters, is most curious; it has consisted, in their interpreting *literally*, with relation to *time*, a single sentence in the middle of a *figurative discourse*, in which it relates wholly to *place*. Yet, our Lord expressed himself in a manner which seems to have been designed to prevent all perplexity: “I am the door of the sheep: all who *come before Me* (the door), are thieves and robbers: I am the door.” Here, ‘before me’—*πρὸ μου*, plainly relates to *place*, and not to *time*, and is a part of the allegory. Now, *πρὸ τῆς θύρας*—‘before the door,’ is synonymous, in the evangelists, with *ἔξω τῆς θύρας*—‘outside the door;’ and *ἔλθαι πρὸ τῆς θύρας*—‘to come before the door,’ is equivalent to *μὴ εἰσελθεῖν διὰ τῆς θύρας*—‘not to enter through the door.’ In Acts, v. 24, we read in the common text, *ἔξω ἵστῳτας πρὸ τῶν θυρῶν*—“standing without, before the doors;” this is the reading also of the Vat. MS., shewing, that *πρὸ τ. θ.*—‘before the door,’ implies *ἔξω*, or ‘outside the door:’ on account of which necessary implication, many MSS. have excluded *ἔξω*, in the passage of Acts, as deeming it pleonastic, if not tautologous. The word *ἔλθον*, is not to be interpreted here as a definite past tense—‘all who have come,’ but in its *aoristic* or undefined sense—‘all who come.’ “Aoristum utrumque, aut *præsentis* sæpe significationem habet, aut per verbum *soleo* reddi debet, tam apud Oratores, quam apud Poetas.”—(VIGER. *Idiom.* c. 5, s. 3, 11, p. 212.) Now Moses, the prophets, and all the faithful under the covenant of circumcision, from Abraham to the Gospel dispensation, are accounted, in our Lord’s parable, to have entered, by faith, through that figurative door which represents Himself. A single passage in Bishop Heber’s ‘*Journey through India*’ (vol. i. p. 609), will dispel the perplexity of eighteen centuries. “As we wound round the rampart (of Wuerh) to reach the camp, we passed a number of huts occupied by Hindoos of low caste, who follow professions regarded as *unclean* by the majority of their countrymen; and who are, therefore, *not admitted into any of their towns*. Leprous persons lie under the same

“ exclusion ; and many gipsies are usually found among this
 “ mingled and refuse population, which is generally as im-
 “ moral as it is degraded and unfortunate. The suburbs of
 “ the ancient cities of the Jews, seem to have been almost
 “ similarly inhabited ; and I was forcibly struck to-day (as
 “ I rode through the huts of which I have spoken, and saw
 “ the filthy swine, the dogs gnawing the carcasses of different
 “ animals, and the flaunting and unequivocal air of the
 “ miserable, ragged, and dirty females), with that passage
 “ in the Revelations (ch. xxi. 28, and xxii. 10), which,
 “ though figuratively applied to the pure discipline of the
 “ Christian church in its state of glory, is obviously taken
 “ from the police of a well-regulated earthly city, in that age
 “ and country. ‘ There shall *not enter into it*—ου μη εισέλθῃ
 “ —any thing that defileth : for, *without*—εξω (i. e. πρὸς τῆς
 “ θύρας)—are dogs, and sorcerers, and whoremongers, and
 “ murderers, and idolaters, and whosoever loveth and maketh
 “ a lie ;” or, in the words of our Lord in this place, *κλεπταὶ
 “ υἱοὶ καὶ λησταὶ*—‘ *thieves and robbers.*’

Ver. 14. and *my own know me*] γνωσκει με τα εγω, is the reading of the most ancient MSS. and versions.

Ver. 15. *one flock.*] ποιμὴν μίαν—‘ *one flock,*’ not ‘ *fold :*’ see Pref. p. 9.

Ver. 21. *Solomon’s porch.*] See Annot. to ch. v. 2.

CHAPTER XI.

Ver. 39. *for this is the fourth day.*] τεταρταῖος γὰρ ἐστὶ : literally, ‘ *he is four days (dead).*’—By this phrase of Martha, we are instructed, that corruption was considered to have taken place only on the *fourth* day ; and we therefore perceive the intimate correspondence of the two predictions, that our Lord’s flesh “ *should not see corruption ;*” and, that he should rise from the dead ‘ *on the third day,*’ that is, ‘ *before corruption.*’

Ver. 50. *Do ye not know, nor consider?*] This passage has been disturbed, in the progress of transcribing : it is

evident, that οὐδεν οὐδε has resulted from a transcriptural repetition of οὐδε, and that the true reading is interrogative, οὐκ οὐδανε, οὐδε λογιζισθε; the δια, added in the *junior* MSS. (διαλογ:) to λογιζισθε of the *most ancient* texts, has also resulted from the contact of the preceding δε of οὐδε in the undivided characters. We find, 'know and consider,' frequently thus combined, as in Deut. iv. 39; 1 Sam. xxv. 17; Is. i. 3. γνωσθ και εισεστροφηση τη διανοα — γνωθι και ιδε — οὐκ εγνω και ου συνεχευ; also, Isaiah, xli. 20; xliii. 18; Jer. ii. 10.

Ver. 52. *for* Jesus] ἐνι; not 'that,' but, 'for or because.'

CHAPTER XII.

Ver. 1. *six days before the Passover*] i. e. on the *sixth* day before the Passover; both inclusive, according to the computation of the sacred writers. As, therefore, the Passover took place on Thursday, Burton duly observes, "*St. John* meant the preceding *Saturday*."

Ver. 5. *three hundred pence.*] δηναρων—denariis. Mr. Charles Hatchett, in his very interesting treatise '*On the Nardus Indica, or Spikenard of the Ancients*'¹ (with a separate copy of which he has kindly favoured me while this sheet is in the press), after shewing that that ointment is still prepared in India from the essential oil of a species of grass of the highest fragrancv, "of those grasses called by Linnæus *Andropogon*, but different from any other of that genus hitherto described in botanical systems, and different from any plant usually imported under the name of *Nardus*," observes: "In the time of Christ, the *denarius* may be estimated at not less than 7½*d.* of our money; a pound, therefore, of the oil of *spikenard*, being valued at 300 *denarii*, would be worth 9*l.* 13*s.* 9*d.*; a large sum in a cheap country like Palestine, where Mr. Tillemont and other writers assert, that a person in those times might live luxuriously on one *denarius* per day; and it therefore follows, that the two *denarii* stated in the parable to have

¹ Philosoph. Trans. 1790, p. 293.

“ been given by the good Samaritan, being equal to 15½*d.*
 “ of our money, were fully adequate to supply the wounded
 “ man with all requisite nourishment and comfort for more
 “ than two days.” The word *penny*, was therefore a very
 inadequate rendering of *denarius*. We thus learn also, that
 the *denarius* stated as the price of ‘*day-labour*,’ in the parable
 of the *Labourers in the Vineyard* (Matt. xix. 32), and ren-
 dered in our version, a *penny*; was, in fact, a silver Roman
 coin, worth *seven pence* ½*d.* of our present currency.

Ver. 7. suffer her to have kept it.] ἀφίς αὐτῆς—ἵνα τηρήσῃ:
 —This is the reading of the *Vatican*, also of the *Beza*, and
 other uncial and *jun.* MSS.—ἵνα τηρήσῃ, is equivalent to
 τηρηθῆναι—‘*Sinite illam ut servaverit* (not ‘*servet*,’ as the
 Lat.), or, *servasse illud*’—‘*Suffer her, that she should have*
 ‘*kept, or, to have kept it.*’ The omission of ἵνα in the later
 and *received* texts, with the actual reading τηρηθῆναι, appears
 to point out, that this last word was originally written
 τηρηθῆναι, i. e. τηρηθῆναι, with curtailment of the last syllable
 (see Pref. p. 76), and that the alteration was designed to be
 interpretive of ἵνα τηρήσῃ. The singular ἀφίς in all the MSS.,
 shews that this was a personal reply to the ‘*Iscaiot*’ speci-
 fied in ver. 4; and therefore, that the ἀφίς in Mark, xvi. 6
 (Gr. xiv. 6), was the vague use of the plural for the singular,
 referring to τινίς, used without specification for τις.

Ver. 24. grain of corn.] κικκίς τοῦ σίτου: ‘*Corn of whete,*’
 Wiclif, which our version has retained: *Vulg.* ‘*granum*
 ‘*frumenti*:’ σίτος has the sense of *corn* generally, without
 restriction to *wheat*.

Ver. 28. Glorify my name.] μου τὸ ὄνομα, *Vat.* MS.; not
 σου—‘*thy name.*’ Compare ch. xvii. 2, and 5. The reading
 μου—‘*my,*’ is confirmed by what our Lord subjoins: “*This*
 “*voice came not for my sake, but for yours:*” that is, “*I called*
 “*not for this testimony in order to glorify myself, but to*
 “*confirm your faith.*” The reading σου, has probably arisen
 from the σου of δεξασθε, immediately preceding.

Ver. 48. keepeth.] φυλάξῃ, *Vat.*, *Beza*, and *Alex.*; not
 τηρεῖται, as in the *rec.* text.

CHAPTER XIII.

Ver. 1. *the day before the feast of the Passover.*] *πρὸ τῆς ἑσπέρης τ. π.*:—*ἡμέρα* is here customarily understood: the phrase answers to *τῇ πρώτῃ τῶν ἀζύμων* of St. Mark, 'the first day of unleavened bread;' which was the day of 'preparation' for the feast; for, the *feast of the Passover* (as already observed) was the second day of unleavened bread, or the day after the '*Passover*,' properly so called. (See Levit. xxiii. 5, 6.)

Ib. *Knowing that his hour, &c.*] The construction and connection of this and the two following verses is observable, being united by the three participles, *ιδὼς, ἀγαπήσας, ιδὼς*. Hoozeveen, in his note on Viger, c. 6, s. 1, § 18, p. 349, says, "Non possum non observare, Græcos adeo fuisse φιλο-
"μυτοχίους, ut non solum duo, sed et tria participia absque
"ulla copula conjungere non erubuerint." He produces an example from Isocr. *Panath.* p. 497, and another from Mark, xii. 28. In the passage before us, this triple employment of the participle produces a very singular effect of prolixity.

Ib. *his own which were in the world.*] Dr. Bloomfield observes, "Pittman maintains, that the sense must be '*the whole human race*;' that it is meant to be included, is very 'probable.' But, we have not to resort to probability, since our Lord himself has furnished a full interpretation of his apostle's meaning, in ch. xvii. 9, 11, 20, "I pray not for the world, but for them whom thou hast given me out of the world:—*these are in the world*:" these, therefore, are the *οἱ ἰδίου οἱ ἐν τῷ κόσμῳ* of the evangelist.

Ver. 2. *during supper.*] *δειπνοῦ γινόμενου*: i. e. 'whilst supper was being:' the *Const.* texts read *γινόμενου*, which word has caused much perplexity to interpreters. Michaelis (vol. ii. p. 307) rashly affirms here, as at Mark, xiii. 8, that the Cod. L. or Steph. *η*, "is the *only MS.* that has *γινόμενου*;" which reading he prefers, though he erroneously translates it '*preparing*:' whereas, *γινόμενου*, is the reading of the *Vat. MS.*; of which fact the learned German was not apprised.

Ver. 22. The disciples looked one on another, *doubting of whom he spake.*] This verse presents to us matter for deep reflection, which must not be passed by. Judas had been one of our Lord's constant companions; our Lord knew, that he was to be ultimately betrayed by Judas; that he was therefore daily, and hourly, associating with his personal enemy and traitor, who would finally "go into perdition." What, then, must have been the uniform deportment of our Lord's patience and gentleness toward that miscreant, what the continual exercise of his forbearance, that nothing should have escaped him to prevent the "*doubting*" of his apostles; and to cause them to turn their eyes, at once, to Judas! What a divine example is conveyed to us in those few words, "*doubting of whom he spake!*" (See ver. 24, 25.)

Ver. 23. *lying at Jesus's bosom.*] The cause of this expression is now sufficiently known; yet the learned Lipsius's description of the practice to which it refers, is too perspicuous to render its insertion obtrusive: "They lay down "with the upper part of the body resting on the left elbow; "the head a little raised, and the back supported by a "pillow. If more than one lay on the same couch, the feet "of the first were extended obliquely behind the back of the "second; so that the back of the head (*occiput*) of the "second, was in a line with the stomach of the first, but "with a pillow between them. He who lay at the head of "the couch, was called the *highest*—*summus*; he at the foot "was called the *lowest*—*imus*. But, if three guests were on "the same couch, the *middle* one was called, *dignissimus*— "the most worthy, being next to him who held the highest "place of honour."—(*Ant. Lect.* lib. iii. 94.) He, then, who lay immediately next, or before, the chief personage, was said to lie, *ἐν κόλπῳ*—'*in sinu,*' or, '*at his bosom.*' This phrase, with relation to the custom of lying down at table, corresponded to that of sitting on the right hand, when it was the custom to sit. Both these practices appear to have been in use among the Jews; and from thence, our Lord's divine relation to the Father is expressed, both by being "*at His bosom,*" and by being "*at His right hand.*" The former practice, explains the account of 'a woman coming behind 'him, to anoint his feet.' So common and familiar was this

phrase among the Romans, that the younger Pliny, in describing a supper party, says, "*Cœnabat Nerva cum paucis; Veiento proximus, atque etiam in sinu recumbebat.*"—(*Epp.* lib. iv. 22, 4.) Ignorance of this custom, has caused absurd representations by some of the most eminent painters: there is a picture of the '*Last Supper*' by a celebrated Italian master, in which all the personages are *sitting upright* at table, except St. John, who is thrusting his head *laterally* into our Saviour's bosom.

Ver. 24, 25, are thus given in the *Vat.* and *Ephr.* MSS.,
 οὐκ οὐν Σίμων Πέτρος τούτῳ, καὶ λέγει, τίς ἐστιν περὶ οὗ λέγεις
 ἀναστῆναι δι' ἐκείνους οὕτως ἐπὶ το στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ κυριε,
 τίς ἐστιν:—Thus it is seen, that Peter, not daring to address
 himself directly to our Lord, inquired of John; concluding,
 from his closer connexion with his Master, that he was
 already apprised; but John, equally ignorant with the rest
 of the disciples, used that closer connexion, to put the ques-
 tion directly. These particulars, not duly perceived, produced
 the variation introduced into the *Constant.*, and our common
 text. Scholz, though he cites the *Vat.*, *Ephr.*, and numerous
 MSS., together with Origen, for the reading ἀναστῆναι, rejects
 it nevertheless for the junior reading ἐστίν, by no other
 rule that I am able to discern, than his determined partiality
 to his *Constantinopolitan texts*; but, that is a rule against
 which sound criticism protests: ἀκακίμηνος preceding, would
 alone render ἀναστῆναι the more probable reading.

Ver. 32.] The first clause of this verse, in the common
 text, '*If God be glorified in him,*' is not in the *Vat.* MS., nor
 other ancient MSS. and versions. It is evidently an inser-
 tion founded on the following clause, with a mistaken view
 to logical sequence and perspicuity.

CHAPTER XIV.

Ver. 2. *that I go.*] The *Vat.* and other most ancient
 MSS. and versions, read ἐνι περιουμαί: Campbell admits this;
 yet adds, without any explanation, "but the evidence in
 "favour of the common reading (without ἐνι) greatly pre-

"ponderates." If he spoke with reference to *number* of junior MSS., we have seen, that their mere *number* gives them no increase of weight. (See *Pref.* p. 20 and 26.)

Ver. 3. and *when I go, I will prepare.*] και ιαυ πορευθω, ιτοιμασω—So the *Vat.* MS.; not και ιτοιμασω, as in the junior MSS. and received text.

Ver. 4. ye know *the way whither I go.*] οπω ιγω ιπαγω, οιδανι τηι οδωι; so reads the *Vat.*; so also Codd. L. Q. X. 33. and others; also the *Copt.*, *Eth.*, *Pers.*, and Latin *Vercel.* versions.

Ver. 11. Believe *Me, &c.*] i. e. Believe me (*on my word*) that I am in the Father, and the Father in me; but, if not, believe me on account of *His* works (*which I do*): τα ιργα αυτου, according to the manifestly true reading of the *Vat.* MS.; and not αυτα, *the works themselves*, or, 'the very *works*,' as in our version, and in the received text. Michaelis, who was not aware of the ancient reading, thus adventures: "—John, xiv. 11, 12, *should be* thus stopped: α δε μη δια τα ιργα αυτα πιστευει, αμη ιλωι υμιν, κ. τ. λ." (*Introd.* vol. ii. 517): by this punctuation, the learned German would reduce a lucid passage to a confused and obscure one.

Ver. 15. another *Comforter*—that the *Spirit of Truth, &c.*] αλλωι παρακλητωι:—The word παρακλητωι, is only used in this and the two following chapters of St. John; and the particular office ascribed by our Lord to that Divine agent, in this place, is that of *instruction* in the Truth. The Latin preserves the Greek word, '*Paracletus*,' which Wiclif rendered '*Comfortour*;' and his revisers have left that word in their text. Michaelis, remarking on Ernesti's interpretation of the word, says: "I agree with him in the impropriety of 'the common translation, though, instead of '*doctor*' or '*magister*,' I would rather use '*monitor*.'"—(*Introd.* vol. i. p. 188.) But, as the function of '*comforting*' is no less ascribed to the Holy Spirit than that of '*instructing*;' as its '*instruction*' is essential '*comfort*;' and as παρακαλιω embraces both senses, '*to exhort*' and '*to comfort*;' I see no cause for "attempting (with Michaelis) to discover the meaning of παρακλητωι in a classic author," who could not have

known the propriety of its gospel application ; and I think it more advisable, with Erasmus, to retain the sense of ‘ *consolator* — (nam quod hactenus loquutus est, *consolandi gratia* ‘ loquutus est’) — which sense we express by the term ‘ *Comforter* :’ a term, derived indeed from a word of base Latinity, ‘ *conforto*,’ but signifying, to *confirm*, *encourage*, and *console*, which are the proper functions of the *Divine Paraclete*.

Ver. 28. *because I go to the Father.*] In this clause, the received text intrudes *εγω* — ‘ *I said*,’ a second time ; which is in no ancient copy, and is rejected by Scholz.

CHAPTER XV.

Ver. 26. *Who proceedeth from the Father*] i. e. in essential being ; (wherefore, Athanasius designates the Father, ἡ πηγή της τριάδος — ‘ the fountain or source of the Trinity,’ Annot. to Heb. i. 3) ; but, who proceedeth from the Father and the Son, in effusion on the church : — “ *Whom I will send to you from the Father.*” And in ch. xx. 22, “ *He breathed on them, and said, Receive ye the Holy Spirit.*” Thus easily, is the dissention respecting the ‘ *procession of the Holy Spirit*’ reconciled.

CHAPTER XVI.

Ver. 1. *that your faith should not be shaken.*] *ἵνα μὴ σκανδαλισθῆτε* — ‘ *that ye should not be made to stumble or fail in faith.*’ We have here a signal proof of the perversion of sense in our English rendering, “ *that ye should not be offended ;*” which word signifies, in *English language*, “ *that ye should not be displeased, or angered :*” than which rendering, nothing could be exhibited more contrary to the true meaning, or more adverse to common reason. (See Pref. part i. pp. 13, 14.)

Ver. 8–11.] The *three* great points on which the promised Divine Teacher was to enlighten the world, comprehended, in tripartite division, the whole “ *mystery of the*

"*Gospel*;" namely, 1st, The doctrine of *Sin*: 2dly, The doctrine of *Justification* from that sin: 3dly, The doctrine of *Condemnation* for that sin. This is intelligible, because it summarily and clearly recapitulates all that our Lord had taught during his preceding, but now closing, ministry. But, I doubt if any such relation can be clearly apprehended by the mind in the three words used in our common version; "*Sin, righteousness, judgment.*" These are Wiclif's words (modernised), "*synne, rightwysnesse, doom,*" for the Latin, "*peccato, justitia, judicio.*"

Ver. 9. of *sin*, because *they believe not on me.*] "*Ex-ceptis aliis peccatis quæ possent remitti per fidem, hoc unum peccatum nominavit, quod si non admitteretur, omnia relaxarentur.*"—(AUGUSTIN, tom. iv. p. 1233.)

Ver. 16, 17.] These two verses have suffered vitiation, from an endeavour to adapt them to a previous misconception. In the 17th verse, the auditors are perplexed by two expressions of our Lord: 1st, that which he had just used, "*a little while,*" &c.: 2dly, that which he had used a short time before (ver. 10), "*because I go to my Father.*" Some critic or copyist, of a later age, has deemed it necessary, for illustration, to *repeat* the last clause, in ver. 16, as it stands in the received text, and in our version; but the *Vatican*, and other ancient texts and versions, have it not here, only in ver. 10.

Ver. 27. that I came out from *the Father.*] παρα του πατρος, is the reading of the most ancient MSS. and versions: σ. τ. Θεου—'*from God,*' is a substitution of the *Const.* and *rec.* texts, and is retained by Scholz.

CHAPTER XVII.

Ver. 3.] Michaelis has here well observed, that this passage "should be stopped in the following manner: *ἵνα γινωσκωσι σε, τον μονον αληθινον Θεον, και, ὃν απεστειλας Ιησους, Χριστον*—That they may know Thee (*ειμαι*—'*to be*') the only true God; and Jesus, whom thou hast sent, (*ειμαι*—

“ ‘to be’) the Anointed.” (Vol. ii. p. 517): *εσσις* being manifestly understood, in both clauses: as in 1 John, iv. 3, and the passages there noted.

Ver. 4. *by accomplishing*] *τελειωσας* is the reading of all the most ancient MSS. and versions, except the Cod. D, or *Beza*, which has substituted *ετελειωσας*; which alteration has been adopted by the *Const.* MSS., and lastly, by Scholz.

Ver. 11. *Thy name which thou, &c.*] *εν τῷ ὀνόματι σου, ὃ δίδωκας μοι* (not *οὗς* *ίδωκας*—‘*whom* thou hast given’). The powerful testimonies in proof of the former reading, have constrained Scholz to reject the received reading, and to substitute *ὃ* for *οὗς*.

Ver. 24. *Father, who gavest.*] *Πατερ, ὃ δίδωκας*, not *οὗς* *δίδωκας*. Scholz has here fallen back to the received reading, though the ancient reading, *ὃ*, equally claimed his preference, as in ver. 11.

CHAPTER XVIII.

Ver. 20. *whither the Jews are always resorting.*] *παντοτε*; not *παντοθεν*, as in the *received* text, which Scholz duly rejects for the former; though he has omitted to notice, in his citation of authorities, the first and oldest, the *Vatican MS.*, which also reads *παντοτε*; and which is, therefore, his best authority.

Ver. 28. *might eat the Passover.*] *φαγωσα το Πασχα*:—Josephus says, *ἡ τῶν ἀζύμων ἱερση, ἣν πασχα λεγουμεν*—“the feast of the days of unleavened bread, which we call “Phaska,” i. e. *Pascha*, or *Passover*. “On the 14th day “of the first month, at evening, is the Lord’s *Passover*. And “on the 15th day of the same month is the feast of unleavened bread: seven days ye must eat unleavened bread. “In the first day, ye shall have an holy convocation; “in the seventh day is an holy convocation” (Lev. xxiii. 5–7). The feast of unleavened bread was, therefore, the day that followed the sacrifice of the paschal lamb; but, we

learn from Josephus, that the name of *Pascha*, or *Passover*, was extended to the *feast-day*. The anxiety of the Jewish chiefs to be in a condition to '*eat the Passover*' did not regard the '*lamb and bitter herbs*,' which had been eaten the preceding evening; but, the more alluring festival of the "*great day*" which was to commence on that same evening. Euthymius (with other expounders of the middle ages), not aware of this distinction, and assuming that it was the *Paschal Lamb* which those chiefs were desirous to eat, inferred, that the sacrifice of the *Lamb* was still in their prospect; and on this misapprehension founded the false speculation, that our Lord had *anticipated* that sacrifice by *one day*, and that his supper had taken place on the Wednesday evening, instead of the Thursday evening; thus making their own erroneous interpretation of St. John a rule by which they perverted the correct relations of the other evangelists. (See Annot. to Luke, xxii. 7.)

Ver. 31. We are not allowed to put any one to death.] Dean Prideaux states (*Connexion*, &c., vol. ii. p. 511. fol.), That when Cyrenius, or Quirinius, was sent by Augustus to reduce Syria to a Roman province, accompanied by Coponius, as procurator of Judæa, "*the power of life and death was taken out of the hands of the Jews, and placed wholly in the Roman procurator, and his subordinate officers*;" and he refers to Josephus's *Ant. Jud.* lib. xviii. c. 1, and his *Bell. Jud.* lib. ii. c. 12. In the first of these passages, Josephus states, that Coponius was, *ηγούμενος ἐν ᾧ ἐστὶ πᾶσι ἐξουσίᾳ*—'*to govern with power over all things*;' but, in the second passage, he defines that power; *μηδὲ κτίμιν λαβὼν παρὰ τοῦ Καίσαρος ἐξουσίαν*—'*receiving from Caesar a power extending to death*;' and his successor in the procuratorship, Pontius Pilate, asserted the transmission of the same power to himself, when he said, "*Have not I power to crucify thee, and power to release thee?*" This testimony, overlooked by so many learned commentators, fully explains the inhibition alleged by the Jews to Pilate. (See the notes of Campbell and Bloomfield on this place.) The death of Stephen, which was a tumultuous massacre, does not affect this question.

CHAPTER XIX.

Ver. 13 and 25. the *sixth hour*.] See Annot. to Mark, xvii. 25.

Ver. 30. *tasted the vinegar*.] εἶξας—‘vinegar’.—In Matt. xxvii. 34, the *Vat.*, *Beza*, and other ancient MSS. and versions, read *οἶνον*: this variation was omitted to be noticed in that place. *Vinegar*, in wine countries, as its name imports, is no other than *wine* become *acetous*, or *sour*: whence Plutarch, *Symp.* 3, says, “το εἶξας, οἶνον τινος ἐστὶ φασίς καὶ δύναμις.” —*ἔλαβεν* το εἶξας: So read all the texts; the Latin and English render—“*accepisset acetum*—had *received* the vinegar.” St. Matthew, xxvii. 34, says, *γευσάμενος, οὐκ ἤθελε πίνειν*—“When he had tasted it, he would not drink it.” Wetstein, imagining that this difference might be made a ground for charging contradiction on these two statements, observes, “When offered by the Gentiles, he *would not drink* it: when “offered by a Jew, being thirsty, he *drank* it.” However well intended by Wetstein, the Gospel needed not this aid. Whether *ἔλαβεν* is here a genuine reading, or an alteration of *ἔλασεν*, from *λαττω*, which Hesychius explains both by *αναλαμβάνειν*, ‘to receive,’ and by *πίνειν τῇ γλῶσσῃ*, ‘to drink with the tongue,’ it means exactly the same as *γευσάμενος*—‘tasted,’ in Matthew.

Ver. 34. *for one of the soldiers pierced his side*.] This sentence refers immediately to ὡς εἶδον ἡδὴ αὐτὸν τεθνηκυῖα—“when they saw that he *was already dead*,” in the preceding verse, and explains the fact; “for, a soldier *pierced his side*, &c.; and he who saw it, *hath borne testimony*”—*μαρτυροῦντι*. Not, *ἐστὶν ὁ μαρτυρῶν*—‘now bears witness,’ as when the writer is testifying for the *first time*, as in c. xxi. 24; but, as in c. i. 34, where the Baptist says, *μαρτυροῦμαι*. Both those testimonies Matthew recorded in his early Gospel; the first testimony, in his c. iii. 16; the last testimony, in his c. xxvii. 50, where Chrysostom read it in his own copy, and where we still read it in the two most ancient copies that have survived for our instruction in the truth. (See Annot. to Matt. xxvii. 50.) Dr. Bloomfield subjoins the following note to this verse: “The epitaph of this soldier (if genuine), “said to be found in the church of St. Mary, at Lyons, is as

“ follows: ‘ *Qui Salvatoris latus Cruce Cuspide fixit, LONGINUS hic jacet.*’—‘ *Here lies LONGINUS, who pierced the Saviour’s side on the Cross, with a spear.*’” As the learned annotator has thus summarily adverted to this legendary tale, it is right that the reader should be briefly put in possession of the whole of it, as it has been collected by Moreri, from Tillemont and other ecclesiastical writers, in his ‘ *Dictionary*,’ under the head, ‘ *St. Longin*’—(*St. Longinus*.) This *St. Longinus* is twofold; “ some saying, that he was *the soldier* that pierced our Lord’s side with a spear; and some, that he was *the centurion* who commanded the guard at the cross. The legends report both these persons to have been converted to the Christian faith; to have suffered martyrdom; and to have been canonised.” Moreri, however, though an ecclesiastic of the Romish church, was constrained to add, “ *The acts of both Longinuses are manifestly false; and the circumstances they allege, mutually refute each other.*” It would appear, that the name *Longinus* has been formed from the Greek *λογχην*, *spear*: (“ *longinus* being the Latin form of *λογχημος*—*spear-man*”). Thus, *St. Longinus* is found to be a similar saint to the *Sancta Veronica*, reported by Brydone. “ The Greeks,” continues Moreri, “ celebrate the martyrdom of Longinus, *the centurion*, on the 16th of October, the Latins on the 15th of March, and the Copts on the first of November. The martyrdom of Longinus, *the soldier*, is not acknowledged by the Greeks; but the Latins commemorate it on different days; some on the 15th of March, some on the first of September, others on the 22d of November, or 11th of December.” We thus see, how little this offspring of credulity and superstition merits the attention of the readers of the Gospel.

Ver. 37. they shall look on him whom they pierced.] This prophecy is pointed to the Jewish nation, under the maxim of justice, “ *Qui facit per alium, facit per se.*” As it was said to David (2 Sam. xii. 9), “ Thou hast slain Uriah the Hittite, with the sword of the children of Ammon,” so will it be said to the Jews, “ *Ye slew the Christ by the spear of the Gentiles.*” So St. Peter said to that people, Acts, v. 30, “ Whom ye slew,” though in Acts, x. 39, he said, “ Whom they slew.” The three Greek interpreters, Aquila,

Theodotion, and Symmachus, rendered this passage (cited from Zechariah, xii. 10) according to the Hebrew text, $\gamma\pi$, $\epsilon\zeta\iota\kappa\iota\sigma\tau\eta\sigma\alpha\upsilon$ —‘*pierced*,’ though the Septuagint have rendered it $\kappa\alpha\tau\omega\gamma\chi\eta\sigma\alpha\upsilon\tau\epsilon$ —‘*insulted*,’ as from $\gamma\pi$, ‘*saltant*,’ revealing, in the old Hebrew copies, various readings of γ and γ .

Ver. 42. *there*] $\epsilon\kappa\epsilon\iota$:—comp. $\alpha\upsilon\tau\omicron\upsilon$, Matt. xxvii. 59.¹

CHAPTER XX.

Ver. 25 and 27, and *put it to my side.*] $\beta\alpha\lambda\epsilon$ $\epsilon\iota\varsigma$ $\tau\eta\upsilon$ $\pi\lambda\epsilon\upsilon\tau\alpha$:— $\beta\alpha\lambda\epsilon$ has undeniably the same signification here, as the first $\beta\alpha\lambda\omega$ in v. 25, where our revisers have properly retained Wiclif’s version, ‘*putte*,’ yet, in this place they have rejected that rendering, and have substituted the very improper term, ‘*thrust*.’ This, they probably thought an energetic version of Erasmus’s ‘*immitte*,’ which he substituted for the simple ‘*mitte*’ of the Vulgate. Though Wiclif translated “*putte*,” not ‘*thrust*,’ yet he added “*into*,” thus, an inveterate misinterpretation of $\epsilon\iota\varsigma$, which merely signifies ‘*ad—to*,’ in this place, has governed Erasmus, Wiclif, and Wiclif’s revisers.

CHAPTER XXI.

Ver. 16. *Tend my sheep.*] The Greek varies the verbs— $\beta\omicron\sigma\kappa\epsilon$, $\pi\omicron\iota\mu\alpha\iota\upsilon\tau\epsilon$, $\beta\omicron\sigma\kappa\epsilon$. The Vulgate has ‘*pasce*’ in all the three places, and accordingly, Wiclif renders all three by ‘*fede*,’ which his revisers have retained.

Ver. 23. *went forth to the brethren.*] Erasmus has a very futile criticism on this passage: “How did it *go forth to the brethren* (he asks), if it was spoken *among the brethren*?”

¹ (Omitted, at Matt. xxvii. 64. lest His disciples come and steal him away.) Our version adds, ‘*by night*,’ from the very modern insertion, $\nu\kappa\tau\omicron\varsigma$. The spuriousness of this reading is so manifest, that Scholz has rejected it, with this note: “ $\nu\kappa\tau\omicron\varsigma$ rec., cum plerisque fam. Const. Codd., et Aug.: sed omittunt, “ ABCDEHKL V. 1. 22. 33. 71. 102. 106. 123. 124. 125. 131. 142. 157. 172. “ 235. 238. 240. 258. 435., *alii permuldi*. Evangel. 1. 6. 32. 44. 50., *alii*: Edd. “ Copt. Syr. p. Arr. Goth. Vulg. Sax. item Chrys. Damasc. Orig. non attingunt “ Euthym. Theophyl.”)

It was not spoken among the *brethren*, but among the select disciples mentioned in ver. 2: from whom it went forth to the '*brethren*,' or general community of believers.

Ver. 25, or *last verse* of the *received text*]: for this passage, see *Preface*, p. 65. Dr. Bloomfield closes his note on this verse with the following strong assertion: "Upon the whole, there is not the slightest reason for supposing, that the verse came from any other than the *evangelist*; who seems to have intended it as a *supplement* to what was said at c. xx. 30." A *supplement* to c. xx. 30, placed at the end of c. xxi., must appear an odd arrangement to any mind not previously biassed to admit it. It is extremely irksome to be called upon to resist any positive assertion, and still more so, when it is that of a learned scholar to whom we are much indebted; yet, truth must not be surrendered to compliment: and, as the right of *assertion* is not restricted to the first assessor, I must venture, with respect, to oppose to the learned critic, the counter-assertion, that there is *full and adequate reason* for persuasion, that the verse was not written by the evangelist. It has no relation, either to the doctrine or narrative of his history. It has no relation to what immediately precedes. It has this only relation to c. xx. 30, that the latter evidently suggested the hyperbolical amplification which it contains. That St. John, after concluding his general record of our Lord's actions and proceedings in the words, *πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς*—*ἃ οὐκ ἐστὶ γεγραμμένα*, &c., should presently and abruptly repeat, *ἐστὶ δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς*, &c., is not so probable, as that some pious *philoponist* should have resumed those words, in order to introduce an amplification of the evangelist's former statement; which, ancient tradition intimates to have been the fact: and we have had sufficient examples, of similar amplifications, to confirm the credit of the tradition. Some eminently learned commentators (Grotius and Le Clerc) would condemn, as apocryphal, the whole of the last two chapters of this Gospel; but, it is this last verse only that directly betrays its spuriousness, by an *hyperbole* irreferrible to the mind of the evangelist. "Hic Augustinus (says Erasmus) *offensus hyperbola*, '*capere*' non ad spatium loci refert, sed ad animum:—nihil tale Chrysostomus et

"Cyrillus; ingenue fatentur *hyperbolen* esse." The verse is, therefore, to be considered as of the same quality with the last *twelve* verses subjoined to St. Mark's Gospel.

The following is Birch's note to this verse: "Ad hunc versum, in margine Codd. *Vat.* 358. 756. 757. 758. 1229; *Cod. Zelada*; *Laur.* vi. 18. 34; *Ven.* 27; *Vind. Kol.* 4. invenitur Scholion: αλλοι δε προσθηκην ειναι τουτο φασιν, τιθιςκοτος μιν αυτο τιος των φιλοσοφων εξωθεν εν παρεθηκεν, εις παραστασιν του σλεισιν ειναι των γεγραμμενων, τα υπο του Κυριου γενηνημενα θαυμαστα καταγεντος δε εωθεν, αγνοια τυχον του πρωτου γραφειω, υπο τιος των παλαιων μιν, ουκ ακριβως δε, και μερος της του ευαγγελιου γραφης γεγενοτος, οτιε δια παντων των ευαγγελιων ο χρονος και η ευηθεια φερισθαι παρεσκευασιν." This is nearly *verbatim* the same *gloss* that Wetstein cites from his single *Cod.* 36, as above adduced, in translation, at *Pref.* p. 65.

ACTS OF THE APOSTLES.

CHAPTER I.

Ver. 12. *A Sabbath day's journey from Jerusalem.*] The critical differences of opinion respecting the proper sense of *εχως* in this passage, appear to have only resulted from some interpreters assuming, that the historian intended to express the relation of *distance from*, while his intention is rather to express that of *proximity to*; both which relations come to the same point. The phrase, *εχως ιδου*, answers to the Latin phrase, '*habere iter*,' which the *Vulgate* here employs. Mr. Valpy, therefore, appears well supported in refusing the sense of *απειχως* to *εχως* in this place: *εγγυς*—*εχως σαββατου ιδου*, will thus signify, "*not more than a Sabbath day's journey from, or within two miles of, Jerusalem;*" for, *εγγυς*—'*near*,' is the governing idea, both here, and in John, xi. 18, where also we are to understand, '*not more than fifteen furlongs*,' &c.

Ver. 16. *Brethren*] *αδελφοι* *αδελφαι*: in the *Vulgate*, "*Viri*" "*fratres*." The *αδελφοι* is here, as in c. xv. 13, and as *αδελφωσες*, in Matt. xiii. 45, a mere idiomatic pleonasm; which ought not to be expressed in the English, though the Latin translator has rendered it in his version. Wiclif properly omitted it, and translated simply, '*britheren*.' His revisers, however, have not only introduced the pleonasm, but given it separate and substantial existence, by inserting the conjunction '*and*,' thus creating two denominations of auditors; which was not in the mind, either of the speaker, or of his historian. So afterwards, in c. vii. 2, where our version reads, *Men, brethren, and fathers*, we should read simply, "*Brethren and fathers*," these being the two classes

to which all the apostolical discourses were addressed, and which embraced all orders in the primitive church. In c. xv. 22, where the oldest MSS. read, *πρεσβυτεροι αδελφοι*—‘elder brethren,’ which reading is confirmed by ver. 6 preceding, the later MSS. have introduced *και* after *πρεσβυτερον*—‘elders and brethren,’ as in our version; essentially vitiating the history.

Ver. 18. *Casting himself headlong, he hung in the midst.*] Matthew relates, that Judas *απηξαστο* (from *απαγχω*, *strangulo*, *LAQUEO*,)—‘*hanged himself*.’ Peter asserts, that the mode of his death “*became known to all the dwellers at Jerusalem;*” and, four centuries afterward, Jerom, who had resided in Jerusalem, described that mode in his interpretation of *απηξαστο*—‘*laqueo se suspendit—hanged himself in a noose;*’ and again (in his Comment. on Amos, c. 5), “*Judas putabat mortem suspendii finem malorum—“Judas thought, that “death by hanging would be the end of all evils.”* The mode of that death is described by St. Luke in this place, *πρητης γινωμενος ΕΛΑΚΗΣΕ ΜΙΣΟΣ*, which the Vulgate renders, ‘*suspensus crepuit medius:*’ Wiclif renders, ‘*was hanged, and tobarst the myddil;*’ our revised version, ‘*falling headlong, he burst asunder in the midst.*’ Of all these, our version alone excludes the notion of *hanging*, recorded by Matthew. But, Erasmus found that notion in the Greek, *πρητης γινωμενος*:—“*πρητης* Græcis dicitur, qui vultu “*est in terram dejecto: expressit autem gestum et habitum “laqueo præfocati.*” And so Stephens: “*Item aliquis πρητης “γινεται, quum vel ab alio, vel a se, caput præcipitatur; et “in suspendio πρητης γινεται qui, laqueo aptato, ex alto sese in “caput dejicit.*” The difference of national customs (as in John, x. 4), is the cause of our not being sensible of a correspondence which suggested itself familiarly to those two learned foreigners. In many parts of the continent of Europe, the infliction of death by hanging, is performed with a length of cord, on an elevation from which the sufferer is precipitated; in order to produce immediate death by the reaction of the sudden interruption in the fall, which leaves him ‘*suspended in the middle.*’ Though St. Luke thus speaks in agreement with the recorded and traditional death of Judas, yet his recital has become obscured by the

interpretations assigned to the word *ελακῃσι*,¹ which the Latin translator rendered '*crepuit*,' and our version, '*burst*.' That word is manifestly an inflection of a *thema*, *λακω*; but, the *Greek language knows no such word*, and therefore Stephens did not admit it into his *Thesaurus*, but only adverted to it in his *Index*, among his '*consulto omissa*.' And though the printed text of Hesychius has, in one place, *λακῃσαι*, the modern annotator has been careful to admonish, '*lege λακισαι*,' from *λακίζω*; and though *διαλακῃσαι* is found in all the printed texts of Aristophanes, yet his latest editor, Invernizzius, has shewn, from the ancient *Borgian MS.*, that the genuine reading is *διαλακισας* from *λακισ*, *σχίσμα*; so that the *λακῃσαι* of the former, and the *διαλακῃσαι* of the latter, are mere errors of *itacism*, as *οικῃσαι* for *οικισαι*, *Pref.* p. 55, *κατράκῃσαν* for *κατράκισαν*, p. 59, and *μετωκῃσαι* for *μετωκισαι*, p. 61. I must refer the reader to a paper on '*An insidious Latin term in the Hellenistic Greek*,' in the first volume of the *Transactions of the Royal Society of Literature*, for a more extended discussion of this subject than can be admitted here; the object of which paper is to shew, that *λακω* is not used in this place as a *native Greek word*, but as the *Greek form of the adopted Latin term*, '*laqueo*,' as *φραγέλλω* is the Greek form of the adopted Latin, '*flagello*:' the Latin *q*, and *qu*, being represented in the Greek by the *κ*, as *Quirinius*, *Κυρήνιος*, *Aquila*, *Ακυλας*. The latter of those verbs is an *ἀσαξ λεγομεν* in the N.T., in Matt. xxvii. 26; for, though Mark has it also in his Gospel, in c. xvii. 15, it is only a repetition of the words of Matthew, in the former place. So also, *φραγέλλω*, *κουστωδία*, *σπεικουλαιω*, and several other terms adopted from the Latin, are *ἀσαξ λεγομεν* in the evangelical writings. That the term, *λακω*, for '*laqueo*,' should have occurred once only, is, therefore, no objection against it. The Greeks, to whom the word *ελακῃσι* was strange, sought its meaning in their obsolete verb, *λακω*—'*crepo*,' from which they retained *ελεκιν* in common use; and the Latins accepted the interpretation of the Greeks. But, in its native sense from '*laqueo*,' the word signifies, '*laqueavit se* or *laqueatus est*,' as *præcipitat* signifies, '*præcipitatur*, or *præcipitat se*:'

¹ It is observable, that there is no various reading of *ελακῃσι* in the MSS. from the date of the *Vatican*, till the 13th century, when it is found changed to *ελακισι* in Cod. 44. Wetstein, or 38. Scholz.

correspondent to the description of Seneca, the tragedian, in his *Hippolytus*, 1086,

“ *Præceps in ora fusus, implicuit cadens
Laqueo tenaci corpus ; et quanto magis
Pugnat, sequaces hoc nodos ligat.* ”

— ‘ *medius*—in the midst,’ i. e. ‘ *inter trabem et terram*—‘ *between the beam and the ground.*’ What follows: ‘ *all his bowels gushed out*’—*εξεχύθη πάντα τα σπλάγχνα αὐτοῦ*, was a consequence of the mode, and not any part of the cause, of the death. Wetstein cites an example of the rupture of the belly from a fall ;¹ such an effect was likely to be produced by the action and reaction of the fall, in a frame which tradition reports to have been “ *so burthened with flesh as to be unable to walk about*—*πληθεὺς ὡς πορεύειν τὴν σάρκα*, “ *ὥστε μὴ δύνασθαι διελθύν.*”—*ŒCUMENIUS, Crit. Sacr. ad loc.*

Ver. 20. his office.] *τὴν ἐπισκοπὴν*:—So the Septuagint, in Ps. cix. 8, here cited by the apostle, where our version properly renders, “ *his office.*” The substitution of “ *bishoprick*” in this place, where the two versions ought to correspond, is objectionably artificial. The rendering is, indeed, Wiclif’s (*bishopriche*) ; but it ought to have been corrected here by his revisers, as they have done in other places where Wiclif renders ‘ *bishoppis*’ for *ιερεῖς*—‘ *priests.*’

Ver. 26. gave them lots] that is, ‘ *to draw* ;’—*αὐτοῖς*, as the *Vat. MS.* ; not *αὐτῶν*, as in the *received text*.

CHAPTER II.

Ver. 1. When the day of the Pentecost was fully come.] “ The Jews,” says Josephus, “ call *Pentecost* (or *Fiftieth*), “ a certain festival held after the seven weeks following the “ Passover.”—(*Bell. Jud. lib. ii. c. 3. § 1.*) Those seven

¹ “ *Cholin. l. 56. 2. Aramæus quidam vidit hominem, qui de tecto in plateam
“ decedit, et ruptus est ejus venter, et viscera ejus effluerunt.*”

weeks, or *forty-nine days*, concluded with a *Sabbath*; the *fiftieth*, therefore, fell on the *first day* of the week, or our *Sunday*: hence the denomination of *Whit-Sunday* to express the *Pentecost*, because, on that anniversary, the new converts in the early church were accustomed to appear habited in *white*.

Ver. 6. When this was *told abroad*.] This is, perhaps, the best rendering of *γινωσκῆς τῆς φωνῆς ταύτης*; where *φωνή* has the same sense as in Gen. xlv. 16, *καὶ διεβόηθη ἡ φωνὴ εἰς τὸν οἶκον Φαραῶ*—‘and the *same* thereof was *noised abroad*, ‘even to the house of Pharaoh.’ Our revisers have well rejected Wiclif’s ‘*whanne this vois was mead*’; from the Latin, ‘*facta autem hac voce*.’

Ver. 9. *Idumæa*.] Dr. Bloomfield’s note sufficiently exposes the vitiation of the common reading, ‘*Judæa*,’ in this place: “as to what the true reading is (he further observes), “we are left to conjecture:—of the various *conjectures* that “have been proposed, there is not one but is liable to serious “objection; and all are destitute of any countenance from “MSS. or versions. It is strange, no one should have *seen*, “that the word is *from the margin*.” Yet the same learned annotator reasonably objects to ‘*amputation*’ of the word. But, what is referring it to the margin, as a *gloss*, but ‘*amputating*’ it from the text? for, the margin possesses no authority. Now, there is one conjecture which is exempt from the condemnation pronounced by the learned annotator, and which may possibly have escaped his attention; it is that of the learned Caspar Barthius in the 16th century, recorded by Wetstein, but excluded by Schulz and Scholz, namely, that the true reading is *Ἰδουμαία*, not *Ἰουδαία*; and this conjecture has been corroborated, since his time, by the discovery of those two names having been actually confounded in manuscript. Thus, in Mark, iii. 7, where the texts generally read, *ἀπὸ τῆς Γαλιλαίας—καὶ τῆς Ἰουδαίας*, the uncial MS. G. of Wetstein, reads, *ἀπὸ τῆς Γαλιλαίας—καὶ τῆς Ἰδουμαίας*. As the consonants *m* and *n* are very commonly omitted, for abbreviation, both in Greek and Latin MSS., it is not necessary to insist on the facility of confounding *Ἰουδαία* and *Ἰδουμαία*. *Idumæa* exactly fits the geographical order:

Parthians, and Medes, and Elamites :
those who inhabit Mesopotamia and Idumæa :
And Capadocia, Pontus, and Asia (the province so called),
Phrygia and Pamphylia :
Egypt, and the parts of Lybia about Cyrene :
Strangers from Rome ; &c.

It is observable, that European Greece is not comprised in this catalogue.

Ver. 14. *mocking together.*] διαχλευαζοντες :—This is the reading of the two most ancient MSS., *Vat.* and *Ephr.*, and of the two next in antiquity, *Beza* and *Alex.*; also of several later copies. Dr. Bloomfield says, “ for χλευαζοντες (*of the received text*), a few ancient MSS., and some fathers, have “ διαχλ., which is received by almost every editor, from “ Griesbach downwards, *but without reason*; since it is “ manifestly an *emendation* of the Alexandrian school.” The learned annotator must be prepared to excuse those who may suspect, that “ almost every editor, from Griesbach “ downwards,” have the reason on their side; and the above authorities demonstrate that they have it. If, as I have elsewhere had occasion to observe (p. 189), the learned critic could produce a copy *more ancient* than the four uncial MSS. which I have cited, which copy shall have χλευαζοντες, he might then be warranted to pronounce διαχλ. an *emendation* of the text of that *earlier* copy; but, as he is not able to do so, he is not warranted in first *assuming* χλ. to be a more ancient reading, and then pronouncing the *most ancient* reading that we possess, to be an *alteration* of that assumed reading: not criticism only, but plain reason, will refuse this license: δια, has great force in this compound, as in διαμαρτυρομαι, Luke, xvi. 28, Acts, x. 43. Its lapse from the junior copies is referrible to an obvious cause, of which we have experience in other cases; namely, its liability to be confounded, in the undivided uncial MSS., with the δι immediately preceding it. The different nations, here specified, understood the words of the apostles speaking in their several tongues, and wondered at their skill: ιτιςι, ‘*others*,’ native Jews who did not understand them, “ *mocked among themselves*,” δια, like the vulgar in all countries, on hearing what to them appears an unintelligible jargon.

Verse 24. hands of *Gentiles*.] *ανομων* : — *ανομοι*, is plainly to be understood here, in the same sense as in 1 Cor. ix. 21, 22, and as *ανομως*, in Rom. ii. 13, which St. Paul immediately explains by, *τα ιθη*. So that *ανομων*, in this place, is equivalent to *τοις ιθιςι*, in Matt. xx. 3; Mark, xii. 3; Luke, xviii. 32: and should be so rendered. Not “*wicked hands*,” as our revisers have partially retained from Wiclif’s “*hondis of wickede men*,” which, though a true rendering of the Latin, “*manus iniquorum*,” is not a true rendering of the meaning of the Greek, *χειρες ανων*, in this place; which literally expresses, “*those not subject to the Law*,” a periphrasis, which it is best to reduce here to the single and familiar term, ‘*Gentiles*.’ St. Luke’s text, in c. xxiv. 7, has, indeed, *αμαρτωλων*; but this is rather to be understood, generally, as comprehending the ‘*chief priests and scribes*,’ as in Matt. xx. 2 and 3.

Ver. 44. all who held the same belief.] *οι πιστευσαντες εις το αυτο*, *ειχεν απαντα κατα* : — this is the reading of the *Vat.* MS.; the later copies have inserted *ησαν* after *πιστευσαντες*, supposing that *εις το αυτο* necessarily implied *place*; which obliged them to introduce *και* before *ειχεν*. But we are to understand *ρημα* (*της πιστιως*, Rom. x. 9). So, again, in 1 Cor. i. 10, St. Paul says, “I beseech you—that ye all “speak the same word—*ινα το αυτο λεγητε παντις*” (i. e. acknowledge the same doctrine (*ρημα*); and, that there be no divisions (*σχισματα*) among you (i. e. divisions or diversities of doctrine).

Ver. 47. those that were saved.] *τους σωζομενους* : — The Latin correctly translates, ‘*qui salvi fierent*,’ which Wiclif as correctly renders, ‘*that weren maad saaf*.’ Our revisers have obscured the sense by altering to, ‘*such as should be saved*,’ though it is probable, that they meant to convey the same sense as in our modern phrase, “*those that would be saved*.” Wetstein well refers *τους σωζομενους* to *σωθητι*—‘*save yourselves*,’ &c., ver. 40.

CHAPTER III.

Ver. 1. the *last* hour of prayer.] The *Vatican* MS. alone reads, *ναιτην*—‘*last* ;’ this reading is, therefore, not noticed by Wetstein, who was very partially acquainted with the readings of that MS. The *ninth* was the *last* hour of prayer : “*orationes fere hora nona concludat.*”—(TERTULL. *adv. Psych.* c. 2.) In ver. 3 of the following chapter, it is stated, *ην γαρ ἑσπερα ἦδη*—‘*for it was now evening.*’ The priority of the *Vat.* MS. adds great weight to this reading. Eustatheus (tom. i. p. 229) says, *τις καὶ ἀπὸ τοῦ ναιτος κατὰ μεταβολὴν ἐτυμολογοῦσιν αὐτὸ (ναιτος)· σχιδὸν γὰρ ναιτος ἐστίν, ἤθουν ἑσχατος, ὁ ναιτος ;* and that it should be written with only one ν, from *ναια*, as *τεταρτος* is written with only one τ, from *τεταρα*. It is probable, therefore, that *ναιτος* has been changed to *ναιτος* in the course of transcription, either through inadvertency, or, paraphrastically, with a view to define the hour to the reader. The import is the same with either reading.

Ver. 11. And as *he* kept close to Peter and John.] *κραταιότες δὲ αὐτοῖς* :—So the *Vat.* and all other most ancient MSS. and versions ; except the vitiated MS. D, which has substituted, for *αὐτοῖς*, the words, *τοῦ ἱαδέντος χωλοῦ* ; an amplification which has been adopted by the *Const.* and *received* texts.

Ver. 20. *before manifested* to you.] *προεχειρισμένον* :—there is no reading in the whole sacred text more securely confirmed by testimony than this, against the *received* reading, *προεκηρυγμένον*—‘*before preached.*’ (See Wetstein, Birch, and Scholz.) The apostle, speaking of the second or future coming of our Lord, “*whom the heavens must receive*” until that great event shall take place, says, that he had been *προεχειρισμένος ὑμῖν* ; (literally), ‘*previously or already led out to you by the hand,*’ that is, *exhibited* to your sight ; as when Pilate exhibited our Lord to the eyes of the Jewish multitude, saying, *ἴδου ἀγὼ ὑμῖν αὐτὸν, ἵνα γῆντε, &c.*—‘*Behold, I bring him out to you, &c.*’ So was our blessed Lord *προεχειρισμένος* to the same people, previously to his retiring from the visible world, until his return for judgment. The junior, or *received* reading, falls far short of the meaning of the

original text, since it only implies, that our Lord had been 'before proclaimed;' whereas, the latter expresses the *fact*, that he had already been manifested, and exposed to their notice and observation.

Ver. 21. the establishing of all the things.] ἀποκαταστάσις, τελειωσις—'completion, consummation'—HESYCHIUS: where Alberti observes, "Act. iii. 21, Beza, Erasm. Vet. Interp. *restitutionis*; melius, *consummationis, perfectionis*, et Act. i. 6, et Job. viii. 6." The context shews, that this is the meaning of ἀποκαταστάσις in this place.

CHAPTER IV.

Ver. 9. Since we are questioned.] εἰ ἡμεῖς σημεῖον αἰσχυρίζομεθα:—"Si conditio rem certam indicat, accipit εἰ vim αἰτιολογικὴν, causamque consequentiæ infert:—Ita inchoat orationem b. Petrus in Act. Apost. c. iv. Comm. 9. εἰ ἡμεῖς σ. α. 1 'Quandoquidem de nobis hodie quæstio instituitur.'"—(HOOGEVEEN *De Partic.* p. 152, § xii.)

Ver. 27. in this city.] εἰ ἐν πόλει ταύτῃ:—So reads the most ancient MS. (*Vat.*), the two uncial MSS. *Codd. Claromont.* and *Augiensis*; and the *Cod. Alex.*, which last adds σου after πόλει. So read, also, the Latin, both the *Syriac*, *Copt.*, *Armen.*, *Ethiop.* versions; Irenæus, Cyril, Tertullian, and other fathers. Dr. Bloomfield, nevertheless, "has not ventured" to adopt the reading; thinking it easier to account for the addition by the *senior* MSS., than the omission by the *junior*. Against this course of criticism, I must again respectfully protest (p. 295). There can be no just ground for supposing the clause an addition in the oldest copies, until a still older copy can be produced which has not the clause. As the fact stands for evidence, the *junior* copies have clearly omitted the clause; and probably, because it did not form a part of the passage quoted from the Psalms: a critical reason, suitable to the age which omitted it. We cannot criticise reversely, from the *junior* MSS. against the oldest, with Matthæi and Scholz; and it is obvious, from common experience, that in transcribing from a copy, the

mere copyist is more likely to *leave out*, through inadvertency, than to *add*. Of similar *omissions*, we have already seen abundance.

CHAPTER V.

Ver. 31. on whom *ye laid violent hands*, and *hanged him on a tree*.] ἐν ἡμῖν διαχρίσασθι, κρεμάσαντες ἐπὶ ξύλου—"whom ye dispatched (as Bloomfield renders the word), when ye had," &c. Compare c. x. 39, ἐν απείλῃ, κρεμάσαντες ἐπὶ ξύλου—"whom they slew, when they had hanged," &c. (See Annot. to Matt. xxvii. 50, and John, xix. 37.)

Ver. 38. days of *the enrolment*.] We have seen, that only one enrolment (for taxation) has been mentioned by this historian: see Annot. to Luke, c. ii. 2.

Ver. 42. to suffer dishonour for *that name* (ver. 41.)] The *Vat.*, *Ephrem*, *Beza*, and *Alex.*, with seven others of the best MSS., as also the *Syriac* and *Coptic* versions, read only, ὑπερ τοῦ ὀνόματος; the *rec.* and *Constant.* texts have variously added—αυτοῦ—Ἰησοῦ—τοῦ Ἰησοῦ—Ἰησοῦ Χριστοῦ—τοῦ Χριστοῦ—τοῦ Κυρίου Ἰησοῦ—τοῦ Κυρίου. Michaelis observes; "We find in eleven of the best MSS. ὑπερ τοῦ ὀνόματος, without any further addition; a phrase which signifies, '*for the Name's sake*;' that is, in the idiom of the Rabbins, '*for God's sake*.' In our printed editions and MSS. we find not less than six additions. Here it must be obvious to every one, that these different readings are *interpolations* of different transcribers." (*Introd.* vol. i. p. 338.) Of these, Scholz has selected Ἰησοῦ for his own new text, instead of αὐτοῦ of the *rec.* text; but he does not produce these various readings, which are accurately given by Wetstein, excepting the *Vat.*, with which he was not acquainted. See James, v. 14.

CHAPTER VI.

Ver. 8. full of *grace*.] χάριτος, which is the reading of the *Vatican* and most *ancient* MSS., is best supported by

external and internal evidence. Dr. Bloomfield says, "we may better account for the change of *πιστιως* into *χαριτος*, than the reverse." I must venture to dissent (with Griesbach) from the learned critic: *πιστιως*, was mechanically suggested by *πιστει*, immediately preceding. The historian is speaking with relation to Stephen's gift of performing miracles, and therefore, *δυναμεις* is more likely to have been preceded by *χαριτος* than by *πιστιως*. The learned annotator, also, computes his authorities by *number*, without reference to age and character; which, we have seen, is a very fallacious standard for deciding on readings. (See Preface, p. 20, 21, and note 2.)

Ver. 13. *speaking words against.*] The *Vat.*, *Ephr.*, *Beza*, and *Alex.* MSS., and the most ancient versions, know not the reading, *βλασφημα*, in this place, which is a pleonastic supplement of a later age: for, *λαλων ρηματα κατα*, as the first two MSS. read, and *ρηματα λαλων κατα*, as the last two, express the sense of *βλασφημα*.

CHAPTER VII.

Ver. 39. *Who chose out for us.*] The *Vat.* MS. alone (comp. *Pref.* p. 32, § 23) reads, *εξελεξατο*, not *ειλεξατο*, as the common text. The former reading is supported by very notable internal evidence, not discerned by those who changed the reading to one more general and ordinary. In c. xx. of Ezekiel, God, in retracing his ancient dealings with the Jewish nation, declared that, after the provocations of that rebellious people, "he gave them statutes which were not good, and judgments whereby they should not live (v. 25):" that is, statutes and judgments which had no spiritual efficacy, namely, the *ritual law*. But, previously to this, God had given to them statutes by which they 'might live,' namely, his *ten commandments* (Deut. iv. 13). Those commandments God pronounced to the Israelites from Mount Sinai, thus concluding them: "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live." (Deut. v. 4-33.) These, then, were the *λογια ζωης*—the "*ordinances of life*," alluded to by Stephen

in this discourse; and God “*selected*” these—εἰλεξατο, in the first instance, for the children of Israel.

Ver. 46. *received it from them.*] διαδεξαμεναι:—‘*suscipi-entes*,’ Vulg.; ‘*taken*,’ Wiclif. Our revised version renders, ‘*who came after*,’ which the revisers adopted from Erasmus’ ‘*qui successerunt*,’ for which alteration he assigns no reason. Dr. Bloomfield correctly paraphrases, “*having received it, as handed down from their ancestors*,” which is the true signification of διαδεχουμαι.

Ver. 59. *calling on the Lord.*] In the Greek, “*calling on*” and saying, *Lord Jesus*,” the English requires the insertion of the object, which was the “*Lord Jesus*.” We are, therefore, not to insert the word ‘*God*,’ with our common version; which word it has retained from Wiclif’s ‘*cloped God* to ‘*help*.’ The Latin is correct: ‘*invocantem et dicentem, Domine Jesu.*’

CHAPTER VIII.

Ver. 10. *Who is called.*] The *Vat.* MS. reads, ἡ καλουμένη μεγάλη; so also the Vulgate, ‘*quæ vocatur magna*.’ The word, καλουμένη, has lapsed from the primitive clause, in the *received* text.

Ver. 14. *the apostles that were in Jerusalem*—*sent Peter and John.*] ἀποστολῶν; ‘*miserunt*.’ This passage is of great historical importance, as it demonstrates St. Peter’s relative position in the primitive church; and its extreme disparity to that now assumed by the Roman pontiff. What would the Romanists say, if a general council were to decree, *to send the Pope*, with another prelate, on a missionary service? Our Lord himself testified, οὐκ ἔστιν ἀποστολὸς μείζων τοῦ πέμψαντος αὐτόν—‘*he who is sent, is not greater than he who sent him*’ (John, xiii. 16): St. Peter, therefore, by our Lord’s testimony, was not superior to those by whom he was sent.

Ver. 37 of the common text, is unknown to all the most ancient texts and versions, as may be seen in Wetstein and

Birch, and is rejected even by Matthæi and Scholz. Bloomfield and Burton admit it into their texts, but notice its doubtfulness. It is one of the spurious amplifications signified in the Preface, p. 34.

CHAPTER IX.

Ver. 5 and 6.] The portions of these verses in the common text, which are omitted in this Revision, are not in any of the ancient authorities; and are also omitted by Matthæi and Scholz. Michaelis affirms (*Introd.* vol. ii. p. 271), that "*Erasmus interpolated them from the Latin*;" but, this does not appear: Erasmus says, "In plerisque Græcis codd. non additur *hoc loco*—sed aliquanto *inferius*, cum narratur hæc res. Neque raro contingit, ut scriba doctulus aliunde addit aliquid in spatiis, quod post alius indoctior referat in contextum." It is more probable, that Erasmus found the passage in one of his junior Greek copies, and inserted it in his text to correspond with the Latin.

Ver. 20. preached *Jesus*—that he is the Son of God.] The *Vatican*, and the ancient MSS. and versions, read *Ἰησοῦς*; the received *Const.* text reads *Χριστός*; bearing testimony within themselves, the former of their genuineness, the latter of its vitiation. The great object of the apostles was to proclaim, that the *man Jesus* was the *Christ*, the *Son of God*. (See ch. v. 43.) Michaelis asserts too much, when he affirms, "that in the time of the apostles, the word *Christ* was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus;" for, Pilate designates our Lord, popularly, '*Jesus, who is called Christ.*'"

CHAPTER X.

Ver. 31. *Four days ago from this time, I was praying in my house at the ninth hour.*] The most ancient MSS. and versions have not the words, *νηστεύων, καὶ*—'*fasting, and*;' nor was it probable, that a Roman centurion should have

used that practice, which was foreign to his native notions of religion, although '*prayer*' was congenial with them. The Greek phrase here used by Cornelius, '*from four days ago to this time,*' differs from our phrase, '*four days ago from this time,*' or *just four days ago*, in nothing but idiomatic mode of computation: ὥρας, is here used in its general sense, of *time*.

Ver. 36. *laboureth for justification.*] εργαζομενος δικαιοσυνην:—(See Annot. to Matt. iii. 15, p. 128.) Dr. Bloomfield here cites from Lycophron, εργατην δικης, as equivalent to εργαζομενος δικαιοσυνην; but, δικαιοσυνη has very different significations in the Gospel and in the heathen vocabularies.

Ver. 37. *this word*] τον λεγον:—τουτου sub. "There is here a perplexity of construction," observes Dr. Bloomfield, "which the commentators seek in various ways to remove." The cause of that perplexity is, that the commentators have rested on the *received*, or *Constant*. texts, without consulting the *most ancient* texts. The *received* text reads, λεγον ος; which ος is totally unknown to the *Vatican*, *Ephrem*, and *Alex.* MSS., and the Coptic and Latin versions; and is no other than a transcriptural repetition of the εν of λεγον which immediately precedes it—λογονοι, as ὁμοιου in Matt. xxvii. 17. (See Pref. p. 63.)

CHAPTER XI.

Ver. 23. *was added to them.*] The *Vat.* MS. does not read τῷ Κυρίῳ—to the Lord, which is an *italic insertion*, but ends with προσετιθη εχλος ικανος: the previous context shews, that we are to understand αυτοις—to them.

Ver. 25.] *it fell out to them.*] εγενετο αυτοις, in the *Vat.* and *Alex.* MSS.; not αυτοις, as in the *received* text, though αυτοις is understood before συαχθηται—εγενετο αυτοις (αυτους) συαχθηται, 'it fell out, or happened to them, that they,' &c.

1b. and *called the disciples Christians.*] The historian relates *three things* which Paul and Barnabas *did*, during

their residence 'in Antioch:' συναχθῆναι—διδάξαι—χρηματίζειν: 1. they assembled with the church, one whole year: 2. they taught a considerable multitude: and, 3. they proclaimed or denominated the disciples *Christians*, for the first time. These last had been variously called, *Nazarenes*, and *Galileans*; but Paul and Barnabas overruled both those appellations, by assigning that of '*Christians*,' in which self-imposed name the church has ever since exulted. The verb χρηματίζω, as we learn from Pollux, signified, in an *active* sense, to *pronounce, proclaim, declare*; and was applied to the acts of *legates* and *heralds*: ἰδὲν ἰσχυται, τῷ κηρυκί, καὶ πρεσβυτέρῳ χρηματίζουσιν (lib. viii. § 138). We read, just before, that the church in Jerusalem *sent* Barnabas to Antioch, to which city he brought Paul; where, "it happened to them, *that they resided a whole year; that they instructed a considerable multitude; and, that they called the disciples "Christians, for the first time."* Whether this last was their own independent act, or was a part of their commission, is not said; but, according to the sense of χρηματίζω as exemplified by Pollux in the place referred to (and at § 96), and which applies to the *official capacities* of Paul and Barnabas, it is most reasonable to understand, that the denomination was imposed by them, in execution of the instructions of their mission from the church in Jerusalem. And this is rendered the more probable, from Peter exhorting his flock, to *glorify God in the name of "Christian"* (1 Ep. iv. 16). It is true, that χρηματίζω was also used in a *passive* or *reflective* sense; but, the phrase, ἐγένετο αὐτοῖς (αὐτοῖς) χρηματίζεσθαι, shews that it is to be taken here in an *active* sense, of which τοὺς μαθητὰς is the subject. It is not likely that the church would have accepted a denomination from aliens.

Ver. 27. over the whole land.] ἐφ' ὅλην τὴν οἰκουμένην: Our version renders these words, 'throughout *all the world*;' thus leaving uncorrected Wiclif's erroneous translation from the Latin—'comynge in *al the world*.' The Latin renders, 'in *universo orbe terrarum*.' That οἰκουμένη did not here mean '*all the world*,' nor even '*all the earth*,' but only the *land of Judea*, is manifest from the next verse, which relates; that the Christians of the adjoining countries made

a contribution, "for the relief of the brethren who dwelt in "Judea." Had the famine been *universal*, such benevolence could not have been exercised.

CHAPTER XII.

Ver. 4. After *the Passover*.] *μετα το πασχα*:—What induced our revisers, in this solitary instance, to adopt the name of the Christian festival, '*Easter*,' to express the *Jewish Passover*; when Wiclif had consistently rendered "*pask*;" I am quite unable to conjecture.

Ver. 25. at Jerusalem.] *εις Ιερουσαλημ*:—So reads the *Vat. MS.* The verse has been variously tortured to force an interpretation upon it. Some copies read *εξ*, some *απσ*, others *εις Αντιοχειαν*. The *rec. text* reads *εξ*. The order, is this: Βαρναβας δε και Σαυλος, πληρωσαντες την διακονιαν εις Ιερουσαλημ, υποστηριξαν, κ. τ. λ.

CHAPTER XIII.

Ver. 20. *he distributed to them, &c.*] The *Vat. MS.* 1209, and others of the best *Vat. MSS.*, read *κατεκληρονομησιν*. It is the reading of other most ancient *MSS.* (see Wetstein). The change has, therefore, been from that reading, to the *κατακληροδοτησιν* of the *Const. text*, and not the reverse.

Ver. 20, 21.] The *Vat.*, *Ephrem*, and *Alex. MSS.*, thus read these verses: καθελων εθνη ιστα ει γη Χανανι, κατεκληρονομησιν τη γη αυτων ως ετι τετρακοσις και σινηκοντα. Και μετα ταυτα εδωκε κριτας εις Σαμουηλ προφητου. Dr. Bloomfield judiciously observes, on the common reading, "We should take 'the words (with Mr. Townsend) to mean, 'And after these 'things, which lasted about the space of four hundred and 'fifty years, he gave them judges, until Samuel the prophet.' This, we see, as to the general matter, is precisely what the three most ancient *MSS.* actually *do say*; but, which is *not said* in the *rec. or Const. text*. It is plain, therefore, that in

some later MS., the clause *ὡς ιτια*, &c. had been omitted in transcription, and written in the margin; but was afterwards introduced, by a subsequent copyist, into a *wrong place*.

A case so evident, was calculated to demonstrate to the learned Scholz the comparative authorities of his *two families* of texts.

Ver. 43. And when *they* went out, *they* desired] The *Vat.* and all the most ancient MSS. read thus: *ἐξιόντων δὲ αὐτῶν, εἰς τὸ μιταξυ σαββατῶν ἤξουν λαλῆσθαι αὐτοῖς τὰ ῥήματα ταῦτα*, with the exception, that the *Vat.* alone reads *ἤξουν*, for *παρεκαλουν*. The *Const.* texts have added the following "*Italic insertions*," placed here in parentheses: *ἐξιόντων δὲ (ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων) παρεκαλουν (τὰ εἶη) εἰς τὸ μ. σ. λ. α. τ. ρ. τ.* These suppletory insertions, from being made in the same character as the original, are not distinguishable to the eye from the original text; but they are, now, clearly distinguishable to the critical discernment. (Pref. p. 34.)

CHAPTER XIV.

Ver. 11. They called Paul *Hermes*.] See *Preface*, p. 9, where it was pointed out, that the rendering 'Ερμης by 'Mercurius' in our version, has stamped on that version an evidence of its original derivation from the Latin. But, this is not the only objection to the translation; "they called him 'Ερμης (says the historian) because *he took the lead in discourse*"—*ἑστῶθη αὐτὸς ἢ ὁ προσημειῶς τοῦ λόγου*. This character, though intelligible with relation to the Greek *Hermes*, is not equally so with relation to the Latin *Mercurius*; for, though we early learn the "*Mercuri, facunde nepos Atlantis*," yet the chief characters attached to the Latin *Mercury* by our classical tuition, are *volatility* and even *roguery*, whereas, to the Greek *Hermes* we as habitually attach the grave office of *interpreter*: hence the *ἑρμηνευόμενος*, familiar in the New Scriptures. But, it will naturally be asked, If the Latin 'Mercurius' is to be changed to the Greek 'Hermes,' why should we retain the 'Jupiter' of the Latin? I may not, perhaps, thoroughly satisfy my reader by my answer, which

is this: The Greek '*Zeus*' would convey no idea to the ordinary and untutored English reader; whereas, it would be difficult to find any individual so ignorant as not to know, that the name *Jupiter* denoted the *chief of the heathen gods*; and, *Jupiter* is, in fact, no other than a dialectical enunciation of *Zeus πατήρ*.

CHAPTER XV.

Ver. 18 of the common text, has sustained numerous and various alterations in the course of transcription, as may be seen in Wetstein, Birch, and Scholz; but, in the two most ancient MSS., the *Vat.* and the *Ephrem*, and in several others, as also in the *Copt.* and *Armen.* versions, the verse *does not exist*. It contains an undeniable proposition; but it does not, from that circumstance alone, acquire any claim to hold a place in the body of an indisputable record. It is evidently an interruptive intrusion, and, as such, is to be rejected from the text. Those earliest copies read thus: *λεγει ὁ Κύριος, ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος.*

Ver. 19. The pollutions of idols, both from *the fornication*, &c.] This decree of the apostolical Council was solely designed to resolve the question proposed to it—"Whether, and how far, the Gentile converts should observe the law of Moses, in compliance with the requisition of the Judaising Christians?" Consequently, to press any thing into the answer which does not relate to the question proposed, is false criticism, and false interpretation. The Council, in its reply, confines its prohibitory injunctions to such parts of the Mosaic Law as respected *idolatry*, either in act or circumstance; in order to prevent any relapse, on the part of the heathen converts. The "*pollutions*," are the accompanying circumstances, the "*fornication*," is the consummating act, of idolatry. That act was formally designated in the Hebrew Scriptures, '*fornication*'—*πορνεία*, and '*adultery*'—*μοιχεία*; the first, as considered in itself; the second, as considered with relation to God. The former word, has been differently rendered by the translators of different portions of our Bible: in

the Old Scriptures, it has been generally rendered, '*whoredom*;' in the New, '*fornication*' (see Rev. ii. 15, 22). All these terms are united in Ezekiel, xvi. To separate *πορνεία* from this subject, and to interpret it in its ordinary moral sense, is to imply a license of, or connivance at, neglect of the other moral commandments of the law: it is, to make the Council say, 'If you abstain from idolatry, and from carnal *fornication*, ye will do well; and we shall lay no greater *burden upon you*.' This, would be not less an absurd, than a false exposition. And this result would not be avoided, but confirmed, by the extraordinary hypothesis, 'that the moral *commandments of the Pentateuch were imposed on the Gentiles only by degrees*;' for, such can be the only meaning of the position, 'that *fornication is mixed up in the decree*, to the exclusion of every other moral offence, because '*the precepts of the Pentateuch were abrogated only by degrees*.' Michaelis's preposterous conceit, that *πορνεία* here signifies a '*cook's shop*,' is thoroughly destroyed by his learned translator; though that right reverend critic has himself entirely failed in establishing his hypothesis, just recited. (*Introd.* vol. i. p. 190, 450.) We have no testimony of a *gradual* abrogation of the moral precepts of the Pentateuch; on the contrary, St. Paul expressly pronounces, that all its ordinances (which were not incorporated into the Gospel), "Christ took away at his death, nailing them, *as it were*, to his cross" (Col. ii. 14); but left all the others, in full and equal force.

Ver. 20. *read in the synagogues every Sabbath-day.*] From this period, we may date the origin of the '*New Scriptures*.' St. James suggested to the First Council of the church, that, as the Law of Moses was read in the synagogues every Sabbath-day, so the first Law formally enacted in the Christian church, should be read in the Christian congregations. As the former readings became gradually enlarged by the accession of the writings of the prophets (Luke, iv. 17), so did the latter, by the writings of the apostles. Of this we find the first evidence in St. Paul's Epistle to the Colossians, in which he enjoins the reading of his Epistle in the churches of Asia Minor. And this renders it probable, that when St. Peter unites the Epistles of that apostle with '*the other Scriptures*'—*τας ἀλλὰς γράφας*, these

Epistles had acquired the denomination of *αἱ γράραι*, in the church. (2 Pet. iii. 16.)

Ver. 22. The apostles and *elder-brethren*.] Not, ‘apostles, *elders, and brethren*,’ as in our common version. The *Vat.*, *Ephr.*, *Bezæ*, and *Alex.* MSS. read uniformly *πρεσβυτεροι αδελφοι*, not *σ. και α.* This is the authoritative reading; and it is of importance to the history of the primitive church, as it shews that the Council, then convened at Jerusalem, consisted of *two* only, not *three* orders of disciples: nor is it at all probable, that the general congregation of *new converts* should have been parties to an act which, in its nature, pertained exclusively to those who were appointed to *direct and govern them*. All notions of church government, founded on the received reading of this text, are, therefore, founded on positive error. The 6th verse bears testimony to the correctness of the reading of the most ancient MSS. in this place, and to the vitiation of the common text. The *και* is, therefore, an interpolation; and the consequences to which its admission are calculated to lead, render it probable, that its insertion was governed with a view to produce those consequences.

Ver. 28. *Ye will do well*.] *εὖ πράξετε*: Michaelis (*Introd.* vol. i. p. 278) considers this clause, “to contain no command, “but simply a request to abstain from certain matters which “might be offensive to the Jews.” His learned annotator remarks, “This is a refinement which seems to have no “foundation, since a request from an apostle is equivalent “to a command.” The gentleness of the term appears to have been employed by the Council, in opposition to the notion of severity expressed in St. Peter’s phrase (ver. 10) of “*laying a yoke on the neck of the disciples*.” Dr. Bloomfield sees in it an encouraging exhortation: “This does not merely “mean, ‘*you will do right*,’ as many commentators suppose, “but ‘*it shall be happy for you*.’” I regard it rather as an injunction, conveyed in gentle terms, because addressed to those who were willing and ready to conform to the judgment and decision of the Council. It answers to the *καλως ποιεῖτε* — ‘*ye do well*,’ of James, ii. 7.

Ver. 32. *to those who had sent them.*] *προς τους αποστολη-
αντας αυτους*: This is the reading of the most ancient MSS.
and versions; but it has passed, in the *Const.* texts, to *π. τ.
αποστολους*.

Ver. 34 of the common text, is a notorious interpolation;
introduced, indeed, with a view to historical elucidation, but
unknown to the most ancient Greek MSS., and plainly mark-
ing a Latinising text. It is surprising, that Scholz should
have retained it.

CHAPTER XVI.

Ver. 6-9.] In this passage, we have the important record
of the first intervention of the Divine Providence for directing
the light of Revelation into Europe; which portion of the
earth God was pleased, in his eternal counsels, to select for
the fixed and permanent seat of his Gospel, when the lamps
should be removed from the churches of Asia, and that first-
enlightened portion of the earth sink back into its primitive
darkness. The prohibition to proceed to Bithynia was,
therefore, only the directing Paul's course into Europe, for the
great ends in the Christian dispensation which modern history
exposes.

Ib. *Spirit of Jesus.*] *το πνευμα Ιησου*:—So read the *Vat.*,
Ephr., *Bez.*, and *Alex.* MSS.; various others of antiquity;
and all the most ancient versions (see Wetstein and Birch).
“*Nomen Jesus, in omnibus novis bibliis deletum invenitur*
“*per Nestorianos falsarios; ut claret ex bibliis tum Latinis*
“*tum Græcis ante schisma, et Scriptis et translatis.*”—Joh.
Faber (*Malleus Hæreticorum*) ap. Wetst. not.

Ver. 12. *the first city of that part of Macedonia, which
is a colony.*] *κολωνια*: i. e. inhabited by a transplanted Roman
population, and under a military government; as we see at
ver. 20, where the magistrates are called *στρατηγων*, or *army-
commanders*. Dr. Bloomfield has elaborately criticised the
different interpretations of this verse, but has not distinctly
supplied another. The historian appears to mean, that on
ascending from the sea-coast at Neapolis, towards Thessa-

lonica, Philippi was the *first city* on the way, in which was a *Roman colony*.

Ver. 13. we went out of *the gate* by the river.] της πυλης (not πολειως) is the reading of the most ancient MSS. and versions. (See a similar various reading in the *Var. lect.* from Josephus, *Pref.* p. 59, and Heb. xiii. 12, 13.)

Ib. where *we supposed*.] νομιζομεν:—So the *Vat.*, *Ephr.*, and *Alex.* MSS.; not νομιζετε, as in the junior texts.

Ib. there was a *prayer-house*.] See Annot. to Luke, vi. 12.

Ver. 16. as we were going to *the prayer-house*.] εις την προσευχην:—The *Vat.*, *Ephr.*, *Alex.*, and other MSS., read την πρ. Dr. Bloomfield justly observes, that this sense of προσευχην “*would require the article*,” and accordingly, we find the article, την, in the *most ancient copies* (A B C), though it has lapsed from the *Const.* or *rec.* texts. (BIRCH. SCHOLZ.)

Ver. 20. *commanders*.] See Annot. to ver. 12.

Ver. 31. Believe on the *Lord Jesus*.] So read the *Vat.* and *Alex.* MSS., and some of the earliest versions. To believe on ‘*Jesus*’ was the great inculcation of the apostles. The later copyists have, in numerous instances, added the name *Christ* to *Jesus*, and *Jesus* to *Christ*, where the sacred writers had designedly used *only one* of these names.

CHAPTER XVII.

Ver. 13. and *practising on*] και παρασποντες:—So read the *Vat.* 1209, and 367; the *Alex.* reads, και ταρασποντες; the *Bez.*, και τασποντες: The Vulgate reads, with the *Alex.*, “*et turbantes*.” These authorities unite in proving, that the *rec.* text has dropped two words after σαλευοντες: the agreement of the two *Vat.* readings, establish παρασποντες, ‘*practising*,’ or ‘*working*,’ on the multitude.

Ver. 15. brought him to *Athens*.] If the *ne quid nimis* had qualified the furor of classical enthusiasm which, of late years, has raged beyond legitimate bounds, it must have been

sensibly felt by all our learned travellers, that the presence of this great and unmatched philosopher in Athens, and afterwards in Rome, was the *climax* of intellectual ascent to those two great and renowned cities; notwithstanding the retrocessions which both have since made. (See Annot. to Rom. i. 21.)

Ver. 20. *foreign.*] Casaubon, in his *Animadversions on Athenæus* (p. 644), thus observes, on a passage of Aristophanes, cited from that Greek writer by Dr. Bloomfield, in his note on this verse: "In multis Græciæ locis festum celebratur nulli privatim deo sacrum, sed in universum omnibus; *Theoxenia* eum diem vocant. *Hesych.*: Θεοξενια, κοινή ιορτή πᾶσι τοῖς θεοῖς. Athenis autem potissimum videntur *Theoxenia* celebrata; nam inter propria reipublicæ illius instituta hoc fuit, quod θεοὺς ξένους colerent quam plurimos. *Hesych.*: θεοὶ ξένοι παρὰ Ἀθηναίους τιμῶνται: inde illa ara θεοῦ ἀγνώστου de qua Paulus apostolus in Actis."

Ver. 23. *much given to divine worship.*] δεισιδαιμονιστεῖς: —Not "too superstitious," as our versions have expressed Wiclif's "*veyne worshiperis.*" Bloomfield correctly paraphrases this sentence, "*more than others attentive to religious matters;*" for, Pollux, in his section περὶ εὐσεβῶν καὶ ἀσεβῶν — '*of the pious and impious,*' assigns δεισιδαιμονίων to the former; and adds, ὁ δὲ εὐσεβὴς, ἀθεός, ἀσεβής. It was, therefore, with enforcement of the former favourable sense, that St. Paul applied the term δεισιδαιμονιστεῖς to his Athenian auditors.

Ver. 26. and from one (*man*).] The *Vat.* and *Alex.* MSS., with other authorities, read, εἰρησὶς τε ἐξ ἑνὸς πάντων ἑνὸς ἀνδρ.; omitting αἰματος, which is an *Italic* insertion.

CHAPTER XVIII.

Ver. 5. *excited in his discourse.*] ἐν λόγῳ: —So the *Vat.* and oldest MSS.; not ἐν πνεύματι — '*in the spirit,*' as in the junior and received texts.

1b. and 28. that *Jesus is the Christ.*] The *received* text reads only, τὸν Χριστὸν Ἰησοῦν, in v. 5; but, in v. 28, it reads

ἵνα τοῦ Χριστοῦ Ἰησοῦ. The *Vat.* MSS. 367, 1209, 1210, *Vind.* 34, read ἵνα τ. Χ. Ι. in both places; which shews, that ἵνα is has lapsed from the *received* text in v. 5. There are many other passages, in which ἵνα is to be understood with Χριστοῦ Ἰησοῦ; a neglect of which ellipsis has caused defective translation in several passages.

Ver. 21, of the common text, contains a clause unknown to the *Vat.*, *Alex.*, and other *anc.* MSS. and versions; which is rejected from this revision, as a manifest amplification by the *Const.* copyists.

CHAPTER XIX.

Ver. 5. baptism of repentance *only*.] It is apparent, that *μεν*, in this place, has been an ancient misreading, resulting from an erroneous interpretation of *μεν*, *μοι* in compend, as in c. xviii. 25; supplied in a *junior* copy, but *elliptic* in *Codd. Vat.*, *Bez.*, and *Alex.*

Ib. believe on—*Jesus*.] i. e. on the *man* Jesus. The *Vat.* MS. does not read Χριστοῦ Ἰησοῦ in this place; Χριστοῖ has been unskilfully, though piously, added, from not discriminating the apostle's different employment of those names, singly or together, according to the several objects and occasions of his arguments. (See above, c. xvi. 31. Annot.)

Ver. 18. confessed *their sins*.] ἐξομολογουμένη τὰς ἁμαρτίας αὐτῶν, καὶ ἀναγγ.—The *Vat.* MS. thus reads, as also the *Syr.* version.

Ver. 27.] The *Vat.* MS. reads the last clause of this verse thus: *μελλει δε (sc. το ἱερὸν) καὶ καθαιρεῖσθαι τῆς μεγαλειότητος ὅλη Ἀσία καὶ οἰκουμένη σβένται.* The *Alex.* also reads, *μελλει*, and *μεγαλειότητος*, but adds, *αὐτῆς ἢ ἡ*; which words, or, at least, the *pron.* ἡ, appear to have been omitted inadvertently by the writer of the *Vat.* copy.

Ver. 37. robbers of *temples*.] ἱεροσυλοῦς: *Vulg.* ‘*sacri-legos*’; *Wiclif*, ‘*sacrilegeris*.’ But, as our revisers, in c. xii. 4, rendered *πασχα* by ‘*Easter*,’ instead of ‘*Passover*,’

though it regarded the Jewish festival; so they have here rendered *ἱερό*—‘churches,’ instead of ‘temples,’ although the word related wholly to heathen edifices.

Ver. 39.] The *Vat.* and some other MSS. read, *παρατιζω*, not *πρὶ ἑταίρων*.

CHAPTER XX.

Ver. 1. *sent for*, and having *exhorted* and embraced.] The *Vat.* MS. reads *μετατιμψαμενος*, where the *rec.* text reads *προσκαλεσαμενος*; and adds *παρακαλῶν* before *ἀσπασαμενος*.

Ver. 13. *by land*.] See Annot. to Matt. xiv. 13.

Ver. 15. *in the evening*.] *τῇ δὲ ἑσπέρᾳ*, *Vat.* MS., not *ἑσπέρᾳ*.

Ver. 24.] The *Vatican*, *Ephrem*, *Beza*, and *Alex.* MSS. read this verse as I have given it: *ἀλλ' εὐδοκῶς λόγου πεποιμαι τῆς ψυχῆς τιμῆς ἑμαυτοῦ, ὥς τελειώσω τοὺς ὀρεγμένους μου, καὶ τῇ διακονῶν, &c.*: whatever is more than this in the *received* text, must be considered as “*Italic insertion*.”

Ver. 28. *purchased with the blood of his own Son*.] The *Vat.*, and all the *most ancient* MSS., the *Coptic* version, and *Irenæus*, read, *διὰ τοῦ αἵματος τοῦ ἰδίου*—‘*with the blood of his own*—;’ not as the later copies have changed the order, *διὰ τοῦ ἰδίου αἵματος*—‘*with his own blood*.’ As it is St. Paul that is speaking, we can have no difficulty in supplying the noun emphatically implied by *τοῦ ἰδίου*. In his Epistle to the Romans (c. viii. 32), he says: *ὃς γὰρ τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὅσπερ ἡμῶν πάντων παρίδωκεν αὐτοὺς*—‘He who spared not *his own Son*, but *delivered him up for us all*!’ that is, purchased or acquired us by the blood of *his own Son*; and so here, in his address to the Ephesian disciples. In the uncial writing, the common reading would thus appear, *ΤΟΥ ΙΔΙΟΥ*: it is probable, that it originally stood *ΤΟΥ ΙΔΙΟΥ ΥΙΟΥ*, as in Rom. viii. 32, of the *Alex.* MS.; and, that the redundancy of consecutive vowels being mistaken for inadvertent repetition, the sentence was curtailed of *ΙΔΙΟΥ*, and that word subsequently transposed before *αἵματος*. *Matthæi* has retained

the received reading, του ιδιου αιμα., but Scholz has duly restored the most ancient, του αιμα. του ιδιου. Let us ever keep in mind the words, and, in practice, the principle, of the learned La Croze, in exercising Scriptural criticism: "Certe quod ad me attinet, pertinax sum fidei Nicænæ et orthodoxæ; at illi tuendæ, absit ut fraudes unquam adhibeam.¹—I firmly adhere, indeed, to the Nicene and orthodox faith; but, God forbid that I should ever employ fraud in its defence!"

Ver. 30. *from among yourselves, &c.*] See Annot. to Matt. xxiv. 5, p. 169.

CHAPTER XXI.

Ver. 8. *the next day we departed and came*] τη δε επαυριον εξελθοντες ηλθομεν:—So read all the ancient MSS. and versions. So, also, the texts of Matthæi and Scholz. Later copyists, after εξελθοντες, inserted οι περι του Παυλου; which words our revisers adopted from the modern MSS. which came first to their knowledge, and have rendered, '*we that were of Paul's company*;' Wiclif rendered simply, from the Vulgate, '*we gheden forth and camen to Cesarie*.'

Ver. 15. *We loaded our goods.*] επισκευασαμενοι—'*put our goods upon*;' sc. the vehicle that was to convey them, whether carriage or cattle. "ιηται το, επισκευασμενα ην τα υπεζωγια, οιν ισχυματισμενα."—JUL. POLLUX, lib. x. s. 14. επισκευασαμενοι being the reading of the Vat. MS. and best ancient authorities, we need not implicate our thoughts in "debate" on the received reading, αποσκευ., which has arisen solely from the variations of later copyists. Dr. Bloomfield asks, "Why αποσκευ. should not mean to *pack up* baggage, as the same verb signifies, *exonerare alvum*?" I apprehend the reason to be, because to *pack up* signifies '*onerare*,' επισκευ.; and is, therefore, the reverse of *exonerare*, αποσκευ. When Polybius says (note Bl.), απο της χωρας αποσκευ., he evidently means, *removing baggage from a place*; which implies, that it had been previously επισκευ., *laden for removal*. Matthæi reads επισκευ., Scholz αποσκευ.

¹ Marsh's note 240 to Michaelis's *Introd.* vol. ii. p. 765.

Ver. 25.] In this verse, the later copies have inserted, with a view to elucidation, the clause (μηδεν τουτων τηρειν αυτους, ει μη), which clause is unknown to the *Vat.* and *Alex.* MSS., and to the earliest versions; and is a needless philoponism.

CHAPTER XXII.

Ver. 9. heard not *the speech.*] This is the meaning of φωνη λαλουντος; for, the simple φωνη, which denotes only the *sound* of a voice, they did hear: see c. ix. 7.

Ver. 14. *foreordained.*] προεχειρισατο: not merely 'chosen' 'thee,' but 'hath before laid his hand on thee.' (See above, c. iii. 20.) To this pre-election St. Paul appeals (Rom. ix. 3). See c. xxvi. 16, 17.

Ver. 16. *his name.*] ονομα αυτου:—So the *Vat.* and *anc.* MSS. and versions; not του Κυριου, which is one of the *Const.* supplements.

CHAPTER XXIII.

Ver. 9. but *what*, if a spirit or angel hath spoken to him?] This is one of those emphatic interrogations which preclude reply. (See Pref. pp. 35, 47.) Accordingly, in the *Vat.*, *Ephr.*, *Alex.*, and some other MSS.; in the *Copt.*, *Ethiop.*, both the *Syriac*, and the *Vulg.* versions, the interrogation stands as it is here given in the English. But, the handlers of the text in a subsequent age have added, μη θεμαχουμεν, which our version adopts, and renders, 'let us not fight against God.' Wiclif renders, from the Latin, simply, 'What if a Spirit, either an aungel spak to hym?' Dr. Bloomfield calls the above testimonies 'very slender.' It is to be presumed, that he again speaks with relation to *number* of testimonies; but we have ascertained, that the *number* of *modern* copies multiplies evidence scarcely more than the number of impressions of a printed book; and, that a thousand copies, transcribed from each other, since the *tenth* century, may be outweighed by *one* written in the *fifth*. (Pref. p. 26.)

Ver. 24. *horses.*] κτήνη: the Vulgate renders '*jumenta*,' whence Wiclif, '*an hors.*' As the Greek word idiomatically intends '*horses*' in this place, the precision of our revisers, in substituting '*beasts*,' is misapplied.

CHAPTER XXIV.

Ver. 1. *Some of the elders.*] μετα πρεσβυτερων ειναι:—So read the Codd. *Vat.*, *Alex.*, *St. Germ.*, and *Vat.* 367; not μετα των πρεσβ., as the *rec.* text.

Ver. 6, 7, 8, of the received or common text, from και κατα το ετι εσ in the Greek, and from '*and would*' to '*unto thee*' in the English, inclusive, are unknown to the *most ancient* or *Vat.* MS., to the *Ephr.*, *Alex.*, and other authoritative MSS.; to the *Coptic*, and the *Latin* versions. A more thoroughly convicted interpolation occurs not in the whole volume; and it is surprising to observe, how much greater anxiety appears to prevail, to screen and protect a *received* text, though demonstrated to be vicious, than to recover the purity of that which is genuine. The whole passage is retained by Scholz.

Ver. 14. *a resurrection both of the just, &c.*] The later copies have here inserted νεκρων—'*of the dead*;' an amplification unknown to the *most ancient* MSS., and altogether superfluous.

Ver. 22. *that he should be kept in custody.*] The *rec.* text here reads Παυλον, not αυτον. Dr. Bloomfield observes, on this passage, "I must not omit to state, that instead of " τον Παυλον, ten MSS., and some *inferior versions*, have αυτον, " which was preferred by Mill and Bengel, and has been " edited by Griesbach, Tittman, and Vatable; *but rashly.*" Now, as we have continual examples, in the later MSS., of a proper name being introduced in place of a pronoun, for perspicuity, but rarely in the *most ancient*; if some copies read with the pronoun, and others with the proper name, there is *prima facie* evidence that the former is the older reading. (See above, p. 34.) But let us examine the present,

as a *critical case*, with some attention. The *ten* MSS. adverted to, comprehend the *Vatican*, *Ephrem*, *Alexandrian*, *E* or *St. German's*, and the *Vat. 367*, "*quem optimis adnumerare non dubito*," says Birch. The versions, here called "*inferior*," comprehend the *Latin*, the *Coptic*, with the old *Syriac*, unquestionably the most ancient versions. With this determining mass of evidence for *αυτου*, there appears more of *rashness* in rejecting it, than in joining with Mill, Bengel, Griesbach, and even Scholz, in embracing it. We have here an apt exemplification, of the insufficiency of mere '*number*' for establishing *critical evidence*.

Ib. to minister to him.] ὑπηρέτει αὐτῷ:—the amplification, *ἡ προσερχισθαι*, '*or come*,' is unknown to the *Vat.*, and other most ancient MSS. and versions.

Ver. 24, 25.] These verses, also, have experienced the officiousness of philoponists. The oldest copies, *Vat.* and *Ephrem*, and also the *Alex.*, read the latter verse, *without ισεῖσθαι*, which is an *Italic insertion* of the junior copyists. These have also separated *διαλεγόμενου* from *αυτου* which precedes, and have joined it to *αυτου* which follows. Whereas, it is plain that we are to read, *ἤκουσεν αὐτου περὶ τῆς εἰς Χριστὸν Ἰησοῦ πίστεως διαλεγόμενου*, as in c. xiv. 9, *ἤκουε τοῦ Παύλου λαλοῦτος*. This error has caused a further displacement of the sequel, and *αυτου δε* to have been inverted. The construction of the passage, duly restored, will be thus: *ἤκουσεν αὐτου (Παύλου) διαλεγόμενου περὶ τῆς πίστεως εἰς Χ. Ἰ., περὶ δὲ δικαιοσύνης αὐτου (Χριστοῦ), καὶ ἐγκρατίας, καὶ κριματός τοῦ μέλλοντος. Καὶ ἐμβροβος γυναικὶς ὁ Φ.*—"They heard Paul discoursing of faith towards Christ, and of His justification, dominion, and future judgment. And Felix becoming terrified:" our version reads, '*Felix trembled*;' not as a translation of *ἐμβροβος* of the Greek, but of '*tremefactus*' of the Latin, which Wiclif had rendered, '*was maad tremblynge*.' The context shews, that Paul's discourse was engaged in the articles of the Christian faith, and in urging Christ's justification, his supreme power, and his future tribunal: these were the points of doctrine that alarmed Felix. Of the numerous significations assigned to *ἐγκρατία*, those of '*ditio, potentia, superioritas*,' are the most suitable to this place.

CHAPTER XXV.

Ver. 6. *not more than eight or ten days.*] So reads the *Vat.* MS.: and as the *Codd. Ephrem* and *Alex.* concur in the same reading, and as the phrase is common in all languages, I cannot yield to Dr. Bloomfield's criticism on the passage; but am of opinion, that *εἰς* has lapsed from the *Const.* texts, in the progress of transcription.

Ver. 16. *to give up any man.*] The junior MSS. add, *εἰς ἀπολείαν*, which our version renders, '*to die.*' This addition is unknown to the senior MSS.

CHAPTER XXVI.

Ver. 8. *Why is it deemed incredible with you, &c. ?*] *τί ἀπίστοι κρίνεται παρ' ὑμῖν*:—"What outrageous madness (exclaimed the elder Pliny) to suppose, that life can be renewed after death!—*Quæ, malum! ista dementia est, iterari vitam morte?* (L. vii. c. 56. Ed. Hardouin.)" So also thought Festus; but, St. Paul throws the impetuous reasoner back on his own resources: '*Why* should it be deemed '*incredible?*' To this calm question, calm reason can offer no adequate reply.

Ver. 28. *Art thou persuaded, &c. ?*] The fate of this verse has been very remarkable. "On the exact sense of *εἰ ὀλιγω* "*—γινεσθαι,*" says Dr. Bloomfield, "commentators are not agreed." This disagreement is not surprising; for, until the two most ancient authorities, the *Vatican* and *Alex.* MSS., had been known and collated, no means were within the reach of learned critics to rectify this passage. The *Ephrem* and *Beza* MSS. are defective of this part of the chapter, so that the two former are the earliest surviving authorities. The common reading of the Greek is this: *εἰ ὀλιγω με πειθεῖς Χριστιανὸν γινεσθαι*: those two most ancient texts read, with the active infinitive, *πειθεῖς*, instead of the passive infinitive, *γινεσθαι*. To obtain the sense of the clause, with this material difference, we must replace the reading of the *Vat.* copy in the former undivided state of the uncial writing: *ε. g.*

ΕΝΟΛΙΓΩΜΕΤΤΕΙΘΕΙΣΧΡΙΣΤΙΑΝΟΝΤΟΙΗΘΑΙ.

The clause, so replaced, will thus resolve itself into its component words:—*εν ὀλιγῷ με πειθεῖς ὁ (σε) Χριστιανὸν ποιῆσαι*:—‘*Art thou persuaded, thou wilt soon make me a Christian?*’—St. Paul had pressed Agrippa closely, in ver. 27 (and, as Dr. Bloomfield aptly says, “*more than he liked*”), by saying, “*I am persuaded* that none of these things are unknown to “the king—‘King Agrippa, believest thou the prophets? *I know, &c.*’” To which Agrippa hastily rejoined; “*Art thou persuaded,*” &c.? and immediately broke up the assembly. —ΠΕΙΘΕΙC, mistaken for πειθεῖς, is to be read, πειθεῖς σε; as ΔΟΚΕΙC, in Matt. xxvi. 53, has produced the two different readings, δοκεῖς and δοκεῖ σε. The *Alex.* MS. reads πειθῆ, without *ε* (or *σε*), yet with ποιῆσαι; but, the import is the same in both MSS.: πειθεῖς being either the Attic form of πειθῆ, or *ε* written in place of *η*. (MATTH. *Gr. Gr.* § 197.) Thus, a reference to the most ancient authorities would have corrected the erroneous and improbable rendering of our common version; which, though a favourite text amongst us, expresses a sentiment that Agrippa, if he had entertained it, would not have ventured to avow before such an auditory.

1b. *soon.*] *εν ὀλιγῷ*:—*εν πολλῷ*, vel *ὀλιγῷ χρόνῳ*—“*en beau- coup, en peu de temps.*”—(VIGER. p. 544.)

CHAPTER XXVII.

Ver. 2. *to the ports.*] *εις τας τοπας*:—The *Vat.* and *Alex.* MSS. read, *πλευν εις*, which last word has lapsed from the later copies; so that we are not to understand, to ‘*coast* or ‘*sail by,*’ but, to ‘*sail to,*’ which renders ‘*ports*’ the true meaning of *τοπας*; as ‘*Sidon,*’ in the next verse. Dr. Bloomfield says, “to improve the reading, *others supplied εις*, or “*επι;*” but, as *εις* is the reading of the *oldest* MS. (the *Cod. Vat.*), and also of the valuable *Cod. Vat.* 367 (see above, p. 50, note), there is no critical ground for assuming, that any *earlier* copies had not *εις*; and, consequently, none for assuming, that *εις* has been ‘*supplied.*’ Comp. *πλευν εις τοπον*, Rev. xviii. 18.

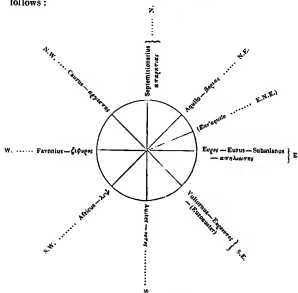
Ver. 9. *the Nestea, or Fast.*] *την Νηστειαν*:—See the ‘*Conclusion*, p. 505.’

Ver. 14. *Euraquilo*.] Of the two readings, *ευρακυλων* and *ευρακλυδων*, the former has the testimony of the highest antiquity. Bishop Marsh, with Shaw, and all his other learned predecessors, thought it peculiar to the *Alex. MS.*;† but, it is the reading also of the far more ancient *Vatican MS.*, and is witnessed also by Jerom, and the *first* or Latin translation. The difficulties experienced by commentators in endeavouring to settle the reading of this word, has been owing to a pre-assumption, that it is to be interpreted from the *Greek*; and, if any one should attempt to explain *σπεικυλατωρ*, *φραγγελλω*, or *κησος*, by the *Greek*, he would find himself in a similar dilemma. Dr. Shaw, objecting to the reading, *Euraquilo*, in his '*Travels*,' &c. (p. 360, fol.), observes, "As the ship was of Alexandria, sailing to Italy, we may suppose the mariners to have been *Grecian*; and too well acquainted with the received and vernacular terms of their occupation to admit of this *Græco-Latin*, or *barbarous* appellation, as they might think it." But, it would be full as reasonable to suppose, that the mariners might have been *Egyptian*; or even *Italian*, as the ship was freighted for Italy, to supply that country with corn. Dr. Bloomfield enforces Shaw's objection by observing, that "*Euraquilo* would be *heterogeneously compounded of Greek and Latin*." Now, this objection would extend equally to prove, that no wind was denominated by the Latins '*Euroauster*,' for, Aulus Gellius (lib. ii. c. 22.) expressly declares '*Auster*' to be a Latin term;‡ and yet we know, that the S.E. wind was actually so denominated by the Latins. Besides, every reader of Virgil and Horace knows, that the name *Eurus* had become so thoroughly naturalised in Rome, as no longer to be regarded as a foreign name. The latter of those learned critics observes, "*ακυλων* could not well represent '*Aquilo*:'" yet, if he had referred to the relative orthographies, *Aquila* and *Ακυλας*, in Acts, xviii. 2, Rom. xvi. 3, &c., and had recollected the relative dialectic terminations, *o* and *ων*, of the two languages (*Plato*—Πλατων), he would have perceived, that '*aquilo*' must have been represented, in Greek orthography, by *ακυλων*. We cannot reason positively and accurately of winds, from the employment of their names by the

† Michaelis's *Introd.* vol. ii. pp. 110, 620.

‡ "*Latine Auster, Græce, υετος.*"

poets, because they used them with license, according to the demands of their metre. In Aulus Gellius, we have a minute enumeration of them, with their names and quarters, as follows :



Pliny places '*Aquilo*,' "inter Septentrionem et exortum solstitialem." (N. H. ii. 47.) *Euraquilo* will be still more eastward, or, *East-North-East*: the *Eth.* version paraphrases, '*ventus aquilonaris*'—'*a N.E. wind.*' *Ευρακλύδων*, of the *jūn.* Greek texts, as also, *ευρακλύδων*, *ευρακκλῶν* *Copt.*, *ευρακλύδων* *Syri post.*, *ευρακκλῶν* *Arm.*, *ευρακκλῶν* *Sahid.*, will all, therefore, have been successive transcriptural *errata*. Dr. Bloomfield thinks it "clear, that both external and internal "evidence unite in requiring the common reading, *ευρακλύδων*, "to be retained; and that it was sometimes used as an "adjective, as appears from the adjective *ερακλύδων*, which is "used by a later Greek writer ap. *Steph. Thes.*" We are much obliged to the learned annotator for drawing our attention to this solitary word, which might otherwise have

remained for ever unnoticed. This word is employed in a metrical *Chronicle* of one of the Byzantine historians, Constantine Manasses, who lived in the middle of the twelfth century :

ὁ Καῖσαρ γὰρ ἐφυσῆσε, βορέας ὡς βαρυβέας,
ὡς ἐρικλυδών ἀγρίος, ὡς δυσπνεὺς ἀσπαρχτίας.—p. 104.

which lines are thus interpreted by Leunclavius: "*Cæsar autem adflabat, tanquam graviter spirans Aquilo, vel sævus ille tempestatesque ciens Subsolanus.*"

Leunclavius has certainly assumed *ερικλυδών*, here, to be an *adjective*; but, a little closer inspection will reveal to us, that the poet used it, not as an adjective, but as a *substantive*—as the proper name of one of *three north and east winds* which he specifies, and, in fact, the very wind mentioned by St. Luke; which, in the *junior* or *Constantinopolitan* copies of the Scriptures, best known to the poet, had been changed to *ευρεκλυδών*; and, in the printed copy of his poem, to *ερικλυδών*:

"For Cæsar raged, like the deep-roaring *Boreas*;

Like the fierce *Erielydon*; and like the hard-blowing *Aparctias*."

But, we have specially to consider, that St. Luke heard the name of the wind on board an *Alexandrian* ship; that the two oldest documents which record the name, are *Alexandrian*; and that both record the name *ευρακυλῶν*—'*Euraquilo*;' and further, that the technical language of the conquering nation was extensively adopted in the countries inclosing the Mediterranean, particularly in those maritime cities that were in most frequent and active intercourse with Rome; as was, eminently, *Alexandria*. The whole context is wanting in the Cod. *Ephr.* from c. xxvi. 20, to xxvii. 16, and in the Cod. *Beza*, from c. xxii. to the end of the Book.

Ver. 33. *as soon as it began to be daylight.*] The Greek texts stand thus: *αρχὴ δὲ οὐ ἐμελλεν ἡμερὰ γινέσθαι*: the Latin renders, '*cum lux inciperet fieri*,' shewing, that the translator had read *αρχῆ*, not *αρχῆς*, in his original. Dr. Bloomfield says, '*αρχῆ οὐ*,' Beza well renders, '*interim dum*, q. d. meanwhile, 'to pass the time till daylight.' But, starving men, who only wanted encouragement to eat, could not have wanted also to 'pass away the time till daylight,' for they might have eaten while it was yet dark; and we see, that as soon as St. Paul

had spoken his few encouraging words, and had begun himself to eat, they immediately followed his example. Matthæi's text (2d ed.) has *αεχι οὐ*; whether this is an *erratum* for *αχρ*, or for *αεχς*, does not appear, as he has subjoined no observation on the word. If it be the latter, it is very pertinent, and is probably the true reading. The passage could not have meant, that St. Paul 'exhorted them *from a time not specified* 'until daylight, to do that which they did as soon as they 'saw him do the same:' they did not need such long and protracted exhortation.

Ib. *four days this day.*] That the passengers should have 'taken nothing for fourteen days,' is a proposition well calculated to rouse examination; for, as no miraculous sustentation of their lives is intimated, such abstinence could not consist with life, in the established order of nature. But, if we re-examine the text, we shall detect in it evidence of defect; it reads, *τεσσαρεσκαίδεκατην σημερον ημεραν*. Now, though *σημερον* is used without an article when it stands alone, yet, when *ημερα* is joined with it, the article *always* accompanies *ημερα*. Hence we perceive, that the final *την* of *τεσσαρεσκαίδεκατην*, is no other than the proper article of *ημεραν* (*την σημερον ημεραν*), and, consequently, that the whole word is a compound of undivided uncial writing; as in Gal. ii. 1. It should, therefore, be divided, and read, thus: *τεσσαρας, και δε και την σημερον ημεραν*—'*four days, even this very day.*' To fast *four* days, is within the course of nature, and of experience; to fast *fourteen* days, is out of the course of both. It was on the *fourteenth night*, from their putting last to sea, that this incident occurred; which '*fourteen days*' embrace the '*many days*' mentioned in ver. 20. The four days of fasting, were the term of '*long* '*abstinence*' mentioned in ver. 21; which are thus found to have been the last four days of those fourteen days. It was, therefore, in the forenoon of the fifteenth day, that the passengers escaped to land.

Ver. 34. shall not *perish*.] The most ancient MSS. and versions read *απολειται*, not *σεισται*. So, in his Gospel, c. xxi. 18, St. Luke uses *αποληται* in the same sense.

Ver. 37. And all we in the ship were *about seventy souls*.] *περὶθα δε αι σασαι ψυχαι εν τω πλοιη ως*:—This is the order and reading of the *Vat.*, *Ephrem*, and *Alex.* MSS.,

excepting that the *Ephrem* has $\eta\mu\epsilon\nu$, not $\eta\mu\epsilon\theta\alpha$. The *Vat.* adds $\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha$ $\epsilon\zeta$; but the two latter, $\delta\iota\alpha\kappa\omicron\sigma\iota\alpha$ $\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha$ $\epsilon\zeta$, as in the received texts. This difference, in the reading of the *most ancient* MS., calls for close attention and investigation, in order to ascertain, whether the numbers in the ship were 276, or 76. Birch, not considering the paramount value of his own MS., and assuming *Stephen's text* for the standard, thus reasons: "This is the only MS. that *omits* $\delta\iota\alpha\kappa\omicron\sigma\iota\alpha$; which
" omission, I conceive, arose from this, that our MS. (Cod.
" *Vat.*) was transcribed from a more ancient copy, in which,
" according to the more ancient practice, the numbers were
" expressed by '*sigla*'—*signs* or *letters*; and, as the sign of
" 200 was \overline{C} , and that of 70 was \overline{O} , the C *might* have been
" omitted through the similarity of the two letters." But as the *Vat.* MS. is more ancient than any other now existing, it is best entitled to be regarded as the standard; and, by assuming it for such, we shall trace a more direct and probable cause for the *insertion* of C, than Birch has supposed for its *omission*. The uncial writing of the *Vat.* MS. is, $\omega\varsigma\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha$; now, a mere repetition of the final C of $\omega\varsigma$, according to a very common inadvertency, before the *sigl.* \overline{O} , would alone have introduced $\delta\iota\alpha\kappa\omicron\sigma\iota\alpha$ into the copies, before $\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha$. From the internal evidence of the circumstances related, the smaller number is the more probable. The ship was a *corn-ship* sailing from Egypt to Rome, which metropolitan city drew a large proportion of its supply of corn from Egypt. Its accidental touching at Myra in its voyage, caused the centurion to avail himself of it for conveying himself and his prisoners. The crew, therefore, consisted of the hands required for navigating the vessel, and of the centurion with his charge. Of the two numbers, 276 and 76, the latter appears the more likely to have been the amount of persons on board. The miraculous preservation of their lives is equally wonderful, whether it be the smaller number or the larger. That the word $\epsilon\zeta$, in this passage, is to be taken as $\epsilon\zeta$ —'*six*,' is rendered more than questionable, by $\omega\varsigma$ preceding: $\omega\varsigma$ is prefixed to *round numbers*, but not to numbers defined by a fractional unit.¹ It

¹ " Numeris fere particula (*ut, utru*) usum prestat conjecturalem — cum per

" loquendi compendium verus numerus non exprimitur, sed vero proximus, p[ro]p[ri]e-

" tanque minor: commodè itaque redditur fere." — Boog. de Part. p. 512.

appears rather to have been the compound preposition of the following verb, *καταθεντις*. In compound, *ex* adds the sense of completeness; and though the verb *καγω*, which signifies both '*satio*' and '*erro*' in the simple, when compounded with *ex*, is only found in the pure Greek writers to signify '*everro*,' it is, nevertheless, probable that it was here used by an Hellenistic writer to express '*expleti*;' and *εξ* is found written in the MSS. for *ex*, before a consonant, in verbs compounded with that preposition.

Ver. 38. they cast out *the corn*.] To preserve the important cargo of provision which they were bringing to the metropolis, they had, in the first instance, thrown overboard the luggage, or baggage, embarked in the ship: they next threw out the *σκευη του πλοιου*, the ship's furniture and stores, of which Pollux gives a list (lib. x. § 133), under the head, *ναυτικα σκευη*. In the last extremity, they were compelled to sacrifice *the corn* itself, and to cast it into the sea, that the vessel might be kept floating.

Ver. 40. where *the sea was divided*.] *τοπον διβαλασσειν*: so called, says the Scholiast on Dion. Perieg. lib. 156, *ex της αιτιας ταυτης, του κεισθαι ενθα και ενθα*: not, "*where two seas met*" by confluence, but where *the sea was divided* by a projection of land.

CHAPTER XXVIII.

Ver. 2. The *natives*.] *οι βαρβαροι*, means nothing more than '*the foreigners*;' but, as it is not a little contradictory, and equally presumptuous, to call a people '*foreigners*' on their own soil, the proper English rendering in this place is, '*natives*;' not '*barbarians*.'

Ver. 16.] The clause of this verse, contained in the common text, but excluded from this revision, exists not in the most ancient MSS. and versions.

Ver. 20, of the common text, is unknown to the most ancient MSS. and versions, and is, therefore, rejected from this revision.

R O M A N S.

CHAPTER I.

Ver. 1. *Separated for the Gospel of God.*] ἀρρωτισμένος : Compare Acts, xxvi. 16, 17; Gal. i. 15; Rom. ix. 3.

Ver. 16. *not ashamed of the Gospel.*] The junior copies have here superfluously subjoined τὸν Χριστοῦ, which is not expressed in the most ancient MSS. and versions.

Ver. 21. *they knew God.*] See this position of the apostle proved by Tertullian, in the annotation to Matt. iii. 15, (p. 129). It is also manifested in the writings of Seneca; who, however, expresses himself more distinctly than any other of the heathen philosophers, with relation to the being and supreme government of 'DEUS—GOD.' This fact calls for particular consideration. Was there any assignable cause, contemporaneous with this philosopher, which may have operated to produce that superior distinctness of apprehension and expression? We know, that when Paul was transported from Asia to Rome, Seneca was living in that city; that, for "*two whole years Paul dwelt in his own hired house, and received all who came to him; proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness; no one forbidding him.*" Can we doubt, that Seneca was of the number of the curious who '*came to*' visit such a teacher, during those two years? If we question it, the apocryphal '*correspondence*' between them, transmitted from the earliest times, proves the '*notoriety of their intercourse.*' Now, though Seneca's mind might not have received conviction in the latter subject of Paul's discoursing, for which it was not prepared; it could not fail to have acquired extension and elevation from his exposition of the former subject, for which it *was prepared.* To the presence and teaching of St. Paul in Rome,

we may therefore confidently ascribe the superior elevation of Seneca's *theism*. (See Annot. to Acts, xvii. 15.)

Ver. 29. *malice*.] *σαρνισια, σαρνησια*, in the *received* text, is a *dupl. lect. conflata*, originating in a similarity of elements, and misapprehension of abbreviations. The most ancient MSS. have only *one* of those words: the Codd. *Vat.* and *Alex.* read only *σαρνησια*; the *Clar. D2.* reads only *σαρνισια*; the *junior* MSS. have united both readings.

CHAPTER II.

Ver. 14. *is written in their hearts*.] The law "*written by God in the hearts of all men*," of which St. Paul here speaks, is the foundation of what has been denominated, *Natural Religion*, and *Natural Theology*. But it is most important, that those who live within the light of the Gospel dispensation should not deceive themselves with respect to the true extent, and power of that *natural religion*. It is not within the sphere of revelation that its extent and efficacy can be truly traced. This can be only ascertained, from the authority it exercised in the ages preceding the effusion of that light, or in countries on which it has not shone. That which has called itself '*Natural Religion*,' or '*Natural Theology*,' in modern times and in Christian countries, consists, in an eminent degree, of unacknowledged plagiarisms from the Revelation within whose sphere it has been nurtured. By means of those plagiarisms, it adventures to place itself in competition with the light whose lustre it reflects: but, there is *one test* by which its vast inferiority will ever be demonstrable; it has not advanced one step, since the age of Cicero, in finding the *desideratum* pointed out by that honest heathen, namely, a means of *ablution* capable of expunging a '*labes animi—a stain of the soul*.' By that *one test*, its comparative value will always be adducible to the proof. (See Annot. to Matt. iii. 15, p. 126.)

Ver. 15. *will accuse, or defend, them in that day, when God will judge*—] *κατηγορουσιν, η και απολογουμενοι εν η̄ η̄μερα κρισις ο̄ Θεος*: "*præsens pro futuro*"—the *present of a future*

time. From not observing this intention of the writer, the whole context has been encumbered and obscured by gratuitously assuming a long parenthesis of the verses 13, 14, 15, of the *received* or *common* text.

CHAPTER III.

Ver. 5. *who exerciseth wrath.*] ὁ ἐκτρέφει τὴν ὀργήν: Vulg. 'qui infert iram:' Wiclif, 'who bringeth yn wraththe.' Erasm. 'qui inducat iram.' Our revisers have rendered, "who *taketh vengeance,*" which is rather paraphrase than translation.

Ver. 29. *is justified by faith.*] An unskilful question has been raised, how this position of St. Paul is to be reconciled with that of St. James, '*faith, if it have not works, is dead.*' The unskilfulness consists in this; that St. Paul also says, '*If I have all faith, and have not love, it profiteth me nothing.*' Paul, therefore, ought to be first reconciled with himself; and, if he can be so reconciled, he becomes at the same time reconciled with James. It is unskilful, therefore, to rest the question, in the first instance, on an assumed opposition of the two apostles, and not on an assumed self-contradiction of St. Paul. But, St. Paul does not contradict himself, and, therefore, he does not contradict St. James. He distinctly declares (in close accordance with James), that the justifying faith of which he speaks, is an active and operative faith; a *faith in Christ* that '*worketh*'—'that worketh by a love which fulfils the law, and yields a *good testimony to the conscience;*' which *last* some having thrust from them, '*have suffered shipwreck of their faith.*' From this ground it is, that he proceeds to his conclusion in the following verse, "that man is justified by *faith*, apart from a *law of works.*" The phrase, ἐξ ἔργων νομῶν, found exclusively in St. Paul's writings, and that only in his Epistles to the Romans and Galatians, has been very generally misapprehended, and consequently misinterpreted, by being translated according to the order and *position* of the Greek words, which stand in the reverse order from that in which they

should be interpreted in English. They are translated, as if εἰς governed ἔργων, and ἔργων governed νόμου (i. e. *works of the law*); whereas, St. Paul shews, at ver. 28, that he intends the reverse. He asks, δια ποίου νόμου; τῷ ἔργῳ; οὐχι, ἀλλὰ δια νόμου πίστεως—‘By *what law*? By a *law of works*? ‘No, but by a *law of faith*.’ And in ch. ix. 31, he says, that “Israel failed of justification, by seeking a *law of justification*,” οὐκ ἐκ πίστεως, ἀλλ’ εἰς ἔργων—‘not from *faith*, but ‘from *works*.’ When, then, in Gal. ii. 16, he says, that ‘a man is not justified’—εἰς ἔργων νόμου, and in iii. 10, that ‘all, εἰς ἔργων νόμου, are under the curse,’ the order of construction is, ἐκ νόμου ἔργων—‘of a *law of works*;’ not, ‘of the ‘*works of the law*.’ “The *ἔργων*,” observes accurately Dr. Bloomfield, “is prefixed to νόμου, as in a kindred passage of “Rom. ix. 32, to hint at the *nature* of the law, as one of “*works*” (note to Gal. iii. 2). Dr. Macknight failed to perceive this distinction, and has translated according to our common English version.

Ver. 32. Do we then *annul*?—God forbid! but, we *establish* the Law.] St. Paul had just shewn, that faith is the *root*, which alone can draw in justification; but that, if it put not forth a growth of obedience, it perishes in itself, and can no longer imbibe justification. Thus, a *justifying* faith implies, and comprehends, the external evidence of *obedience*; and consequently, the establishing of such faith, is the solid establishing of the law of obedience.

For, a *law* can only command, threaten, and punish, but cannot impart a principle of obedience to its commands. Whereas, Christian *faith* is, in its essence, an imparted *principle of*, and *impulse to*, *obedience*; both to the secret law of conscience, and to the promulgated law of revelation. Instead, therefore, of “making void or annulling the law,” it is constituted to “*establish*” its authority. If that principle operates to produce obedience, it is a “*living faith*,” fruitful of salvation; if it does not so operate, it is a “*dead faith*,” not only unproductive of salvation, but fearfully augmentative of condemnation. There is no mystery, or obscurity, in St. Paul’s doctrine of *faith*, but what has been induced on it by the presumption of man. (See Titus, iii. 8, 14.)

In this, and in the preceding chapter, St. Paul explains 'the law' of which he speaks; namely, that moral law of God which was promulgated by revelation to the Jews, but which is "written by God in the hearts of all men, and by him committed to the administration of their conscience" (ch. ii. 15). He tells us (Eph. ii. 8), that "we are God's workmanship, created by him for good works, in which he foreordained that we should walk:" as he foreordained, that the vine should bring forth grapes, and the fig-tree bring forth figs. If all these produce the fruit for which each was severally designed and created, the fruit is his own purposed work; whether it be 'good works' in man, or grapes, or figs, in the vine and the fig-tree. But God ordained, that *faith in Him* should be the root from whence alone the goodness of those 'fruits or works' should be supplied. Now, faith in God, under the Covenant of the Law, comprehended a *prospect to a future deliverer*; and faith in God, under the Gospel Covenant, comprehends a *retrospect to a past deliverer*. Thus faith, under both Dispensations, is essentially one and the same; and the establishing of that faith, necessarily establishes the *Law* of which the apostle speaks.

CHAPTER IV.

Ver. 5. not worked *only*, but believed.] Inattention to the common *ellipsis*, *μὴν—only*, in this place, has caused much confusion and error of interpretation (*Pref.* p. 86, and note). We are to understand, *τις δὲ μὴ (μόνον) εργαζομένην, ἀλλὰ πιστ.* For, Abraham is the party here described, who *did work*; but, his work was not estimated by God *in itself*, but by the *principle of faith* from which it proceeded, and which it demonstrated. And this is also what St. James enforces, when he says, "his faith wrought with his works, and by his works his faith was perfected" (ch. ii. 20). By overlooking the *ellipsis*, and interpreting the words of this clause as expressing an absolute negation, St. Paul and St. James have been made to contradict each other, the first, to affirm that Abraham *did not work*; the second, to affirm that he *did work*. Thus has man's unskilfulness, disordered apostolical harmony. Whereas, St. Paul, who had to urge the necessity

of *faith* on his Jewish converts, who were readily disposed to set a high value on works *per se*, found it requisite to enforce, that "Abraham not worked *only*, but *also* believed;" while St. James, who was opposing the *Solifidian* error, found it as requisite to urge, that "Abraham not believed *only*, but *also* worked:" the acts of *believing*, and *doing*, being correlate and essential parts of one and the same duty.

Ver. 18. *in return for* that which he believed] or, '*in return for his believing*'—κατεσταινι ων πιστευσι:—The apostle discourses, throughout this chapter, on the *retribution* to Abraham for his unshaken belief in God. There need, therefore, be no perplexity in the word κατεσταινι, which, like the simple ατι, here signifies '*vice—in return for.*'

CHAPTER V.

Ver. 11. the *reconciliation*.] την καταλλαγην:—"This "noun," observes Macknight, "should not have been translated in this passage, *atonement*, but *reconciliation*, as it is "in all the other passages where it occurs." So, also, justly observes Dr. Bloomfield; but, it is due to our revisers, to shew why they used that word, which in their age was synonymous with *reconciliation*. The word '*atone*,' is compounded of the words '*at one*:' when, therefore, they found in the Latin Vulgate, in Acts, vii. 26, '*reconciliabat eos in pace*,' they rendered, "he would have set them '*at one*' "again." Wiclif had rendered, "he *accordide hem in pees*," which is nearer the Greek, συνελασιν αυτους εις ειρηνην; but the former revisers (as in the ed. of 1548) introduced the other rendering, which our last revisers have retained. Thus, Shakspear uses '*atone*,' for *reconcile*, *agree*:

"He and Aufidius can no more *atone*,
Than violentest contrarieties."—*Coriol.*

So, also, the noun, *atonement*:

"He seeks to make *atonement*
Between the Duke of Glo'ster and your brothers."

The annexation of the senses, *propitiation*, *expiation*, to the word *atonement*, appears to have been of later origin. (See Pref. p. 85, and Johnson's *Dict. Todd*.)

CHAPTER VI.

Ver. 1. *Let us continue.*] The whole array of ancient MSS. here read, *επιμενωμεν*: not *επιμενωμεναι*, with the *rec.* and *Const.* texts; which latter reading has therefore originated in a manuscriptural *erratum*, of *ω* for *ω*.

Ver. 6. former *manhood*.] *ὁ παλαιὸς ἀνθρώπος*:—The apostle uses the word *ἀνθρώπος*, both here and in the next chapter, ver. 23, in an *abstract* sense, not in the concrete sense expressed by the word ‘*man* ;’ which last rendering is objectionable to the reason, since he clearly intended *manhood*, or *human nature*. (See Annot. to 1 Pet. iii. 3.)

Ver. 12. *that ye should obey its lusts.*] *εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ*:—So read all the MSS. and versions most authoritative from *antiquity*: the *more recent* copies, and therefore the *more numerous*, have inserted *αὐτῇ* *ἐν*—*it, in*; thus changing the object of *ὑπακούειν* in the apostle’s mind, under a vain notion of improving the sentence.

CHAPTER VII.

Ver. 4. And so—ye also have *died to the Law, &c.*] In the comparison, addressed specially to his *Jewish* converts, which the apostle here makes, he contemplates man, in his natural state, as constituting a *conjugal union* of *body* and *soul*: he supposes that, in baptism, the *body* dies, together with all its earthly connexions, including that of the Mosaical Law; thus leaving the *soul* dissolved from its former union, and free to contract a fresh union, namely, with Christ; as a woman, whose husband has died, is warranted by the Law to contract a second marriage: the *body*, representing the *first husband*; the *soul*, the *wife*; and *Christ*, the *second husband*. By this figurative death of the body in baptism, he says, “we (Jews) die in *that part* by “which we were held connected with the Law (v. 6), our “*surviving soul* being left free to serve in newness of spirit.”

St. Augustin's confused misapprehension of the comparison, in which he supposed St. Paul to represent the *soul* to die — '*ipsam animam mori*'¹ (i. e. *to sin*) — has thrown obscurity over a very lucid illustration.

Ver. 23. *law of the mind.*] *τοῦ νοῦς*:—This is the reading of the *Vat.* MS., and is confirmed by the following verse; but it has been changed to *θεοῦ*, and also to *κυρίου*, by different later copyists.

Ver. 26. *who hath delivered me.*] These words, in *italics*, express the ellipsis of the gratulatory exclamation — *χαρὶς τοῦ Θεοῦ* (*τῷ σωσάντων μὲ*) *διὰ Ἰησοῦ Χ. τ. κ. ἡ*. (See 1 Thess. i. 9, and 1 Cor. xv. 57.) The *Vat.* MS. reads, *χαρὶς*, not *ευχαριστω*, as also does the *Cod. Ephrem*. The *Cod. Clar.* (D 2), and *St. Germ.* (E), have added *ἡ χαρὶς*, as if it were the apostle's reply to his own question. The *Alex.* MS. is the earliest ancient MS. that reads *ευχαριστω*, which word has evidently grown from a transcriptural repetition of the *τω* of *τῷ Θεῷ*, with the change of *ἡ* to *τω*. Michaelis was not fortunate in his conjectural emendation of this verse: "it may be asked," he says, "whether St. Paul did not write, *τω, χαρὶς τῷ Θεῷ*, "and design to express the following sense: '*Ecce! gratia Dei me a morte hujus corporis liberavit per Jesum Christum Dominum nostrum!*'"—(*Introd.* vol. ii. p. 406; and vol. i. p. 338.) Most readers will concur, in replying with a negative to this question.

CHAPTER VIII.

Ver. 1.] The last clause of this verse in our English version, and in the received text (*Who walk not after the flesh, but after the Spirit*), exists not in the *Vat.*, the *Ephrem*, the *Clar.*, and the two uncial MSS., F. G. of Wetstein; nor in the *Copt.*, *Sahid.*, *Eth.*, nor in the *Vulg.* and other Latin versions; and is rejected even by Scholz. It has been brought forward, and repeated, from ver. 4, through an impatience of explanation. I must therefore venture to

¹ *Propos. ex Ep. ad Rom.* tom. iii. p. ii. p. 908.

dissent, *in toto*, from the learned Bloomfield's elaborate criticism on this verse. The clause is regularly *conclusive* in ver. 4, but interruptive in ver. 1; and, as the temporary fancy of '*recensions*' must yield to the fact of greater or less '*antiquity*,' and as '*number*' in MSS. possesses no authority that can compete with *antiquity* (since "*seven* MSS." may outweigh *seven hundred* in force of testimony), I cannot but regard this clause, in the first verse, as a proved interpolation.

Ver. 2. hath freed *them*.] This passage presents matter for critical attention. The subject predicated is, *τοῖς ἐν Χριστῷ Ἰησοῦ*; yet, the consequence immediately drawn in all the texts, except that of the *Vat. MS.*, is, "*for*, the law of the "*Spirit of life ἐλευθερώσε με*—hath freed *me*, &c." The reading of the *Vat. MS.*, on the contrary, is thus given by Bentley: "*deest με*:" it is thus given by Birch, "*σε*, *Vat. 1209.*" Let us, then, see how the words would stand in the undivided uncial writing of the *Vat. MS.*, with *σε* instead of *με*:

ΗΛΕΥΘΕΡΩΣΕΣΕΑΠΤΟΤΟΥΝΟΜΟΥ.

Modern criticism, keeping the context in thought, would reduce the passage into words, thus,

ἡλευθερώσεισθε ἀπὸ τοῦ νόμου;

and it would thus, at once, discern an inadvertent *repetition* (p. 175) of the last syllable of *ἡλευθερώσει (σε)*: which syllable, being unskilfully assumed for the pronoun, *σε*, by the *Syrinc* translator, and being wholly foreign to the sense, was as unskilfully changed to *με*, in the later copies: it would further discern, after rescinding the superfluity, that the subject of *ἡλευθερώσει*, is *αὐτοὺς* understood, being the relative to *τοῖς ἐν Χ. Ι.*, immediately preceding. Such, then, is the true reading of the *Vat. MS.*,

ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χ. Ι., ἐλευθερώσει (αὐτοὺς *sub.*) ἀπὸ τοῦ νόμου τ. α. κ. τ. θ.

Ver. 19. the expectation of the *human* creature, &c.] The word, *κρίσεις*, need not to have caused the perplexity which it has occasioned. It plainly enough signifies, that which "*earnestly looks*" for a glorified change. It is, therefore, the same as that of which St. Paul speaks (2 Cor. v. 1), as

"earnestly desiring" to exchange an "earthly house" for one "eternal in the heavens;" it is the same of which he says (Col. i. 23), that "the hope of the Gospel is preached to every *κτίσις* under heaven." In the first passage, he opposes *κτίσις* to *ἐν οὐρανῷ τοῦ Θεοῦ*; in the second, he opposes *ἐργασίας αἰκίας* to *αἰκία ἀχλυσσώμενης αἰωνίως ἐν τοῖς οὐρανοῖς*; both intend the same thing, namely, that to which, in the last passage, he affirms the hope of the Gospel to have been preached:—*κτίσις*, therefore, means the *human nature* in its present *creation* or its present *earthly state*. The apostle is his own best expositor; and every other interpretation, assigned to the word, must be drawn wholly from imagination.

Ver. 28. *God maketh all things to work.*] The *Vat.* and *Alex.* MSS. read, *τοῖς ἀγαπῶσι τὸν Θεόν, πάντα συνέργη ὁ Θεὸς αἰς ἀγαθόν*: which reading shews, that *Θεός*, expressed or understood, was anciently considered to be the agent of *συνέργη*, and not *παῖρα*, which it governs in the accusative. Michaelis (*Introd.* vol. i. p. 288), who was unacquainted with the readings of the *Vat.* MS. when he composed his work, erroneously affirmed, that the *Cod. Alex.* "is the *only* MS. in which the reading, *Θεός*, is found;" and, with equal error, he inferred, that it "proceeded *undoubtedly* "from the explanation of a scholiast, who preferred the "construction of the *Syriac* translator, and noted it in his "margin." But, as both Birch and Bentley bear testimony to the reading, *ὁ Θεός*, in the *Vat.* MS., Michaelis's reference to the *Syriac* only tends to confirm the reading in that translation, and also in the *Cod. Alex.*

Ver. 32. *will forgive us all things.*] *τα πάντα ἡμῖν χαρίζεται*:—St. Paul is not enforcing God's munificence in this place, but his clemency; *χαρίζεται* is, therefore, to be understood in the same sense as in 2 Cor. ii. 10, and in Col. ii. 13, viz. to '*forgive*.'

Ver. 35. *love of God, which is in C. J.*] The *Vat.* MS. reads, *ἀγαπῆς τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ*, in this clause, as in ver. 39. This, therefore, is the *most ancient* reading of the passage that we possess. Other MSS. and ancient authorities read, *ἀγαπῆς τοῦ Θεοῦ*, but they omit *τῆς ἐν Χ.* 1.; the later

multitude of copies, which have constituted the *received* or *Const.* texts, read, ἀγάπης τοῦ Χριστοῦ, omitting also, the following clause. Michaelis, therefore, affirmed, under error (*Introd.* vol. ii. p. 221), “that the reading, τοῦ Θεοῦ, for τοῦ Χριστοῦ, is found *only* in Wetstein’s Cod. 7, and in the “*Moscow MS.* noted N. ;” for, Birch has added, the *Pio-Vat.* 50; and Scholz has supplied six other MSS.

CHAPTER IX.

Ver. 3. *I boasted, that I was set apart.*] We find, in this passage, an instance of *traditional inertia* similar to that pointed out in Matt. xxiv. The word, ἀνάθημα, from ἀνα and τίθημι, signifies merely, ‘*a thing set apart.*’ In itself, it contains nothing to determine the object, purpose, or character of the separation; so that, as early as the second century, Justin Martyr had distinctly said: ἀνάθημα λέγεται τὸ ἀνακειμενὸν καὶ ἀφορισμένον Θεῷ, καὶ εἰς κοινὴν χρῆσιν μὴκεν λαμβανόμενον ἢ, τὸ ἀπηλλοτριωμένον Θεοῦ διὰ κακίαν—the term, ἀνάθημα, ‘is applied to that which is *set apart* and *separated to God*, ‘and no longer employed in common uses; or, that which is ‘*alienated from God*, through evil.’ The same is expressed by Chrysostom. St. Paul’s repeated declarations, of his *selection and separation by God*, for the conversion of Jews and Gentiles (Annot. to c. i. 1), might well have determined the interpretation of ἀνάθημα, in this passage, to the *first* signification; it was, however, early determined, in an uncritical age, to the *last* signification, which has been transmitted, without reconsideration, through all the following ages; perplexing the expositors of each age, in its succession, down to the present day. To endeavour to sustain the inveterate interpretation, learned commentators have been constrained to force a signification (conformable to their respective impressions) on the *imperfect indicative*, ηὐχαριζομαι, and to insist, that it is to be here understood in the optative sense, εὐξαιμην, or εὐχαριζομαι αν: a necessity, into which they were driven, by retaining the original misacceptation of ἀνάθημα. The ‘*grief and heaviness of heart*,’ which St. Paul declares, in the preceding verse, arose from the

disappointment he experienced from his Jewish brethren, to whom he first addressed his discourses. For, says he, "I boasted that I was set apart by the Christ, for the sake of my brethren; my kinsmen according to *the flesh*." And he draws this conclusion from the failure of his labours to convert them: "it cannot be that the word of God has *failed of effect*; therefore it follows, that all who are *Israelites in the flesh*, are not Israelites in the spirit of the Gospel."—καυχῆμαι signifies, 'I boasted'—εὐχόμεαι, in the sense of 'to boast or glory,' appears to have been regarded by the lexicographers as disused among the Greek writers since the time of Homer, for they draw all their examples of that sense from his poems. Yet Eustathius, in the 12th century, said generally, το εὐξασθαι, πολλακις αὐτὶ τοῦ καυχῆσθαι λεγεται (tom. iii. p. 1602)—"εὐξασθαι is often used for καυχῆσθαι, to boast, or vaunt;" and Justin Martyr, in his second 'Apology,' c. xiii., uses εὐχόμεαι in that sense—Χριστιανὸς εὐριθῆναι καὶ εὐχόμενος καὶ παμμάχως ἀγωνιζόμενος ἡμολογῶ—"I confess, that I am proud, and strive with all my might, to be a Christian."¹ Such a sentiment well suited him who declared, "*I magnify my office*" (c. xi. 13). It is certain, that many Greek terms were retained in the provinces of Asia Minor, after they had fallen into disuse in European Greece. The *Vat.*, and most ancient MSS. and authorities, read the clause in this order: ἀνάθημα εἶναι αὐτὸς ἐγώ; the *rec. text*, αὐτὸς ἐγώ ἀνάθημα εἶναι.—αὐτο is here used in the sense of ὑπο, which is, indeed, the reading of the *Clermont* (D2), and two other uncial MSS. (See VIGER, *de Ideot.* c. ix. § 1, p. 521, αὐτο pro ὑπο.) The late learned Dr. Burton is the only commentator I have met with, who has discerned the true import of this inveterately misapprehended passage. "Ανάθημα (he observes) is a thing set apart, and generally in a bad sense; that is, devoted to destruction: but it has not necessarily that sense: ἀνάθημα αὐτο τίνος, is, 'set apart by any one.' St. Paul had been set apart and consecrated by Christ to his service; and he had prayed, that this devotion of himself might be for the good of his countrymen."—(Note to Rom. ix. 3.)

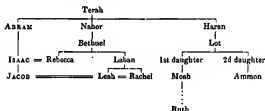
¹ "Me profiteor, laudi ducere, ac dimicatione omni contendere, ut Christianus speriar."—*Lat. Tr.* ed. Paris. 1742.

Ver. 10. Rebecca, *the stranger*.] Macknight and Bloomfield have abstained from taking much notice of the extraordinary reading, εἰς ἰσac, in the *rec.* texts; which reading, nevertheless, engaged a large share of the attention of their predecessors in exposition. Their abstinence cannot have proceeded from the reading having acquired sufficient elucidation; since it remains as equivocal, as it has always stood to the minds of all former commentators. The silence of these two recent annotators, therefore, leaves it for inference, that the entire elucidation is still wanting, in their judgment. The proposition, that Rebecca had *conceived by one man*, and that man, *our father Isaac*, contains so singular a predicate, that it could not have failed to raise conviction of some defect in the text, had it not been for the traditional *inertia* of interpretation, above mentioned. Dr. Bloomfield indeed observes, that "it is well remarked by Mr. Slade, that the apostle may be supposed to adduce this case merely from its being yet stronger than the other: in the case of Isaac and Ishmael, there were *two mothers*; but Rebecca had *only one husband*, and her children were *twins*;" but, as in all cases where a woman has *twins*, they are naturally presumed to be from *one husband*, I cannot suppose the apostle chargeable with so sterile an intention. Erasmus has a note on the words, εἰς ἰσac, which shews, by its elaboration, that the reading is entitled critically to particular attention; and, by its length, that he could not reach a satisfactory conclusion. We are, therefore, obliged to revert to an uncial and undivided text; and to dismiss the arbitrary division of the printed copies. In the *Alex.* MS. it stands thus:

ΡΕΒΕΚΚΑ ΕΙΣ ΙΣΑΑΚ.

The frequent interchange of ε and η, in Gr. MS. copies, is observed by all authors who have had occasion to treat of Gr. hand-writing. Thus, in Canter (p. 51), we find ηξισ and εξισ confounded. The internal evidence of the context shews, that this error has occurred here; and that we are to divide, and read, η ξισ, instead of εξ ισac. Having first given an example in the person of Sarah, the wife of him, *whose descendants only* were not accounted '*strangers*,' St. Paul proceeds to add another example, in one who, by that rule, was accounted a "*stranger to the Covenant*" (Eph. ii. 10),

though carnally allied to Abraham: for, the Covenant was limited to '*Abraham's seed*,' or, those who *descended from Abraham*, and was not extended *collaterally* to his *kindred by nature*. That Rebecca stood in that relation, is plainly shewn in the person of Ruth; who being a Moabitess, and therefore equally of kin to Abraham, but espoused by a Hebrew, thus expressed her surprise at the condescension of the union (c. ii. 10): "Why have I found grace in thine eyes, that thou shouldst take knowledge of me? seeing *I am a stranger*"—*καὶ ἐγὼ ἑμὲ ξένη* (LXX). But the people and elders, to encourage her, exclaimed, "The Lord make *this woman like Rachel and Leah*" (c. iv. 11); thus, classing those two with Ruth, as *ξῆναι*, or, as a substantive noun, *ξένη*. Now, Rebecca stood precisely in the same relative position as Rachel, Leah, and Ruth, as will be seen in the following table; and the apostle therefore calls her, in this passage, *Ρεβέκκα ἡ ξένη*—'*Rebecca, the stranger*.'



From the first error, which introduced the preposition *ἐξ* into the sentence, resulted the error of supposing *Ἰσαακ τοῦ πατρὸς ἡμῶν* to be governed by it; (e. g. *ἀλλὰ καὶ Ρεβέκκα ἐξ ἰνὸς κλῆτῃς ἐχούσα, Ἰσαακ τοῦ πατρὸς ἡμῶν*); and, therefore, the further error of causing a forced sense to be ascribed to *κλῆτῃς*, which word means simply a '*bed*,' as in Heb. xiii. 4, though it has been strained to endeavour to make it yield the sense of '*semen*.' Whereas, the order of construction is, *ἀλλὰ καὶ Ρεβέκκα ἡ ξένη, ἐχούσα κλῆτῃς Ἰσαακ τοῦ πατρὸς ἡμῶν*—"*Nay, and also Rebecca, the stranger, who shared the bed of our father Isaac.*" Michaelis's coarse error, in assigning to *κλῆτῃς* the sense of '*semen*' (vol. i. p. 127), is exposed by his translator (in his note, p. 397), who shews, that where that sense is designed to be *expressed*, the Sept. render, *κλῆτῃς σπέρ-*

μυτος; proving, that *κατη* does not comprise that sense:—*ἐχμυ κατη*, is simply equivalent to the Latin '*inire* or *sociare* 'cubile:' where Gesner observes, "*inire cubile alterius, honesta periphrasis concubitus*" (v. *Cubile*). The Latin of the Vulgate should, therefore, be corrected, "*Non solum autem illa, sed et advena Rebecca, quæ inivit cubile Isaac patris nostri, dicenda est:*"—*Πεβιακα* is thus not a '*nativus absolutus*,' but '*ellipticus*,' sc. of *ἐχμυ κατη*.

Ver. 22. *formed for destruction.*] In this, as in other places, pious commentators have been prompt to put themselves forward, as *apologists* for God in his dealings with men: a service entirely supererogatory. With that mistaken reverence, some would interpret *κατησκευα* with a middle sense, "*fitted or adapted themselves for destruction*," in order to avoid making God the author of that destruction. However well intencioned such expositions may be, they are contrary to the principles of sound interpretation. The preceding verses, from v. 14, distinctly and forcibly represent God, as "*forming*" some individuals, in this life, to exhibit a signal contrast with others who were to become eminent examples of his dispensation of deliverance. This is demonstrated by the parable of "*the potter*;" and the figure may be completed from Ps. ii. 9, "*Thou wilt dash them in pieces, as a potter's vessel.*" If this divine proceeding is perplexing to our mind, we are not immediately to endeavour to adapt it to the standard of our contracted notions; but, to remember, that "*God's thoughts are not as our thoughts*, and his ways "*higher than our ways*" (Is. lv. 8, 9); and, to exert an effort of *faith* which shall assure us, that "*the judge of all the earth will do right*" (Gen. xviii. 25).

Ver. 28.] The *Vat.* and *Alex.* MSS., with the *Copt.*, *Syr.*, and *Ethiop.* versions, omit the clause of this verse in the common text, which is omitted in this revision. The apostle, not needing the whole passage for his argument, cited only so much as he required. The philoponism of a later age has inserted, from the Greek version of Isaiah, what the apostle had passed over.

CHAPTER X.

Ver. 1. My heart's desire and prayer to God for *them*, is] All the most ancient MSS. and versions read *αὐτῶν*, not *τοῦ Ἰσραὴλ*, as we find it in the *rec.* and *Const.* texts. This, and all similar substitutions of *proper names* for *relative pronouns*, testify the juniority of the texts that use them; and generally mark the beginnings of *αἰσχυρώματα*, or apportioned *church-readings*. (Pref. pp. 33, 34.)

Ver. 10. If thou wilt confess with thy mouth *the word, that Jesus is Lord.*] *καὶ ὁμολογήσῃς τὸ ῥῆμα ἐν τῷ στόματι σου, ὅτι Κύριος Ἰησοῦς*:—This is the *most ancient* reading of this verse: the words, *τὸ ῥῆμα*, have lapsed from all the later texts: the clause, *ὅτι Κύριος (ἐστίν) Ἰησοῦς*, has been abridged to *Κύριον Ἰησοῦν* (*εἶναι* being understood).

Ver. 16.] As in v. 28 of the last chapter, so here, also, the *junior* MSS. have supplied, from the Greek of Isaiah, a clause not contained in the *most ancient* MSS.; and which the apostle's argument did not require.

CHAPTER XI.

Ver. 4. to Baal.] It is certainly true, in grammatical strictness, that *τῇ Βααλ* signifies 'to the image of Baal;' but, as every one is aware that *idol-worship* is intended, there is more force in preserving the ellipsis in the translation.

Ver. 6.] The *Vat.* MS. reads this verse thus: *εἰ δὲ χάριτι, οὐκ ἐστὶ ἐργον, ὅτι ἡ χάρις οὐκ ἐστὶ γίνεται χάρις· εἰ δὲ ἐξ ἐργον, οὐκ ἐστὶ χάρις, ὅτι τὸ ἐργον οὐκ ἐστὶ ἐστὶ χάρις*. It was probable, that this verse would experience, in the hands of numberless copyists, the vitiation which it displays in the junior MSS. It has been assumed, that the two sentences, here opposed to each other, were designed to be *verbatim* the reverses of each other, and that, because the first has *ἐστὶ ἡ χάρις οὐκ ἐστὶ γίνεται χάρις*, the latter must, in course, have *ἐστὶ τὸ ἐργον οὐκ ἐστὶ ἐστὶν ἐργον*. But, in this assumption, the difference between *γίνεται*—'*fit,*' and *ἐστὶν*—'*est,*' has been overlooked; and

this difference shews, that they were not constructed with a view to the minute correspondence supposed. "If, says the apostle, the choice was by favour, it was not for works (performed), for in that case the favour would become no longer a favour: but, if it was for works (performed), it would not be a favour, since the work is not a favour," (or *gratuitous*, but claims a return.) Macknight abstains from all critical consideration of this perplexed verse, in his Annotations; and only gives his own paraphrase, without any support of argument. Several MSS. are found to have omitted the latter clause; on which omission Dr. Bloomfield observes: "there can be little doubt, but that the MSS. in question had, in their originals, *χαρις* (*by mistake*), instead of *εργον*, at the end of the (second) sentence; and thus, the clause might easily be omitted *ὁμοῶς*; the preceding clause ending with *χαρις*." But, the 'mistake' was not in the originals to which the learned annotator refers; and if *χαρις* existed in those originals, it is confirmed by the *Vat. MS.*, which he truly calls, in this very note, "*the most ancient of MSS.*" It will, therefore, naturally be inquired, by what preponderating testimony all those authorities are pronounced '*mistaken*?' The answer is obvious: a too reverential prepossession in favour of the '*received text*,' similar to that which has governed Matthæi, Scholz, and other learned maintainers of the *rec.* and *Const.* texts. Yet, if the *most ancient MSS.* (as was observed in the Preface, p. 39) had been the *first* to fall into the hands of the learned of the 15th and 16th centuries, and had, therefore, constituted the '*received text*,' there can be little doubt, that the zeal of those same pious and learned critics would have leaned to the contrary side.

Ver. 13. Inasmuch, then,] The *Vat.*, *Ephrem*, and *Alex.* MSS. read here, *ἐπ' ὅσον μὲν οὖν*; requiring the division of the sentence, as here given in the English.

Ver. 17.] The apostle, continuing to address the Gentile portion of the converts, and apprehensive that they might centre their thoughts in their own partial community, here calls their attention to the importance of their Hebrew brethren, in the general dispensation of the Gospel.

Ver. 25. all *who are* Israel shall be saved.] We are instructed thus to interpret σας Ισραηλ, by the apostle's previous caution in c. ix. 7, "*all are not Israel, who are from Israel.*" It is under this distinction, therefore, that we are to understand the predicted '*salvation of Israel;*' and not to be carried away with the vulgar imagination, that it intends a temporal re-establishment of the whole Jewish nation, *without discrimination of faith*, in the ancient Palestine; which is a carnal interpretation of a spiritual prophecy. (See Annot. to 1 Thess. ii. 16.)

CHAPTER XII.

Ver. 1. *as the service of your reason.*] λογικην, which is equivalent to κατα λογην (Acts, xviii. 14), '*your service according to reason,*' and therefore, '*the service of your reason.*' Parkhurst observes, that "*this sense of λογος is very common in the profane authors; but, that he does not find it thus used elsewhere in the N. T. than in Acts, xviii. 14, where, it should be observed, a heathen is the speaker.*" It was, evidently, to meet the habitual notions of his heathen converts, that St. Paul used the word λογικη in this place.

Ver. 11. *serving the Lord.*] τῷ Κυρίῳ δουλιευοντες:—The various reading, τῷ καίρῳ for τῷ Κυρίῳ, is not worthy the labour which has been expended upon it. The *Vat.* and *Alex.* MSS., "*Codd. Gr. omnes, vers. Vulg., Syr., Copt., Armen.,*" says Wetstein, and a host of other authorities, uniformly read Κυρίῳ. The reading καίρῳ, is to be traced to a compend κρῶ; which some Latin philoponist interpreted to mean καίρῳ, because '*tempori servire*' was a common phrase in the Latin language; though its sense was altogether inapplicable to this place.

CHAPTER XIII.

Ver. 9. *Ye owe.*] οφείλετε:—The rendering this word *imperatively*, destroys the sense of the passage, and the argument of the apostle. An injunction to his disciples '*to owe,*'

when his object was to enjoin them ‘*to pay what they owe,*’ could not have been his intention in using this word. But, to shew them a summary method of *discharging all they owe*, he states to them the whole amount of their debt—‘*Ye owe nothing to any one, but to love him; he who loveth him, hath fulfilled (towards him the second great commandment of) the law, for love is the fulfilling of (that) law.*’ Here, then, the injunction is not conveyed in an imperative, *σπειλετε*, but, in the inference to be drawn from the conclusion, that *love* fulfils the law, and therefore satisfies every claim of our neighbour: consequently, *σπειλετε* is the *pres. indicative*.

CHAPTER XIV.

Ver. 6.] The *Vat., Ephr., Alex., Clerm.* (D2), and other uncial MSS., as also the *Vulg., Copt., Ethiop.*, and other versions, concur in omitting the second clause contained in this verse, in the common text; which thus betrays itself to have been an effort of the philoponism of a later age (introduced to give what was thought a greater completeness to the passage), and not an effect of *ἐμμετελευτον*.

Ver. 17. *separate not.*] Macknight has abstained from explaining the intention of the word *απολλαι* of the *rec. text*, which, with our version, he renders ‘*destroy.*’ But, how is the example of our eating flesh to *destroy* our brother, if it does not seduce him to do the same, against his conscience; but, on the contrary, ‘*grieves him*’—*λυσεται*, to see us do it? The proper sense of *λυσισθαι*, as given in Pollux, lib. iii. 98, is synonymous with *αλγειν*, *αθυμειν*, *δυσθυμειν*, *βαρυθυμειν*; he says, *ὕπερβολην ὀδυνης ἐμφανίζει*—‘*it denotes excess of grief;*’ which is the sentiment St. Paul had just before expressed, in ch. ix. 2, *λυπη μαι ἐστι μεγάλη, και ἀδικαιωσις ὀδυνη ἐν τῇ καρδίᾳ μου*—‘*I have great grief, and continual heaviness in my heart.*’ This chapter of Romans has been interpreted as corresponding in purport to 1 Cor. viii.; yet they differ essentially in their objects. This chapter relates only to scruples about eating *flesh*, some confining themselves wholly to *herbs*; from which scruples, resulted *separation* and *dis-*

union in the church. The latter chapter regards eating flesh which has been *offered to idols*, and the conduct of Christians with respect to such flesh. With respect to the first, St. Paul urgently exhorts, that this difference of diet should not interrupt mutual love, and cause *disunion* and *separation*; wherefore he says (according to Cod. E. (St. Germ.), and the corrected D2 (Cler.), μη εκεινον απολυι υπερ ου Χριστος απεδωκε, 'detach not, separate not (from thee) him 'for whom Christ died.' So απολυωτε is used in Acts, xxviii. 25, they "*dissolved or separated themselves.*" Dr. Bloomfield is sensible, that the received reading, απολλυι, 'destroy,' requires some softening qualification, and he therefore says; "it does not imply final destruction, but a present falling "from a state of salvation;" but, the reading, απολλυι, which is absolute, does not afford any thing to support that qualification. Yet, the sense of 'destroy,' is so wholly irrelative to the matter of the context, that it directs us to search for a more applicable reading. This we obtain, by perceiving, that απολλυι must have been originally a transcriptural *erratum* for απολυι, resulting from an incautious *repetition* of a λ (see Pref. p. 63). And this recovered reading will determine the proper rendering of καταλυι, in ver. 20 (Gr. 22), to 'dissolve or undo the work of God,' in the *harmonious unity* of his church. (See Annot. to 1 Cor. viii. 11.) Under the admission of the common reading, απολλυι, some have found it expedient to strain the meaning of the word λυπιται, 'grieved,' so as to make it signify, 'hurt.' To support this interpretation, Macknight thus loosely alleges a solitary sentence from Demosthenes, *de Corona*: "Λυπησαι, " 'Hurt neither the allies, nor any other of the Greeks.'" In this oration, Demosthenes reproaches Æschines with want of sympathy for his countrymen, adding, τευτο γ' εχειν ου, τε ταυτα λυπεισθαι, και ταυτα χαρειν τοις πολλοις, which Leland renders, "he should approve his sincerity, by feeling joy "and sorrow, with all his countrymen." Demosthenes, therefore, used λυπεισθαι in the same ordinary sense as Pollux, before quoted. But, as the forced sense was only resorted to with a view to meet the sense of απολλυι—'destroy,' we discover the violence by which it is extorted, when we find that we are critically warranted to read, απολυι—'separate.' (Pref. p. 49, § 36.)

Ver. 25, 26.] The apostle's object in this argument, is to justify conscientious scruples, against such as would despise those who entertain them, and act by them.

CHAPTER XV.

Ver. 4. for, all things that are *written*, have been *written* for our instruction.] ὅσα γὰρ ἐγγράφη, πάντα εἰς τὴν ἡμετέραν διδασκαλίαν ἐγγράφη:—Thus reads the *Vat.* MS. The latter clause is read the same in the oldest MSS. The junior copies have added the prep. *πρὸ*—‘*before*,’ to ἐγγράφη, in both clauses.

Ib. *hope of consolation*.] τὴν ἐλπίδα ἔχουμεν τῆς παρακλήσεως:—So reads the *Vat.* MS., in conclusion of the sentence.

Ver. 5. to have *the same mind, among yourselves*.] *Yourselves*, namely, the Jewish and Gentile converts, united in the same church.

Ver. 16. that I should be a minister of Christ:] the later MSS. have added, εἰς τὰ ἔθνη—‘*to the Gentiles* ;’ which words are not in the *Vat.* MS. ; and are out of place here, where St. Paul speaks of his ministry generally, though they are in their due place in ch. xi. 13, where he speaks of his office distributively.

Ver. 25. (*I will do so*) when I take my journey to Spain.] The *Vat.* MS. has not the clause, εἰσελθεῖν πρὸς ὑμᾶς, which has been *inserted* to supply the apostle's *ellipsis* before ὡς ἀν πορεύομαι. That clause is absent from *all* the most ancient MSS. and versions.

Ver. 31. in the fulness of the blessing of Christ.] The later MSS. have inserted τοῦ εὐαγγελίου τοῦ before Χριστοῦ, which words exist not in any of the most ancient MSS. or versions.

Ver. 33. that *the gift which I carry*.] The *Vat.* MS., as also two other uncial MSS., read δωρεᾶς; not διακονα—‘*service*,’ as in the *rec. text*.

Ver. 34. by the will of the Lord Jesus.] δια θεληματος κυριου Ιησου :—Thus the verse stands, and is concluded, in the *Vat. MSS.* A supplementary clause has been officiously added, which betrays its spuriousness by the different forms it has assumed in different copies : viz. και συναναπαυσομαι υμων—συναναπαυσω υμας—αναψυξω μεθ' υμων—αναψυχω μεθ' υμων.

CHAPTER XVI.

Ver. 5. first-fruit of *Asia*.] The most ancient MSS. and versions concur in reading '*Asia*,' not '*Achaia*' (as it stands in our version and in all the modern texts); which former authorities are plenary for determining the reading, as there can be no appeal to an *anterior* testimony. The name '*Asia*,' in the mouth of St. Paul, did not intend, according to our modern practice, the quarter of the earth so called, but '*Asia Minor*,' commonly denominated '*Asia*,' in the age of St. Paul. Inattention to this distinction, led the later philoponists to alter the word; because, Damascus and Antioch being in *Asia*, in the larger sense, St. Paul could not have meant to say, that Epænetus was his first convert, in that acceptation: but, St. Paul here speaks of the first success of his ministry, when he journeyed with Barnabas into the *province of Asia*. Michaelis's "premises," from which he would conclude "that *Αχαϊας* is the genuine reading, and *Ασιας* "spurious," are wholly established on an erroneous prepossession in his own mind. (*Introd.* vol. i. p. 314, 15.) Bloomfield, though he has retained *Αχαϊας* in his edition, in deference to the *received* text, shews, by just criticism, that *Ασιας* would be the proper reading. Scholz has therefore adopted *Ασιας*, though Matthæi retained *Αχαϊας*.

Ver. 23. I myself, and Tertius who wrote this epistle, salute you in the Lord.] St. Paul signifies, in 2 Thess. iii. 17, that he concluded "*all his epistles with his own hand*;" and it is plain, that he concludes them in his own person. *Ασπαζομαι υμας εγω* in this place, therefore, bespeaks St. Paul for its author; since, in no instance, does any one but himself speak in the first person, in his epistles. How, then, are we to interpret, *Τερτιος ο γραψας την επιστολην*? Canter

observes (Pref. p. 57), "voces unius syllabæ non raro vel desiderantur, vel vacant; ac primum, καὶ *et* οὐκ *desunt* sæpissime." It is very evident, therefore, that καὶ has lapsed from the text in this place, and that we should read the verse thus: ἀσπαζομαι ὑμᾶς ἐγώ, καὶ Τεῖτιος ὁ γραφεύς τὴν ἐπιστολὴν. Dr. Bloomfield justly observes, that "ἐν Κυρίῳ" should be joined with ἀσπαζομαι." It is probable, that ἐγώ καὶ Τεῖτιος ὁ γραφεύς, had been misapprehended to signify, 'I, even Tertius;' and when only *one person* was supposed to be intended, the present reading, ἐγώ Τεῖτιος, was likely to result: as, ἐγώ μὲν Παῦλος, in Gal. v. 2—'even I, Paul;' ἐγώ Παῦλος, Eph. iii. 1—'I, Paul.'

Ver. 24. Erastus, *the treasurer of the city.*] οἰκονομὸς:—The Latin version renders this word 'arcarius,' from 'arca—'a money chest.' Wiclif had rendered the Latin word, 'treserer, i. e. treasurer, which is perhaps the aptest interpretation. Erasmus has substituted 'quæstor ærarius,' for the *Vulg.* 'arcarius.' Why our revisers should have exchanged Wiclif's 'treasurer,' for 'chamberlain,' which is an incongruous rendering, and why Macknight should have retained that term, I am unable to conjecture.

I. CORINTHIANS.

CHAPTER I.

Ver. 2. *To the sanctified.*] The *Vat.* and three other uncial MSS., read thus: *τῇ ἐκκλησίᾳ τοῦ Θ. ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, τῇ οὐσῇ ἐν Κορινθίῳ.* The order of construction is, *ἡγιασμένοις ἐν Χ. Ἰ. (ἐν) τῇ ἐκκλησίᾳ τοῦ Θ. τῇ οὐσῇ ἐν Κ.,* shewing that *ἡγιασμένοις* is simply correspondent in signification to *ἅγιοις* in the introductory addresses of the following epistles. It is here employed, because it is immediately followed by *ἅγιοις*.

Ib. *both theirs and ours.*] Hug (*Introd.* vol. ii. p. 372) creates an unnecessary perplexity of the words *αὐτῶν καὶ ἡμῶν*, by referring them to *τοπῶν*, and interpreting them, ‘*where I am,*’ and ‘*where they are;*’ but they plainly pertain to Κ. Ἰ. *Χριστοῦ*: after saying, *Κυρίου ἡμῶν*, he corrects himself, and adds, *αὐτῶν καὶ ἡμῶν.* (Compare Eph. vi. 9, and Annot.)

Ver. 13. *But I am of Christ.*] We have here another instance of traditional *inertia*; and yet Chrysostom, in the fifth century, had given it an impulse sufficient to propel it, by thus expounding the passage; the purport of which is lost, by following the vulgar punctuation and interpretation. The apostle’s general argument is this: “Ye take Christ, as “it were, *in parts*; I take him in *the whole*.”

Ver. 28. *our Wisdom.*] The *Vat.* MS. alone, reads *σοφία ἡμῶν* (Birch and Bentley); the next MSS. in antiquity, *σοφία ἡμῶν*; the succeeding copies, *ἡμῶν σοφία*, which is the reading of the *rec.* text.

CHAPTER II.

Ver. 10. *hath revealed to us the mystery.*] *i. e.* of the *wisdom* mentioned in ver. 7, before the parenthesis; not ‘*them—ἃ ἡτοίμασεν—the things which God hath prepared,*’

mentioned in ver. 9, within the parenthesis. "It hath *not yet been manifested* what we shall be (says St. John); but "we know, that when He shall be manifested, we shall be "like Him:" such also is the case, generally, of the "good "things which God hath prepared." That which has been "revealed" is "*the mysterious wisdom* of the Gospel, which "had been hidden from ages and from generations, but is "now made manifest." (Col. i. 26.)

CHAPTER III.

Ver. 4. *walking as men.*] The *Vat.* and the six next most *ancient* MSS., besides versions and fathers, concur in reading *ανδρων* in this place; which the *juniors* have exchanged for a repetition of *σαρκικα*—'*carnal*,' from the preceding verse; Scholz, nevertheless, retains the latter reading.

Ver. 10. *a skilful architect.*] See Annot. to Matt. xi. 20, p. 142.

Ver. 11. *that Jesus is Christ.*] Compare Matt. xvi. 12, and Acts, ii. 36; v. 43; and ix. 22. In the first of those references, we have the example which apprises us of the *ellipsis*, with which, in the latter texts, we are to understand the words, *Ἰησοῦς Χριστός*, and *Ἰησοῦς Χριστὸν*: namely, (*ὅτι*) *Ἰησοῦς (ὁ* *ὅτι) Χριστός*, OR, *Ἰησοῦς (ὁ* *ὅτι) Χριστὸν*—"that the *human person, Jesus, is the Christ, or Divine Messiah.* (Comp. 1 John, v. 1.)

CHAPTER IV.

Ver. 2. *stewards—be found faithful.*] St. Paul here lays down the position, that all who are appointed "ministers of "Christ," are appointed "*stewards* (and *only* stewards) of "the mysteries of God;" and he appeals to the sense of all mankind in proof, that it is "required, in every *steward*, "that he be found *faithful.*" Hence, he solemnly inculcates on Timothy, to "keep secure that deposit which was committed to his trust, against the oppositions of what is "falsely called *knowledge.*" (1 Tim. vi. 20.) Here, then, is

a limitation prescribed to the exercise of the steward's office, the *exact observance* of which limitation, constitutes *fidelity*. To exceed that limitation, is to depart from fidelity in the same degree and proportion. In the exercise of that defined office, the steward of Christ is to act with universal love or *charity*; but, he may not act with arbitrary or discretionary *liberality*, because, no one may be *liberal* of the property of *another*, only of *his own*, and, more especially, if it is confided to his trust. The *steward of God's mysteries*, therefore, is to resist their adversary; "not to account him an enemy, "but to admonish him as a brother" (2 Thess. iii. 15): at the same time, he is to beware, that in exercising that *charity*, he does not outstep its bound, and trespass into a *liberality* irreconcilable with *fidelity*. When prompted to exceed the bound, it behoves him to question himself rigidly, after the example of St. Paul: "Do I now seek to please men? for, if I still (*sought*) to please men, I should not be "a servant of Christ." (Gal. i. 9.) *Liberality* in a steward, says, "Thou owest my lord an hundred; take back thy bond, and write fifty." (Luke, xvi. 6.)

Ver. 4. though I am conscious in myself of nothing.] *οὐδὲν γὰρ ἑαυτοῦ συνίδα*.—*Vulg.*, 'nihil enim mihi conscius 'sum.' Wiclif, 'I am nothing *overtrowynge* (*conscious*, Gloss.) 'to myself.' Erasmus preserves the reading of the Vulgate, and subjoins in a note: "An Latine dicatur, *nihil sum conscius*, quemadmodum dicitur, *non sum id nescius*, non satis "apud me liquet. Græce verbum est, *nihil mihi conscio*. "Sic et Horatius,

"*Nil conscire sibi, nulla pallescere culpa*."

St. Paul's meaning, clearly conveyed in the Latin (and also in Wiclif's translation, by substituting '*conscious*' for his '*overtrowynge*'), is altogether lost in the alteration of Wiclif's revisers, '*I know nothing by myself*.' The apostle's argument is, 'though my conscience accuses me not, I am not therefore 'justified before God; for, it is God only that can pronounce 'my justification.' Burton, and Bloomfield, have sufficiently exposed the true interpretation in their notes; but, the benefit of their exposition does not reach the reader only of the English.

Ver. 12. of the *world*.] *του κοσμου*:—Vulg., ‘*hujus mundi*:’ Wiclif, ‘*this world*:’—not, ‘*the earth*,’ as in our revised version; for which reading there is no MS. authority.

CHAPTER V.

Ver. 8. *Therefore let us keep the feast*] namely, because *το πασχα ημων τευθη, χριστος*—“Christ, our Passover, is slain.” Keeping the *feast of the Passover* (as we have seen) was not *eating the Passover*; the *feast-day* followed the day of the *slaughter* of the Passover, though it bore its name. (See Annot. to John, xviii. 28.)

CHAPTER VI.

Ver. 22. *Glorify God in your body*.] The *Vat.* and all the most ancient MSS. close the paragraph with this clause. The later copies have sought improvement, by adding the concluding clause of the common text, “*and of your spirits, which are God’s*.” That the reading should have been “*strenuously defended by Matthæi*” (as Bloomfield observes), was a matter in course; since he was a strenuous defender of the *Constant.* texts: Scholz, however, has perceived the necessity of excluding it. Dr. Bloomfield further observes, “that the clause might have been added to correspond to “verses 16, 17, 19;” and we see, that such was the fact. Though, assuredly, God is to be glorified in our *spirits*, yet, in this place, the apostle is exclusively inculcating the sanctity of the *body*.”

CHAPTER VII.

Ver. 3. *her due*.] *οφειλην*:—So read all the most ancient MSS. The modern Vulgate also, and the old Latin version in Tertullian, render ‘*debitum*;’ whence Wiclif renders ‘*dette*.’ *οφειλην*, signifies ‘*a due, or debt*;’ and the context sufficiently

shews, that it here intends '*conjugal debitum*,' or what is called, the '*conjugal right*;' so that it was unnecessary to express the sense of *conjugal*, the injunction pointing, exclusively, to the mutual claims of husband and wife. But, some later philoponist, not apprehending the apostle's real meaning, and assuming that it respected *τιμη*—'*δοκον*,' or *ευνωια*—'*benevolence*,' falsely paraphrased *εφελην*, by *εφελουμενην τιμην*, or *ευνωιαν*; which reading has expelled the primitive reading, and has established itself in the *received* text. To reverse the conclusion, and to regard *εφελην* as a *gloss* on *εφελουμενην ευνωιαν*, or *τιμην*, when no one ancient MS. has *ευνωιαν* or *τιμην* in its text, is not reconcilable to any principle of critical exposition. Our version, following the *rec.* text, has rendered '*due benevolence*;' yet Macknight, who accepts this rendering, is constrained to endeavour to force on it the former interpretation, '*conjugal debitum*.'

Ver. 5. *Deprive not one the other, &c.*] The *Vat.* and all the most ancient MSS. and versions, read this verse thus: μη αποστειριτε αλληλους, ει μη τι εκ συμφωνου προς καιρον, ινα σχολασθητε τη προσευχη και παλι επι το αυτο ητε, ινα μη πειραζη υμας ο Σατανας δια την ακρασιαν: the additions of the junior MSS., in the *received* text, have impaired the simplicity of the injunction.

Ver. 25. *accounted by the Lord to be faithful.*] The words in all the copies, ηλημενος υπο Κυριου πιστος ειναι, have given constant trouble to expositors to extract a sense, by various modes of ingenious violence; as may be seen in the notes of Macknight and Bloomfield. In 1 Tim. i. 11, St. Paul says, χαρις ειχω τω Χ. Ι. Κυρω ημων, οτι πιστοι με ηγησατο, θιμενος εις διακονιαν. Since we have found, by experience, a multitude of words that have been exchanged in MSS., in manifest consequence of their having the same *initial* and *termination*, but written with abbreviation (*Pref.* pp. 74, 75), we are warranted to infer, that the apostle's word in this place was ηγουμενος, ποτ ηλημενος.

Ver. 28. *a virgin*] i. e. *betrothed virgin*. The apostle speaks, throughout this context, with relation to *marriage*; and (as he shews in ver. 37) with relation to *virgins* in the

position of the Blessed Virgin, after she had been '*betrothed*' to Joseph, and before they had '*come together*;' and his instruction points to the latter circumstance.

Ver. 34. And there is difference in the *woman* also.] Having stated the distinction between the married and the unmarried *man*, St. Paul now states a similar distinction between the unmarried *woman* (whether widow or virgin) and the married *woman*. The *Vat.* MS. reads, and distributes, thus: *καὶ μεμιρησται καὶ ἡ γυνὴ ἡ ἀγαμὸς, καὶ ἡ σαρξενος—ἡ δὲ γαμησασα, &c.* The *γυνὴ ἀγαμὸς*—'*the unmarried wife*,' in this place, answers to the *γυνὴ ἐλευθερά ἀπο τοῦ νόμου*—'*the wife freed from the law*,' in Rom. vii. 3; whom, with the virgin, the apostle here opposes to *ἡ γαμησασα*—'*she that is married*.'

Ver. 37. and *not as* ought to be done.] The *Alex.* MS. reads *οὕτως* (omitted by Scholz), for the general reading, *οὕτως*; which shews, that the original reading has been disturbed. On which ground, an apprehension presents itself, suggested by the sense of the preceding context, that *οὕτως* has been a mistaken reading for *οὐχ' ὡς* (i. e. *ἀσχημουν*—*καὶ οὐχ' ὡς ὀφείλει γινεσθαι*): from a *compend* *ὀψωσοφείλει*, in the undivided text.

Ver. 39. he who *taketh* his virgin in marriage.] The *Vat.* and *Alex.* MSS. read *γαμιζω* in this clause, and all the most ancient copies read the same in the next clause. The *junior* texts have substituted *ἐγαμιζω*; by which substitution, the apostle's reasoning in this argument has been obscured and confounded; assuming, that he is speaking of '*giving in marriage*,' while he is speaking of '*taking in marriage*,' or, as it is expressed in Matt. i. 20, *παράλαβεν τὴν γυναῖκα*—'*taking for a wife*;' by which misapprehension, the persons whom the apostle had in his view, are converted into those of *father* and *daughter*, who were not in his contemplation. *Ἐγαμιζειν*—'*to marry out*,' pertains to the *parent*—*οἱ γονεῖς ἐγαμιζοῦσι τοὺς ἰδίους παῖδας* (*Steph. Th.*); but *γαμιζειν*, to the *marrying* party. These terms appear to have been Hellenistic, or provincial; for, they are not found in the classical Greek writers, nor in Pollux's *Onomasticon*. The

apostle's purpose, in this place, evidently regards the *consummating a marriage* between parties already engaged to each other; and therefore shews us, that we are to understand *γαμίζων*, in the sense of *taking in marriage*.

CHAPTER VIII.

Ver. 8. Some through *custom* of the idol.] The *Vat.* and *Alex.* MSS. read, *συνήθεια*—‘*custom*,’ not *συνειδησις*—‘*conscience*,’ as the common text; which former reading is not noticed by Macknight, or by Bloomfield: it is nevertheless elucidatory of the apostle's meaning, but has been changed to *συνειδησις*, from *συνειδησις* which follows.

Ver. 9. neither if we eat it *not*, &c.] The *Vat.* MS. reads this passage thus: *οὐτε εἰαν μὴ φαγωμεν ὑστερουμένα, οὐτε εἰαν φαγωμεν περισσούμεθα.* The *Alex.*, thus: *οὐτε εἰαν μὴ φαγωμεν περισσούμεν, οὐτε εἰαν φαγωμεν ὑστερουμένα.* The *rec.* text, thus: *οὐτε γὰρ εἰαν φαγωμεν περισσούμεν, οὐτε εἰαν μὴ φαγωμεν, ὑστερουμένα.* In this disordered passage, the apostle points to those persons who, in the pride of knowledge, regarded themselves as *superior* to others, whom, from being under the influence of scruples from which themselves were free, they regarded as their *inferiors* in knowledge; and he affirms, that no such disparity exists between them, in the sight of God.

Ver. 12.] St. Paul is here speaking to a point widely different from scruples about eating *flesh* or eating *herbs* (Rom. xiv. 2). The reading, *ἀπολυε*, in Rom. xiv. 17, if not a transcriptural error, would seem to have been there changed to *ἀπολλυε*, to make it correspond in sense with *ἀπολλυται*, in this place. Whereas, the cases are essentially different: the one, regarding an action by which we may force an over-scrupulous person to *separate* himself from us, and so cause *disunion*, in the sense of *ἀπὸλυσις*, in Acts, xxviii. 25; the other, an action by which we may tempt a fluctuating mind to disregard the admonition of conscience, and so involve itself in the crime and penalty of *idolatry*. (See Annot. to Rom. xiv. 17.)

CHAPTER IX.

Ver. 1. Am not I free? am not I an apostle? This is the order in which the words are read in the *Vat.*, *Alex.*, and some other MSS. and ancient versions, and in which they are quoted by Origen, Tertullian, and Augustin. The change of the order in the junior MSS., probably resulted from a mistaken reverence to the style of *apostle*, which was regarded as entitled to the first place in the enumeration, in an age declining towards superstition. The Latin retains the primitive order; we read, therefore, in Wiclif's version, "Whethir I am not free? am I not apostle?" Dr. Bloomfield leans to the *rec.* reading; but, my best judgment urges me to a contrary inclination.

Ver. 21. (*though I am not under the law.*) This parenthesis, found in the *Vat.* and all the most ancient MSS., has lapsed from the later copies which have formed our *received* text, through the omission, ὅτι οὐκ ἔσμεν—ὅτι οὐκ ἔσμεν. Scholz has restored the clause. Bloomfield rejects it, with a very just remark, but which would have been better applied to Luke, xxii. 43, 44 (*rec. text*); John, v. 4; and John, viii. 1-11: "Surely, *nothing dubious* ought to be admitted into the 'sure word' of the 'book of life.'" (See *Pref.* p. 43.)

CHAPTER X.

Ver. 3. rock that *followed.*] Of all examples of traditional *inertia* of interpretation, none is more remarkable than that which occurs in the interpretation of the word ἀκολουθοῦσης—'*followed,*' in this passage. The apostle reverts, *first*, to the miracle of the '*manna,*' which supplied the Israelites with food in the desert; and *next*, to that of the '*rock,*' which '*followed*' the former miracle, and which supplied them with water. The former miracle is related in Exod. xvi. 14: the latter miracle, which '*followed it*'—ἀκολουθοῦσης, is related in the '*following*' chapter, xvii. 5. This is, obviously, the simple and sole meaning of the word '*followed,*' in the intention of the sacred writer; but, a dull and superstitious age

required a more exciting interpretation, and therefore it was wildly devised, that "the water from the rock became a river, which '*followed*' the Israelites during the thirty-seven years of their journeying from Mount Sinai, and at last discharged itself into the Red Sea." This *monstrum* of interpretation has kept its authority, in spite of the illumination of the latter ages; and is adopted, even by the learned and laborious Macknight. If that respectable commentator had reflected for a moment on his allegation, of a '*river following*' a company, he would have discerned internal evidence of its incongruity. Those writers, on the other hand, who were sensible, as Dr. Bloomfield says, that "the whole of this interpretation was a mere superstitious notion, resting on no solid foundation," still overlooked the plain and obvious meaning of the word, ἀκολουθεῖς—'*followed*;' and expounded it in a figurative and *mystical* sense, equally remote from the truth, as the *superstitious* one. The force, therefore, of that word is confined to signify, merely, the *succession* of the miracle of the '*rock*,' to that of the '*manna*;' which *succession*, is a fact of historical record.

Ver. 26.] The authority, here conceded by the apostle to believers, of accepting the invitation of an unbeliever, ἢ θέλει—'*if he will or wishes*' to do so, forms a notable contrast to the restricting doctrines of some morose casts of Christians, who have appeared in every succeeding age. "*Let your light shine before men*," &c., said our Lord, Matt. v. 19.

Ib.] The junior copies have added to this verse, a quotation from the Greek version of Ps. xxiv. 1, τοῦ Κυρίου ἡ γῆ, καὶ τὸ πλῆρωμα αὐτῆς—'*The earth is the Lord's, and the fulness thereof*.' This quotation exists in *none* of the most ancient MSS. or versions, so that it is rejected by Scholz. It is, therefore, a demonstrated *interpolation*, by every rule of critical decision; and was probably a marginal observation, afterwards copied into the text.

Ver. 32. I strive to *please all men, in all things*.] Yet the same apostle says, in Gal. i. 9, "if I still pleased men, I should not be a servant of Christ." If there are any

passages in Scripture demanding more minute attention than others from annotators, it is undeniably those that appear to contain a direct opposition or contradiction. Such is remarkably the case of these two passages. But, as the candour of sound criticism has established for an axiom, that no upright and able writer *contradicts himself*, it is more just to shew the reconciliation, than to evade it. The objects, with reference to which the apostle was speaking, were different in the two occasions. In the first, the subject in question was only the freedom of eating all articles of food, without discrimination and scruple; and he states, that in the presence of those who entertain *scruples*, and are offended by witnessing his exercise of that freedom, he will abstain from using it, to please the objector. Widely different was the latter occasion, which regarded *fidelity* in declaring the revealed truths committed to his charge. In preaching these, he avows, that he did not seek to please men, but God; and would not vary the Gospel he had preached at the first, to accommodate any requisition of men. "This (observes Macknight, on Gal. i. 10) is a *cutting reproof* to all those ministers, who either *alter or conceal* the doctrines of the Gospel, for fear of *displeasing their hearers, or to gain popularity.*" (See Annot. to ch. iv. 2.)

CHAPTER XI.

Ver. 9. *Something above her head.*] ἐξουσία:—The primary and simple sense of ἐξουσία, from ἐξ and οὐσία, must be rendered in Latin by the word (of base Latinity) '*existentia*,' since that language will not allow the more literal reading, '*ex-entia*.' "*Ens, et entia, ex Græco formata, cur tan-
"topere aspernemur nihil video,*" says Quintillian, *Instit.* viii. 3. On which account, Cicero uses the verb '*exsto*,' to express the position of a *crowns* or *chaplet*, placed on the head: "In Lysandri statuæ capite Delphis, *exstitit* corona *ex herbis.*"—(*De Div.* ii. c. 32.) ἐξουσία, therefore, signifies nothing more than the (τι) *κατα κεφαλῆς* in v. 3—'*something on the head.*' The notion of a '*veil*,' which has been coupled with this word (in the Latin version, '*velato*

capite'), however natural, is an arbitrary and unwarranted supplement, not implied in any part of the context; it is not the concealment of the face, but a covering on the head, of which St. Paul speaks here; and such *covering*, women notoriously wear in all countries. To explain the word, *ἐξουσία*, the most whimsical imaginations have been resorted to. "It appears," says Michaelis (*Introd.* i. 167), "to have been the name of a woman's head-dress, or veil, in fashion at that time in Corinth:—and St. Paul would have been blamable in avoiding the use of a term which custom had established." "That *ἐξουσία*, in 1 Cor. xi. 10, means a veil," says Marsh, "is admitted by most critics, but they are not unanimous in the mode of accounting for it;" and that learned translator proceeds, in an extended note, to deviate as far from the simple explanation of the word, as his author. (*Ib.* pp. 434, 435.) The secondary sense of *ἐξουσία*, in which it signifies 'power,' results from the primary sense, 'exstans,' being understood in the sense of 'eminens;' as in the 'tallest poppies,' by which Tarquin emblematically pointed out the most eminent, and therefore the most powerful, persons in Rome. This sense, also, has been spuriously introduced in this place by the Latin interpreter, who rendered '*potestatem*;' and from thence, our revisers, under the sanction of Erasmus, have rendered 'power.' But it is remarkable, that Wiclif rendered, 'the woman schal have an *hilyng* on hir heed,' which the Glossary explains by 'cover.' This primitive sense, is plainly that intended by the apostle; but, from whence Wiclif drew his interpretation, I am not able to discover. *διὰ τοὺς ἀγγέλους*—'because of the angels,' appears to be a genuine reading, from its being that of all, even the most ancient MSS.; and to have become obscure, from its reference having been contemporaneous with the writer. It probably intended "the angels (or chosen rulers) of the several churches." Compare 1 Tim. v. 21, and Rev. i. 20. Scholz has collected the several conjectural readings proposed instead of *ἀγγέλους*, viz. *οὐρανῶν*, *ἀνδρῶν*, *αἰγέλους*, *ἀπαγγέλους*, *αἰγέλαιους*, *διαβέλους*; to which we have to add, *ἐγγέλωντας*. (Pref. p. 43.)

Ver. 10. The woman is not separate from the man, nor the man from the woman.] In this order the passage stands, in every MS. claiming authority from high antiquity. The

junior MSS. have reversed the order, to make '*man*' precede '*woman*' in the sentence; on a similar principle to that with which they reversed the order in c. ix. 1. Yet the next verse shews, that *γενη* preceded *αυης*, in the order in which the apostle was then reasoning.

Ver. 24. *This is my body.*] The same most ancient MSS. have not *λαβετε, φαγετε*—'*Take, eat,*' in this place; but only in Matt. xxvi. 26; from whence the *junior* copies have supplied it here, on the vicious principle of improving and completing.

Ver. 27. *in a manner unworthy of the Lord.*] του Κυριου αναξιος:—The *Vat.* MS. so reads: it is read in MS. 2, Wetst., αναξιος του Κυριου, and is so quoted by Origen, Basil, and Chrysostom: some MSS. cited by Wetstein and Birch read, το σσηριον του Κυριου αναξιος του Κυριου, uniting the two readings. But it is evident, in these variations, that του Κυριου is the object of αναξιος, whether it precedes that word, as in this place, or follows it, as in Col. i. 10. The adverb, αναξιος, does not stand absolutely, without its relative object to determine its sense, as in our common version (*unworthily*); where, by its vagueness, it has caused arbitrary and erroneous interpretations.

Ver. 29. *not considering the body.*] μη διακρινων το σωμα:—So the *Vat.* and *Alex.* MSS., and the *Copt.* version. Later copies have added, for completion of the sentence (as it were in *Italics*), του Κυριου—'*of the Lord;*' which addition impairs, rather than improves, the sentence. It was, however, established in the *received* text, and was, therefore, embodied in our version.

CHAPTER XII.

Ver. 3. *Jesus is the Lord.*] Κυριος Ιησους, is the reading of the *Vat.*, *Ephr.*, and *Alex.* MSS., and of every ancient version; as the words of the *speaker*. The *junior* MSS. have paraphrastically made them the words of the *writer*, by changing them to the acc. case. In the former case, *εστι* is understood; in the latter, *εσται*.

1b. *No one* can say, "Jesus is the Lord," *but by the Holy Spirit.*] This declaration of the apostle is positive, unequivocal, and absolute, and is not to be gainsaid by man: it certifies to us, that *every individual* who obtains conviction that Jesus is the Lord, and who pronounces that conviction, does so *under the aid and influence of the Holy Spirit*. That Holy Spirit, therefore, has vouchsafed to act on the mind of *every such individual*. But, the extent of that action, under the dispensation of the *New Covenant*, has not been confined to such as yield to its operation: as will be revealed to the whole world, in the day when God's secret dealings with his human creatures, severally, shall be disclosed for his own vindication, however closely they may now keep the record sealed in their own breasts. The gracious inward appliances of that Holy Spirit, are either resisted, or admitted. Where they are admitted, the admission is manifested by two different phenomena. If they find *pride* in the heart, they are received and regarded as a special selecting grace to the individual, distinguishing him from and raising him above the general mass of his fellow Christians. If they find *humility*, they are accepted with humble and prostrate thankfulness, as an individual allotment of a grace proffered and distributed to *all*. For, the heart cannot be insensible to, or unaware of, those gracious applications; and thus it is, that "*he who believeth, hath the witness in himself.*" (1 John, v. 10.) The parable of the *Pharisee* and the *Publican*, therefore, extends its application to the members of the Christian, no less than it did to those of the Jewish church; for, the innate qualities of man, are the same under both Covenants.

Ver. 8. *a measure.*] λογος here signifies, *proportion, ration.*

Ver. 9. *one and the same Spirit.*] The *Vat.* and *Alex.* MSS. here read *in*, not *αυτου*, which the junior texts have substituted, from the preceding clause.

CHAPTER XIII.

Ver. 1. and have not *love.*] αγαπη δε μη εχω:—If the Latin version had not rendered αγαπη, in this place, by

'*charitas*,' instead of '*amor*—*love*,' we should not have found the word '*charity*' in our English version. But Wiclif, who only knew the Latin Scripture, adopted from it that word, and rendered, 'and I have not *charite*.' When the knowledge of the Greek was acquired by our learned reformers, the first revisers of Wiclif were sensible of the unsuitableness of this translation, and rendered this clause, 'and yet had no *love*,' as it is printed in the '*New Testament in Englishe and Latin*, of 1548;' and they rendered *αγαπη*—'*love*,' throughout this chapter. Our last revisers abandoned this sound correction of their immediate predecessors; and brought back the Latinising '*charity*' of Wiclif, who was only excusable for employing that word, because he translated from a Latin text, in ignorance of its Greek original.

Ver. 5. *noteth not injury*.] *ου λογιζεται το κακον*:—Dr. Bloomfield has exactly seized the apostle's meaning; "*does not enter it in a note-book, for future revenge*," or resentment.

CHAPTER XIV.

Ver. 1. *that ye may prophesy*.] *προφητευετε*:—for the Gospel sense of *προφητεω*, see Annot. to Matt. xxvi. 68. The word signifies here, '*expound*.'

Ver. 2. *another tongue*.] As the Greek expresses only *γλωσση*—'*tongue*,' the quality designed, but unexpressed, must be gathered from the context, which shews, that the apostle means, a language *foreign* to that of the auditors, and, therefore, *not known* to them: which the Greek writers called *φωνη ξενους*, and *ξενια*—'*a foreign speech*.' (J. POL-LUX, lib. iii. § 59.) In this relative sense, our last revisers unadvisedly supplied the unexpressed quality by the adjective, '*unknown*.' Wiclif did not supply the quality, but rendered, '*speaketh in tunge*,' from the Latin, '*loquitur lingua*,' which rendering was preserved by his revisers of the 16th century (ed. 1548). But, we learn from ver. 21, that we are to supply *ιτερον*—'*other*;' not *αγνωστη*—'*unknown*.' We have had lamentable proof of the abuse to which the latter inju-

ditions rendering can be perverted in the hands of ignorant or insidious enthusiasm, by assuming the term to mean, 'a tongue *unknown to all mankind*;' and from thence, by an impious inference, *supernatural and divine*; instead of relatively, '*unknown to another people*.' And yet, after all, '*unknown*' is not the apostle's word, but only an *Italic supplement* suggested by the English revisers of the 17th century.

Ver. 10. None *without a meaning*.] This sense, all interpreters ascribe to *αἰσων*, in this place, directed by the necessity of the context; yet, no such meaning pertains to that Greek word. The apostle plainly intended the same as Virgil, in *Æn.* x. 640.

———— "dat inania verba;

"Dat *sine mente* sonum,"

which is the signification of *αἰσων*, from *α* and *φρον* — '*mens*.' And this sense will guide us to see, that the apostle wrote *αἰσων*, a word frequently employed by him; and which, in a compendious form, *αἰσῶν*, might easily have been read *αἰσων* by an unskilful copyist, governed by the presence of *φων* immediately preceding.

Ver. 33. For *they are not spirits* of disorder.] The *singular*, *ιστι*, has caused a vitiation of this passage, by suggesting the introduction of a *singular* nominative to agree with it, namely, *ὁ Θεός* — '*God*.' Whereas, in the reading of Tertullian, as early as the second or third century, *ιστι* referred to the neuter plural, *πνεύματα*: "Et spiritus prophetarum prophetis subditi sunt — non enim eversionis sunt, sed pacis." The Greek, therefore, stood thus: *οὐ γὰρ ἡ ἰστι ἀκαθαρσίας (πνεύματα), ἀλλ' εὐτηρίας*. This early external testimony, combined with the force of the internal testimony of the context, is sufficient evidence, that *Θεός* has been unskilfully inserted by philoponists here, as *Θεός*, *Κυρίος*, *Χριστός*, have been intruded into many other passages of the sacred text.

Ver. 38. Let him be ignorant.] Wetstein pertinently refers, for an exposition of this passage, to that in Rev. xii. 11: "*He that is unjust, let him be unjust still*," &c.

CHAPTER XV.

Ver. 4. And that, on the third day, *he rose again according to the Scriptures.*] The prediction was directed to Christ's 'rising again,' before he should 'see corruption;' not to the 'third day,' by specification. We collect, from the παραγραφή of Martha, that corruption was regarded as commencing from the third day; so that, 'on the third day,' and 'before corruption,' were equivalent phrases. (Above, p. 275.)

Ver. 5. *and then by the ten.*] The printed texts read, *ἐπὶ τοῖς δώδεκα*; and plausible reasons have been urged by all commentators for the apostle's using the word, *δώδεκα*—'twelve.' Those reasons, however, are only plausible. The number had been reduced to *eleven*; St. Paul deducts one more, namely, Kephas. On such occasions, the apostles always spoke by the remaining number. Thus, in Matt. xx. 24 (and Mark, x. 41), when the two sons of Zebedee had solicited certain favours for themselves, it is said, 'When the ten heard it,' &c. And so, also, St. Paul speaks here: *ΕΠΙ ΤΟΙΣ ΔΕΚΑ*, i. e. *ἐπὶ τοῖς δέ δεκα*—'and then to the ten'; the abbreviated *δε* having been assumed for the *δω* of *δώδεκα*, and so introduced, in an early age, into the text. (See Annot. to Gal. ii. 1.) The sacred writers have uniformly used the terms, 'the ten' (as above), 'the eleven' (Luke, xxiv. 9, 32; Acts, i. 26; ii. 15), 'the twelve' (passim), according to the real number of the apostles of whom they were speaking; and they have, in no instance, needed the extrication which learned commentators have officiously contrived for them.

Ver. 8. *as to the infant not yet formed.*] *ὡς ἐκτρώματι*:—"The ancients," says Eustathius, "called an *unformed fatus*, *ἐκτρώμα*—*ἐκτρώμα, το μὴ πῶς τετυπωμένον*" (p. 1175. 42). The figure here used by St. Paul, is forcibly illustrative of the fact he intended to represent. To all the other apostles our Lord appeared, after his resurrection, when they had attained their *adult form* in his ministry; but, to St. Paul, he appeared at the first moment of his spiritual conception, and *before he was formed, or moulded*. The point of the comparison lies exclusively in this last circumstance; for, the sense of *abortion*, is in no way applicable to that great apostle.

Ver. 20. *is risen—the first fruit.*] *εγερταί—απαρχή*:—So the most ancient authorities; the later MSS. have inserted *εγενετο*—‘*become*.’ The Latin reads, with the primitive text, ‘*resurrexit—primitiæ dormientium*,’ wherefore Wiclif renders, ‘*roos aghen—the firste fruyt of deede men*.’ Our revisers, governed by the later or *Const.* text, have introduced, ‘*and become*.’

Ver. 24. *when he delivereth.*] All the ancient MSS. have *παράδωκεν*, not *παράδωκε*.

Ver. 44. *an animal body.*] *ψυχικον*, not *φυσικον*, and therefore not ‘*naturale*,’ but ‘*animale*,’ as rendered in the Latin. Wiclif strangely rendered, from the Vulg., ‘*a beestli bodi*,’ in correcting whom, our revisers would have done well to prefer ‘*animal*’ to ‘*natural*.’ (See Macknight’s and Bloomfield’s Notes.)

Ver. 45. *a life-giving Spirit.*] *ζωοποιουν*:—The obsolete word, ‘*quickening*,’ will not convey the full force of the Greek to the modern English reader; and ‘*vivifying*,’ employed by Macknight, is adapted only to a portion of readers: ‘*life-giving*,’ which literally expresses the original word, is clearly intelligible to all.

Ver. 47. *the second man, is from heaven.*] All the most ancient authorities, of MSS. and versions, read, *ὁ δευτερος ανθρωπος, εξ ουρανου (εστιν, und.)* The later philoponists have inserted *ὁ Κυριος* after *ανθρωπος*; an interpolation, sufficiently proved by the above testimonies, and by its own superfluity.

Ver. 51.] This verse has been strangely tampered with, as we learn from Jerom. (See Scholz’s *Proleg.* p. xix.) The *Vat. MS.*, however, reads it as the common text, omitting only, *με*:—*παντες ου κοιμηθησμεθα, παντες δε αλλαγησμεθα*.

Ver. 55, 56. *O death, where is thy victory? O death, where is thy sting? The sting of death,*” &c.] Dr. Bloomfield observes, “the passage is from Hos. xiii. 14; and the apostle’s words differ only by the transposition of *υπερ* and *κινεσθαι*” (*victory and sting*) from the ancient versions; except, that

"for *νικος*, the Sept. have *δικη*." But, in the *most ancient* of all the existing MSS. (*Vat.* and *Ephr.*) there is *no transposition* of *θανατος* and *κρητον*; and the apostle's sentence preserves the same order as in the Greek of Hosea; so that the transposition lies wholly at the door of those MSS. which are *more recent than those ancient copies*.

Let us trace this passage, of which the diversity of reading is very remarkable, from the Greek of Hosea, through the three oldest MSS., to the *received text*:

Hos. xiii. 14. που ἡ δικη σου θανατε; που το κρητον σου εἰδη;

1 Cor. { *Vat.* που σου θανατε το νικος; που σου θανατε το κρητον;
 xv. 55. { *Ephr.* που σου θανατε το νικος; που σου θανατε το κρητον;
 { *Alex.* που σου θανατε το κρητον; που σου εἰδη το νικος;
Erasm., Steph.,
 and *rec.* } που σου θανατε το κρητον; που σου εἰδη το νικος.

The transposition in the clauses is, therefore, to be dated from the age of the *Alex.* MS.; for, the *Vat.* and *Ephr.* keep the order of the Septuagint. And, that *κρητον* was in the *latter* clause of the apostle, is shewn by his immediately taking up that word again, in order to his conclusion. It appears, also, that the apostle himself changed *εἰδη* to *θανατε*, to accord with the *θανατου* he was going to express. (See Annot. to Matt. xvi. 18.)

The different forms, *νικος* and *νικος*, early caused a very needless perplexity: "*νικος*," says Erasmus on this place, "*si cum diphthongo scribatur, contentione sonat: sin secus, victoriam significat.*" Accordingly, Tertullian quotes the passage with indecision: "*Ubi est mors victoria vel contentio tua? Ubi est mors aculeus tuus?*" (*Adv. Marc.* lib. v. c. 10.) But, Dr. Bloomfield is fully borne out in attributing this diversity of form to "an error of scribes"—"*u corrumpitur in i, et contra.*" Pref. p. 54. CANTER. "*In nostro Cod. (Alex.) u pro i, et i pro u ponitur.*" WOLDE, Pref. p. vi.); for, that the *νικος* of the *Vat.* MS. intended the same as the *νικος* of the *Ephr.* and *Alex.*, is shewn in the preceding verse, where the first of these copies reads, *καταποδη ὁ θανατος εις νικος*; demonstrating a mere orthographical variation. But, "*the Sept. have δικη instead of νικος.*" This is a point of some consequence, considering that the

Greek of Hosea is the exemplar of all the three transcripts, and that none of them read $\delta\iota\alpha\chi\eta$. The present Hebrew text of Hosea can afford us no assistance: to use the words of Bloomfield, "it differs, indeed, too materially to admit "of any mode of reconciliation." This last critic thinks, "that $\delta\iota\alpha\chi\eta$ was only a *gloss* on $\nu\iota\chi\eta\varsigma$ " taken in the sense of 'contentio.' Perhaps, the best solution will be found in the example pointed out by Valpy, in the *Index* to his *Steph. Thes.* p. 152, " $\delta\iota\alpha\chi\eta$ et $\nu\iota\chi\eta$ confunduntur." I have not had an opportunity of examining the *various readings* of this verse in Holme's edition of the *Septuagint*.

The Subscription to this Epistle in the *Vat. MS.*, bears in an ancient hand, but different from that of the text (*Hug.* *supr.* p. 105), $\alpha\pi\alpha\delta\ \text{Καπολίου} \ \bar{\alpha}\ \iota\gamma\gamma\alpha\phi\eta\ \alpha\upsilon\tau\omicron\varsigma\ \text{Εφεσου}$ —'the First to the Corinthians was written from Ephesus.' Not from *Philippi*, as in the later, and in the received, texts.

II. CORINTHIANS.

CHAPTER I.

Ver. 6, 7.] These verses have undergone much vexation, from officious interference. Dr. Bloomfield has, with critical judgment, adopted an order which is that of the *most ancient* MS.; though it does not appear, from his note, that he was aware of that authority when he formed his decision. The *Vat.* MS. reads the passage thus: *οιτι δε θλιβεμεθα, υπερ της υμων παρακλησεως, της ενεργουμενης εν υπομοχη των αυτων παθηματων ων και ημεις πασχωμεν, και η ελπις υμων βιβαια υπερ υμων' οιτι παρακαλουμεθα, υπερ της υμων παρακλησεως και σωτηριας.* It will be observed, that this MS. omits *και σωτηριας*, in the first clause; and that it reads, *και η ελπις υμων*, not *ημων*, (*a pr. manu.* BIRCH).

Ver. 10. *will deliver us.*] The *Vat.* and *Ephrem* MSS. read, *ρυσται*, not *ρυσται*, as in the *rec.* text. The latter reading seems to have been substituted, because *ρυσται* occurs again in the following sentence; but the apostle repeats the word, that he may qualify it by *ηλπικαμεν*: “who hath delivered, and *will* deliver us: in whom we *hope* that he will deliver us.”

Ver. 12. *holiness.*] The most ancient MSS. read, *αγιωτητι*, not *ασλατητι*.

Ver. 13. *that which ye acknowledge.*] *α αναγνωσκειτε*:—the *rec.* text adds, *η και εισγνωσκειτε*, which is plainly the confluence of two different readings. (See Pref. p. 77.)

Ver. 17. *that there is with me both yea, yea, and nay, nay.*] It is evident, from the context of this and the beginning of the next chapter, that St. Paul, after signifying an intention of visiting Corinth in his way to Macedonia, altered his

purpose, and thus disappointed the disciples in that city. He therefore here anticipates, and repels, a reproach of *ελαφρεία*, or 'lightness of purpose,' in that change of mind, as if he was 'a yea and nay man' (SHAKSP.), on whose word no secure reliance could be placed. In the next verse he calls God to witness, that his word to them was not 'both yea and nay;' and in the beginning of the following chapter, he explains to them, that it was for their sakes that he abstained from executing his first intention.

Ver. 20. *through him who is the AMEN.*] The most ancient MSS. and versions read this verse thus: *ὅσαι γὰρ ἐπαγγέλαι Θεοῦ, ἐν αὐτῷ το καὶ διὰ καὶ δι' αὐτοῦ, τοῦ Ἀμην, τῷ Θεῷ πρὸς δοξαί δι' ἡμῶν.* (See Rev. iii. 14.)

Ver. 24. *we not only do not exercise.*] *οὐχ' ἔτι—ἀλλὰ:—* 'non solum non—sed:' (see VIGER, *de Idiotism*, c. vii. s. 13, § 13; and *note*, HOOGEV. 53.)

CHAPTER III.

Ver. 1, 2. *We begin again to commend ourselves.*] The interruption of contexts by the arbitrary divisions of chapters, has caused much perplexity to commentators, by leading them to regard the first verse of a chapter as commencing a new portion of discourse; while it is often, in fact, a continuation of that which preceded. In the present case, the first verse of this chapter ought to be read in conjunction with the last verse of the former chapter. Throughout this epistle, St. Paul is 'commending' himself and his associates to the preferable regard of the Corinthians, above the false teachers that assailed them; as is plainly shewn in c. iv. 2, and xi. 1-5, the necessity for which *self-commendation*, he charges upon them. By assuming this verse, therefore, as opening a new chain of discourse, and looking for its meaning wholly within itself, an inventive sense has been imposed. It was unadvisedly assumed, that the apostle could not intend to 'praise himself;' and, therefore, in order to produce a contrary sense, the first clause has been rendered interrogative. But, *οὐ μὴ*

which follows, has here the sense of *ὅτι μὴ* (as shewn by Hoozeveen, p. 154, *Ed. Schütz*)—"levi *το εἰ, ἀπο το ὅτι*,
 "discrimine distingui potest, quod hoc *rem compertam* ponit,
 "illud *rem* notat, fide quidem dignam sive credibilem, sed
 "quam tamen tanquam omnino indubitatum habere non
 "possumus, quare sub conditione profertur.—*εἰ μὴ* etiam
 "pro *ὅτι μὴ*, id est, *quod non*, adhiberi, docet Devarius,
 "eadem ratione qua *εἰ* pro *ὅτι*."—(Ib. p. 167.)

Ver. 6. not that we are sufficient of ourselves.] *οὐκ ὅτι*
αὐτῶν ἰκανοὶ ἐσμεν:—this is the order of the words in the
Vat. and *Ephr.* MSS.

Ver. 7. hath qualified us.] *ἰκανωσεν ἡμᾶς*:—(See Preface,
 p. 11.)

Ver. 19. glory of the Lord with *his face unveiled*.] St. Paul
 contrasts the condition of the Jews, when they could not fix
 their eyes on the glory of the unveiled face of Moses; with
 the privilege of Christians, who are empowered to look, as in
 a mirror, on the open and unveiled face of Christ; and, in
 that gazing, to be transformed into the same glorious image:
 the '*unveiled face*,' therefore, is that of *our Lord*, not that of
the beholder.

CHAPTER IV.

Ver. 16. *manhood*] *ἀνθρωπος*, is here again taken in the
abstract, as denoting the *human nature*, and should therefore
 be rendered '*manhood*,' not '*man*.' So also, in Eph. iv. 21, 22;
 Col. iii. 8, 9; 1 Pet. iii. 3. See Annotation to Rom. vi. 6.

CHAPTER V.

Ver. 3. If, indeed, we shall be found clothed, not naked.]
εἴτε καὶ ἐκδυσάμεθα, ὡς γυμνοί, εὐφρανόμεθα:—"Blessed is he
 "who *keepeth his garments*, lest he walk *naked*, and they
 "see *his shame*." (Rev. xvi. 15.) It is surprising, that this

sentence of the apostle should have caused any perplexity to the commentators; but, the imports of many passages are lost by overlooking that which is obvious and close at hand; and therefore searching in vain beyond the point within which alone they are to be found. Hence, many of the perplexities of expositors.

Ver. 20. God *was reconciling* (or *reconciled*) the world to himself, *in* or *by Christ*.] The order of interpretation of this verse is, *Θεὸς ἢ καταλάσσειν* (or *κατηλλάσσειν*) *κόσμον ἑαυτοῦ, ἐν Χριστῷ*, according to the very common use of the substantive verb and participle, for the imperfect tense, among the sacred Greek writers, as before pointed out: *c. g.*

ἢ διδάσκων, Matt. vii. 29.

ἡμῖν ἔχων, ib. viii. 9.

ἢ κερύσσων, Mark, i. 39.

ἢ συγκαταβήμες, ib. xiv. 54.

ἡσας τρωγοῦσι, ib. xxiv. 38.

ἢ ἔχων, Luke, xix. 17.

ἢ δίδικας, Acts, ii. 29.

ἢ συνοδεύων, ib. viii. 1.

ἢ υπερειρωμαῖες, ib. ix. 28.

&c.

ἢ ἐν Χριστῷ καταλάσσειν, is the same as, *ἢ καταλάσσειν ἐν Χριστῷ*; but, an early and uncritical age formed a separate clause of *ἢ ἐν Χριστῷ*, in which words a mysterious sense was supposed to be latent; and traditional *inertia* perpetuated the supposition.

CHAPTER VII.

Ver. 14. On this account we were comforted. *But*, in addition to *that* our comfort.] The *Vat.*, *Ephr.*, and *Beza* MSS. read, *ἐπεὶ δὲ τῇ παρακλήσει*; and the *Vat.* adds *ἡμῶν*. This ancient reading relieves the passage from the obscurity brought on it by later copyists.

CHAPTER VIII.

Ver. 4. the *favour of a fellowship in the service*.] This verse has been confounded by a philoponism which has obtrusively added the words, *δεξασθαι ἡμᾶς*, after *ἀγνοῦς*. Those

words are not in the *Vat.* and other ancient MSS. and versions; and contribute to demonstrate the progression of vitiation in the Gr. text, after it became entitled to the distinction of '*Constantinopolitan*,' from being that of the Greek church during the middle ages. "So lately as the beginning of the 12th century (says Michaelis), those two words had found "no admission into the text."—(*Introd.* vol. i. p. 288; and MARSH'S *Notes*, *ib.* pp. 504, 5. See above, *Pref.* p. 64.)

Ver. 5. *beyond our hope.*] *ου καθως ηλπικαμεν*—'not according to the measure of our hope,' i. e. *beyond* it. Mac-knight very unnecessarily endeavours to force the signification of '*fear*,' instead of '*hope*,' on *ηλπικαμεν*.

Ver. 18. *The brother.*] The general subscriptions to this Epistle state that it was sent by *Titus* and *Luke*. But, the *Venetian* MS. of St. Mark, numbered 10, which is so highly extolled by Birch (*Quat. Evang.* Proleg. p. lv.), states, that the Epistle was sent "by Titus, *Barnabas*, and Luke;" and the description of "the brother" given by St. Paul in the following verses (18, 19), appears to point out *Barnabas* as the individual intended by him.

Ver. 21. *For we are provident*] *προνοουμεν γαρ*:—*προνοουμεν*, is the reading of the *Vat.*, *Clermont*, and three other uncial MSS., also of the *Vat.* 367 and *Pio-Vat.* 50, with the *Lat.*, *Syr.*, and *Copt.* versions; and of Augustin and Chrysostom. The same MSS., with the *Ephrem*, and seven other good MSS., add *γαρ*; as also, Clemens and Chrysostom. The chapter is wanting in the *Cod. Alex.* The *Const.* and *rec.* texts, which Matthæi patronises, read *προνοουμενοι*, only; and he subjoins, in a note on the ancient reading, *προνοουμεν γαρ*, "Contra "sunt mei omnino omnes:" by which avowal, he only unconsciously testifies the juniority of his "*omnes*." Scholz, with better judgment, has restored the ancient reading.

CHAPTER IX.

Verse 10. *will supply, &c.*] The *Vat.* MS. reads with the *futures*, *χορηγησει, ελπιθει, αυξησει*.

CHAPTER X.

Ver. 7. if any one *thinketh he may trust*] *οτι τις δοκει πιστευειναι*;—So the *Vat. MS.*; not simply, *οτι τις πιστευει*, as in the *rec. texts.*

CHAPTER XI.

Ver. 29. Who is *made to stumble*, &c. ?] *σκανδαλιζεται*;—The rendering “*offended*,” in this place, strongly illustrates what has been remarked in *Pref. pp. 13, 14*, respecting the rendering *σκανδαλιζω*, ‘*to offend*,’ in our common English version.

CHAPTER XII.

Ver. 5. (Gr. 1.) *Must I needs boast? it is not good indeed, yet I will come to visions and revelations of the Lord.*] *Καυχασθαι δι;* *ου συμφερει μιν*, *ελισσεται δε ως οπ. κ. α. κ.* This intelligible sentence is the reading of the *Vat.* and most ancient *MS.*; which reading declined into obscurity, in the progress of transcription, until it obtained the following form in the *Constant.* and *rec. texts*: *καυχασθαι δε ου συμφερει μοι ελισσεται γαρ*, &c. The apostle, in this passage, continues a train of enforcement commencing with ver. 18 of the preceding chapter.

Ver. 7. *apart from the body.*] The *Vat. MS.*, as also the *Clermont*, reads *χωρις*; the *Const. texts* repeat *εκτος* from the preceding verse.

Ver. 10. *Wherefore, that I should not*, &c.] The *Vat. MS.* closes the former sentence with *αποκαλυψων*, and begins the next with, *διν ινα μη υστερ.*

Ver. 15. Am I become a fool?] *γιγνασθαι αφορ*;—the junior texts have superfluously added, *καυχωμενος*—‘*in or by boasting*,’ which word is not found in the *Vat.*, or any ancient *MSS.* or versions.

Ver. 22. *may, in the same steps as heretofore.*] τοις αυτοις
 ιχνησι παλαι:—So read the *Vat.*, *Alex.*, and two other uncial
 MSS. St. Peter thus uses παλαι (2 Ep. i. 9)—των παλαι
 ἀμαρτιων. The later MSS., and *rec. text*, have erroneously
 substituted παλιν (through mistaking a compendious form),
 and have connected that word with the following sentence.

CHAPTER XIII.

Ver. 11. *receive exhortation.*] παρακαλεσθε:—Of the two
 different senses in which the verb παρακαλεω is so commonly
 used by St. Paul, viz. to *exhort*, and to *comfort*, the former
 is more suitable to this place; as in Heb. xiii. 23, ἀνιχισθε του
 λογου της παρακλησεως—‘*bear with this word of exhortation.*’
 παρακαλεσθε will, therefore, be best interpreted, “*be ye ex-*
 “*horted,*” i. e. *receive or admit ye exhortation.*

GALATIANS.

CHAPTER I.

Ver. 9. to *please men*.] See Annot. to 1 Cor. x. 32.

Ver. 10. was not *preached*.] οὐκ ἐστὶ (εὐαγγελισθὲν sub.),
i. e. κηρυγματοῦ : see Annot. to 2 Cor. v. 20.

CHAPTER II.

Ver. 1. Then, and *within four years*.] The common texts read, ‘then, *within fourteen years*’—ἑσπερα, διὰ δεκάτεσσαρον ἔτεσιν. That so large a portion of a life called to the ministry of the Gospel, in so remarkable a manner as that of St. Paul, and at so critical a moment of the infant church, should have been reduced during ten years, as it were, to a blank in the history of his office and of the church, (“an interval,” as Dr. Burton acknowledges, “in which we do not know any thing of what happened to him,”¹) has never been thoroughly reconciled to the minds of reflecting expositors or readers. For this reason, Grotius declared, that if any MS. was found to read τεσσαρον—‘four,’ he should regard it as the true reading:—“assentior Codd., si qui pro δεκάτεσσαρον “(quatuordecim) habent τεσσαρον (quatuor).” Now, it affords a most notable example of traditional *inertia*, that it should not have been early perceived; that not *one* only, but *every* uncial, or most ancient MS., reads τεσσαρον, as required by Grotius: as we may see in the ‘*facsimile*’ of the Alex. MS.; c. g.

ΕΤΤΕΙΤΑΛΙΑΛΕΚΑΤΕΟΚΑΡΩΝΕΤΩΝ :

The mechanical scribe, writing by the eye only, without the

¹ “An Attempt to ascertain the Chronology of the Acts, &c.” 1839. p. 111.

aid of the mind, would, not unnaturally, read and divide the letters thus :

εστωα, δια δεκατεσσαρων ετων :

but, if his pen had been under the guidance of an instructed and critical experience, he would have written, and divided them thus :

εστωα, δια δε και τεσσαρων ετων :

‘*deinde, et inter quadriennium* ;’ as in Plautus, ‘*inter bien-nium*.’ The conjunction, και, was very commonly abbreviated both $\bar{\kappa}$, and $\bar{\kappa}\alpha$; and all who are conversant with the uncial writing are well aware, that the *upper line* of abbreviation has often become effaced through time, or was originally omitted through neglect. Thus, then, the reading demanded by Grotius, is found to have been always the true reading of the earliest MSS., though undetected by the small-letter copyists. This exposition shews, that all systems devised to elucidate the chronology of St. Paul’s ministry, which are founded on this supposed term of *fourteen* years, are in error to the extent of *ten years* ; for, the text is not to be accommodated to the system, but the system to be conformed to the text. St. Paul’s clear, though succinct, statement of his own history in this Epistle, from c. i. 14, to c. ii. 2, is to this effect : “ Immediately after my conversion, and without holding communication with any human being, I withdrew into Arabia. I then returned to Damascus. After three years, I went up *privately* to Jerusalem to obtain personal knowledge of Peter, and remained with him a fortnight ; but I saw no other apostle, except James. I then went into Syria and Cilicia. Then, and *within four years* (i. e. in the *fourth year*), I went up *openly* to Jerusalem.” We cannot allow any ingenuities or requisitions of chronological systems, to disturb this well-linked chain of report.

Ver. 2. I went up *openly*.] κατα αποκάλυψιν, i. e. απικαλυμμενως — *detecte, aperte, palam* ; that is, not *reservedly* or *privately*, as in his former journey (c. i. 18, 19) : such is the whole mystery of κατ. αποκαλ. in this place.

Ver. 5. To whom *we gave way* for the moment, *not by submission, but that*.] The order of the construction is this :

αἰς τιξάμεν πρὸς ὧν (οὐδὲ τῇ ὑποταγῇ) ἵνα — : The proper object of the negative οὐδὲ in this sentence, has caused perplexity to some expositors; and it is omitted in the *Clermont* MS. (D₂). The apostle intends to express, ‘that although, from the ‘circumstances of the moment, *he gave way* to the clamours ‘of the Judaizing converts, by circumcising Titus, yet he did ‘it solely as an act of discretion and expediency; and not ‘in submission to any pretended ordinance of *necessity*, as ‘alleged by those teachers;’ to whom he afterwards adverts in c. vi. 12.

Ver. 11. When *Kephas* came.] Here, and in v. 15, the *Vat.*, *Ephrem*, and *Alex.* MSS. and ancient versions, have Κεῖρας, as before in v. 11, which the junior MSS. have replaced by Πιτρες.

Ver. 20. For, by *renouncing the law*, I died to the law.] This verse has perplexed the commentators, who, from the obscurity with which it stands in the *rec.* text, have supposed it to comprise a recondite meaning, which they have fruitlessly laboured to force into light. The *small-letter* copies, with *division* of words, from the tenth century (which all our printed texts have followed), read and divide the passage thus: δια νομου νομου ἀπέθανον. The ancient uncial copies stand thus:

ΔΙΑΝΟΜΟΥΝΟΜΩΤΤΕΘΑΝΟΝ.

Now, as St. Paul elsewhere says (1 Cor. ix. 22), ἐγενόμην τοῖς ἀνόμοις ὡς ἀνομος — ‘to those that are *without the law*, I became ‘as *one without the law*,’ a question arises, whether we are to divide, and read the uncial text,

δια νομου; or,
ὅτ’ ἀνομου,

the latter word forming an *antithesis* to νόμου following? as, “*parebis legibus, an non? anne exlex solus vives?*”—(Cic. *pro Cluent.*) The words, ἃ κατέλυσα — ‘the things that I have ‘destroyed,’ imply the ἀνομος — *exlex* — ‘without law,’ in the intention of the apostle; for, the ‘things which he destroyed,’ were the *observances of the Mosaical law*. St. Paul explains, in 1 Cor. ix. 22, the very peculiar sense in which he applies

the word *αυτου*; — *ex se*, to *himself*; viz. in the mere negative sense, ‘*of bring no longer under the law.*’ — *δι’ ανουμου*, therefore, appears the more likely to have been the writing of the apostle; because, *δια νομου αποθανειν* — ‘*to die by or through the law,*’ and *νομω αποθανειν* — ‘*to die to the law,*’ have opposite and irreconcilable significations in the language of St. Paul; the former signifying, ‘*to die to condemnation;*’ the latter, ‘*to die to justification.*’ Compare Rom. vii. 4 and 11.

Ver. 21. by faith in God and in Christ.] The *Vat.*, with the *Clermont*, and Codd. F. G. of Wetstein, read, *εν πιστει ζωη του Θεου και Χριστου* — *not*, *τη του υιου Θεου*, as the *rec.* text.

CHAPTER III.

Ver. 1. Who hath fascinated you, to whose eyes Jesus Christ, &c.] *τις υμας εβασκαν, ος κατ’ οφθαλμους Ιησους Χριστους, &c.* Into this sentence of the *Vat.* and other uncial texts, the later philoponists inserted the words, *τη αληθεια μη τυθισθαι* — ‘*that ye should not obey the truth,*’ drawn from c. v. 7.

Ib. is fore-written, crucified.] *προγεγραφη ισταυρωμενος* : — So read the *Vatican*, *Ephrem*, *Alex.* MSS., and all the earliest versions; but the same later meddlers have inserted *εν υμιν*; confounding the sense, which expresses a similar, though severer, reproof to that of our Lord to the disciples going to Emmaus, in Luke, xxiv. 24, 25; and again, 42, 43.

Ver. 20. but God is only one.] *ο δε Θεος εις εστιν* : — If the commentators had simply brought this passage into apposition with 1 Tim. ii. 5, they would have relieved it from all its alleged difficulty. In the latter place, the apostle says, “There is one God, and one mediator between God and man.” In this place he says, “it was ordained in the hand of a mediator: now, a mediator is not of one only; but God is *only one* :” it follows, therefore, that there is another party, which party is *man*.

CHAPTER IV.

Ver. 12. *Have ye done me no wrong?*] The sequel, to ver. 16 inclusive, shews, that the apostle here conveys an affectionate reproach.

Ver. 17. *they are zealous for you*] ‘*they*,’ that is, the *Judaizing* converts in Galatia, are zealous for ‘*you*,’ the converts *from the Gentiles*, to whom St. Paul addressed this cautionary epistle.

Ver. 23. *which words have another interpretation.*] ἄτινα, refers to what, γιγνῶσται—‘*are written*,’ namely, τα ρήματα—‘*understood*,’ i. e. the words which the apostle cites. Those words (not things), he says, ἐστὶν ἀλλογορημῖνα: this term Cicero interprets, ‘*translata*’—transferred to another object, different from the primitive one. Hence he says, in a letter to Atticus, “ἀλλογορημαὶ obscurabo—I will *obscure*, “or *conceal with allegories*,” that is, ‘*you are to interpret* ‘the words of my letters with reference to a different object ‘from that which they immediately express.’ The order of construction, is therefore, this: ἄτινα (ρήματα) ἐστὶν ἀλλογορημῖνα· εἰσι γὰρ (sc. ἡ παιδίσκη καὶ ἡ ἐλκυθίσσα) αὐταὶ δύο διαθήκαι, μία μὲν, &c.

Ver. 24. *but, Hagar is the name.*] το αἰ Λαγὰς:—So reads the *Vat. MS.*, not γὰρ Λαγὰς. (See Preface, p. 63.) Michaelis says, with relation to this passage, “Several critics “have thought it so extraordinary, that they have attempted “to alter it from mere conjecture, as may be seen in Bowyer’s “*Critical Conjectures*. But, no man who knew that the “Arabic word ‘*Hagar*’ meant a *rock*, could think of making “an alteration in this passage: for it is obvious, that το Λαγὰς “in the neuter gender, cannot signify the woman, *Hagar*; “and St. Paul has not been guilty of a grammatical error, “since the passage must be translated, ‘*the word Hagar*, “*denotes Mount Sinai, in Arabia*.’”

Ver. 25.] The *Vat. MS.* has not πάντων—‘*all*,’ before ἡμῶν—‘*of us*.’

CHAPTER V.

Ver. 19. which are, *fornication, uncleanness.*] ἀτινα ἐστὶ, πορνεία, ἀκαθάρσια:—So read the oldest MSS. (*Vat.*, *Ephr.*, *Alex.*), and all the most ancient versions. The junior copies have introduced *μειχρία*—‘*adultery*,’ before *πορνεία*, with a view to give more fulness to the catalogue.

Ver. 20. *envying, drunkenness.*] φθόνος, μέθαι:—The *jun.* MSS. add φονί after φθόνος, as in the received text; which word is not in the *Vat.* MS., nor in the passage as cited by Clemens, Irenæus, Cyprian, Ambrose, Augustin, Jerom (*WERT.*). That the two words are sometimes used together, as in Rom. i. 29, is true; but, that affords no critical ground for inferring that they were so used here by the writer, since he oftener uses φθόνος alone, as in this place, according to the testimony of the earliest authorities; but, in some places, φθόνος and φονί in conjunction, are evidently a coalescence of different readings, those words being often confounded in the MSS.

CHAPTER VI.

Ver. 2. *Ye will so fulfil.*] ἀναπληρώσετε, in the *fmt.* (not ἀναπληρώσαστε, in the *a. i.*), is the reading of the *Vat.* MS. See a similar vitiation in Matt. xxiii. 30. Nothing is more frequent in the MSS. than the substitution of *α* for *ε*.

Ver. 15.] The *Vat.* MS. thus reads this verse: οὐτε γὰρ περιτομή τι ἐστίν, οὐτε ἀκροβυστία, ἀλλὰ καὶ ἡ κτίσις: some of the next ancient MSS. introduced for elucidation, from other places of the apostle, ἐν Χριστῷ Ἰησοῦ. Later copies substituted, for enforcement, ἰσχύει—‘*avaieth*,’ for ἐστίν—‘*is*,’ which alteration Erasmus introduced into print, from one of his *eight junior* MSS.; and it thence remains established in the *received* text.

EPHESIANS.

THAT the *original* of this Epistle was not addressed by St. Paul exclusively to the *Ephesians*, but was written *without the name of any particular church*; leaving the name to be supplied, according to the several churches to which it was to be sent; and that it was therefore strictly ‘*a circular letter*,’ is the direct testimony of early Christian antiquity. Basil expressly affirms, “that in all the copies down to his own time, in the fourth century, even the most ancient, the text ran thus: ‘*To the saints that are*’, ‘*and to the faithful in Christ Jesus.*’”¹ And, accordingly, it thus appears in the *Vatican* or *oldest* surviving MS.:

PAUL AN APOSTLE OF CHRIST
JESUS BY THE WILL OF GOD
TO THE SAINTS WHICH ARE IN E
AND TO THE FAITHFUL IN C. J. PHESUS.

As *Ephesus* was the chief of the Asiatic churches for which the epistle was designed, that name was afterwards incorporated into the text; as we find it in the *Alexandrian* MS.,

TO ALL THE SAINTS
WHICH ARE IN EPHESUS, AND TO
THE FAITHFUL IN CHRIST JESUS

Jerom, in his commentary on this place (tom. iv. p. 323, ed. Martianay), corroborates Basil's statement (as pointed out by Hug), by shewing, that in consequence of the words *ταῖς αὐταῖς*—‘those *who are*,’ not being followed by any name in the most ancient copies, a wild and whimsical interpretation of those words was conceived. “Some,” says Jerom,

¹ See Hug's *Commentatio*, p. 111, and note; and his *Introd.*, vol. ii. sect. cxv. p. 426-432.

“ more curious than they need to be, think, because Moses
 ‘ said, Thus thou shalt say to the children of Israel, I AM hath
 ‘ sent me;’ that the saints and faithful in Ephesus are here
 “ denominated WHO ARE, by the word expressing *essence* or
 “ *being*.—Quidam curiosius quam necesse est, putant ex eo
 “ quod Moysi dictum sit, ‘ *Hæc dices filiis Israel, QUI EST*
 “ *misit me:*’ etiam eos, ‘ QUI’ Ephesi ‘ SUNT’ sancti et fideles,
 “ *essentiæ* vocabulo nuncupatos.”

It was, therefore, to a copy of this same epistle, sent to the church of Laodicea, that St. Paul alluded in Col. iv. 14; to which copy he referred the Colossians, on account of the proximity of that city. Dr. Bloomfield, in his note to Col. iv. 16, observes, “ that we are only to suppose, with all the
 “ commentators, that the epistle in question was another
 “ copy of that to the Ephesians, that being in *some measure*
 “ *a circular letter*.” It is here demonstrated, that it was *altogether a circular letter* to certain churches of Phrygia; and, among the others, to that of Laodicea. The word “ *all*”—*πᾶσι*, in the *Alex. MS.*, but properly rejected by the *rec. texts*, was an augmentation in an age posterior to the *Vat. MS.*

CHAPTER I.

Ver. 17. That the eyes of your *hearts*.] καρδίας; (not διανοίας—‘ *understanding*,’ as the later philoponists paraphrased the word;) is the reading of the *Vat. MS.*; and of every most ancient and authoritative copy of the Greek, as also of the versions.

CHAPTER II.

Ver. 10. strangers to the Covenants, having no *hope of the promise*.] ξῆνοι τῶν διαθηκῶν, τῆς ἐπαγγελίας ἐλπίδα μὴ ἔχοντες. We should thus punctuate.

Ver. 14. having slain our enmity *upon it*.] ἀποκτείνας—*ἐν αὐτῷ*—*sc. ἐν τῷ σταυρῷ*:—as in Col. ii. 14, “ nailing it to the
 “ *cross*.” the figure is the same in both places.

CHAPTER III.

Ver. 13. the *Father, from whom the whole Family, &c.*] The *Vat.*, *Ephr.*, and *Alex.* MSS., the *Copt.* and *Ethiop.* versions, read these verses thus: τοῦτου χάρις καμπτῶ τα γυναικα μου πρὸς τὸν Πατέρα, εἰς ὃν πάντα Πατέρα εἰ οὐ. κ. ε. γ. ο. The correspondence of *πατὴρ* and *πατέρα*, with which this passage is constructed, cannot be exactly expressed in English; and the philoponists have contributed to render it less apparent, by intruding the clause, τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ—‘*of our Lord Jesus Christ.*’ Whereas, it was essential to the apostle’s purpose, that the force of *πατὴρ*, in its universal sense, should fall directly on *πατέρα*: as it does in the earliest copies. The interpolation is deeply stamped with the character of the Constantinopolitan school.

Ver. 14. inward *manhood.*] See Annot. to Rom. vii. 22; 2 Cor. iv. 16; and 1 Peter, iii. 3.

Ver. 18. all the *generations of the world.*] εἰς πάσας τὰς γενεὰς τῶν αἰώνων: ‘*all the generations of ages.*’

CHAPTER IV.

Ver. 12. until we *all meet together in the unity of the faith.*] εἰς ἑνότητα εἰς τὴν ἑνότητα τῆς πίστεως: The apostle thus urges unity, or *oneness of faith*, because it constitutes the *true unity*, or *oneness of Christ’s church*. To establish that *unity* on any other foundation, is to contract its limits, and to render it (in apostolical language) *σαρκινῆς*—‘*carnal.*’ So taught the apostles, from the first infancy of the church, (Acts, ii. 44.) So especially St. Paul (1 Cor. i. 10). So also Tertullian, at the end of the second century (*de Præscr. Heretic.* c. 20), when he pronounced, that, *agreement in all points of faith*, or, what he denominated ‘*con-tesseratio,*’¹

¹ *Contesseratio*, from ‘*tessera,*’ a token, was chiefly a military term, and is explained to signify, “*signum, ejus extensione, si quem obliue contigisset, statim agnoscebatur*—a sign, by producing which an individual encountered “was at once ascertained.” Its intent and operation will be best represented,

constituted the church of Christ *One*, and *his own*. By this bond, he considered the several distinct churches, of *Corinth*, of *Ephesus*, of *Rome*, &c. to be consolidated the *One church* of Christ. Though in secular subsistence they were *several*, yet, in spiritual constitution they were *One*. "Some of you," said St. Paul, "say, I am of Paul, and I of Kephass, and I of Apollos; but," he adds, "I am of Christ: Is Christ divided?" (1 Cor. i. 12, 13.) It is the same of churches as of persons. If we rest the church's *unity* exclusively on the form and mode of internal administration, or '*government*,' of any of its parts, σαρκικοί εσμεν—'*we are carnal*.' The mode of internal administration of the apostolical churches varied as the churches which they planted grew up from infancy to maturity. In the infancy of the Gospel Dispensation, the administration of these was committed to πρεσβυτεροι—'*presbyters* or *elders*.' When it had attained to plenitude and maturity, it was apportioned by the apostles to the superintendence of '*overseers*'—ἐπισκοποι, over the numerous *presbyters*;* from which word (ἐπισκοπος), is derived the Spanish '*obispo*,' and our English word '*bishop*.' Of those two apostolical forms of administration, suited to different ages of the primitive church, the Lutheran and English churches have adopted that which the apostles established in the latter part, or complement, of their ministry; the churches of Calvin and of Scotland have adopted that which they employed in the early part, or commencement, of their ministry. Yet, all these churches '*contesserate*' in faith, and are therefore *One spiritual church*. The churches of Rome and of Constantinople, have taken upon themselves to *add*, to the apostolical rule of faith, points and articles with which the former churches cannot *contesserate*. Individuals, also, collecting adherents to their doctrines, have *deducted* from the apostolical rule; with these, likewise, the former churches cannot *contesserate*. But, those which *do contesserate*

by the analogy of the sign and countersign of an army. Tertullian applies this term to a specific declaration of faith or belief, which, from the word '*Credo—I believe*,' in the Latin church, has acquired the name '*Creed*' in our language.

* Though we make the distribution of '*presbyter*' to the Scottish church, and of '*priest*' to the English church, yet the two terms are one and the same; '*priest*,' being only a contraction of the old French word '*prêtre*,' which again is a contraction of the Greek and Latin '*presbyter*.'

in "*the faith at first delivered*," form but *One church*, in the apostolical sense of the term; and, therefore, for the churches of England and Scotland (which *do contesserate*) to bear themselves as adverse churches, merely because the one administers its internal concerns according to the *latter* apostolical model, and the other according to the *former* apostolical model, would be to incur, voluntarily and advisedly, the apostolical reproach of being σαρκικοί—'*carnal*;' for, they are both *One church*, in the spiritual sense of the apostle.

Ver. 16. as *the Gentiles*.] καὶ τὰ ἔθνη:—So the *Vat.* MS.; so also the *Cod. Bezae*, and two other uncial MSS.; besides numerous fathers, and ancient versions: shewing, that λοιπα, in the *rec. text*, is an *Italic insertion*.

CHAPTER V.

Ver. 9. the fruit of *the light*.] φῶς:—Thus reads the *Vat.*, *Alex.*, *Clermont*, and three other uncial MSS., with the oldest versions; not πνεύματος—'*spirit*,' with the *junior* texts.

Ver. 14. according to that which he saith, "*Awake*," &c.] ἐγείρε—καὶ ἀνάστα:—The apostle here speaks with reference to, and imitation of, the call of Isaiah to Jerusalem, c. li. 9 and 17, ἐξέγερσιν, ἀνάστηθι Ἱερουσαλημ: not citing the prophet's sequel, but only adapting his exordium to the present occasion.

Ver. 20. in the fear of *Christ*.] ἐν φόβῳ χριστοῦ:—So read the *Vat.*, *Alex.*, and numerous other MSS., all the ancient versions, and principal fathers; not Θεοῦ—'*God*,' with the *rec. text*.

Ver. 28. for, we are *members of his body*.] The later texts here add, "*of his flesh, and of his bones*;" which exuberant clause is unknown to the *Vat.* and *Alex.* MSS.: and sufficiently betrays its quality; for, though we are aware of '*members of a body*,' we are not aware of any *members of flesh, and of bones*.

CHAPTER VI.

Ver. 1. Children, obey your parents, for this, &c.] So read the *Vat.*, *Clermont*, and two other uncial MSS. The more recent copies have inserted, *ἐν Κυρίῳ*—‘*in the Lord,*’ after ‘*parents.*’

Ver. 9. that *both their*, and *your* master.] *ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριος*:—This forcible statement of the apostle is testified by the *Vat.*, *Alex.*, *Clermont*, and *St. German's* MSS.; but the words have sustained various later changes, impairing their purport, in the progress of transcription:

ε. g. αὐτῶν καὶ ἡμῶν
 ἡμῶν αὐτῶν
 ὑμῶν καὶ αὐτῶν
 αὐτῶν ὑμῶν
 καὶ ὑμῶν αὐτῶν

Erasmus's copies read, *καὶ ὑμῶν αὐτῶν*; but he observes, “*Ambrosius et Hieronymus legisse videntur, ὑμῶν τε καὶ αὐτῶν, id est, vester simul et illorum; ut intelligas, communem ambobus Dominum:*” this shews, that those fathers read with the sense, though not in the order, of the *Vat.* MS. The printed and received text has adopted Erasmus's reading; thus excluding one half of what the apostle had originally expressed.

Ver. 12. the rulers of *this darkness*.] *τοῦ σκοτους τούτου*: according to the most ancient MSS. and versions. The *Const.* texts have introduced a paraphrastic *τοῦ αἰῶνος* before *τούτου*, thinking to improve the sentence of St. Paul.

Ver. 20. the *mystery, for which*, &c.] The *Const.* texts have introduced *τοῦ ευαγγελίου*—‘*of the Gospel,*’ after the word ‘*mystery;*’ which must be regarded as an *Italic insertion*, introduced with a view to greater perspicuity: it is unknown to the *Vat.* MS. and altogether superfluous.

Ver. 22. That *ye may know* all that concerns *us*.] *ἵνα γινώσκειτε περὶ ἡμῶν*:—This is the reading of every MS., ancient and modern, except the *Cod. Uffenbachianus* 2 (52 Wetst.), which

reads $\psi\mu\omega\varsigma$ for $\eta\mu\omega\varsigma$; yet, upon the solitary authority of this one MS., of the eleventh century, Michaelis thus ventures to speculate: "It is the *only* MS. which has $\pi\epsilon\iota\varsigma\ \psi\mu\omega\varsigma$, Ephes. vi. 22, which affords an *excellent meaning*, if the preceding verb *be divided*, namely, $\gamma\upsilon\omega\tau\epsilon$ into $\gamma\upsilon\omega\tau\epsilon$; and if we read, *ὅτι γὰρ τε πρὸς ὑμῶν* (*Introd.* vol. ii. p. 338)." On which proposed emendation, Bishop Marsh well observes (p. 798): "The common reading gives a perfectly good sense, and is well adapted to the context: the MS. reading is *not good sense*; and $\psi\mu\omega\varsigma$ is evidently an *erratum* of a copyist, for $\eta\mu\omega\varsigma$."

PHILIPPIANS.

CHAPTER I.

Ver. 7. Because *ye* have *me* in *your* hearts.] δια το εχειν με εν τη καρδια υμας:—The two accusatives in this sentence have led to an inversion of its purport, which has been continued to the present day. The question is, whether the apostle intended to express, '*Ye have me,*' or, '*I have you?*' By the usual order of Greek construction, which is generally the reverse of the English, the former would be the apostle's meaning; and his argument demonstrates that it was actually so. "It is just (*towards you*) that I should be confident of your perseverance, *because ye have me in your hearts*, in all my sufferings and humiliations." The latter reading would be destitute of appropriate sense.

Ver. 14. to speak the word of God without fear.] τον λογον του Θεου λαλειν:—This is the reading of the *Vat.* and *Alex.*, and other MSS. and ancient versions. The words, του Θεου, have lapsed from the junior texts.

Ver. 15, 16. have been transposed, in all the later MSS., from their primitive order, which is found in the *Vat.* and all the most ancient MSS. and versions, and in Tertullian; in all of which they thus stand: οί μιν εξ αγαπης, υδοτις ότι εις απολογιαν του ευαγγελιου κειμαί· οί δε εξ εριθειας Χριστοι καταγγελλουσιν, ουχ' άγνωσ, ιωμενοι θλιβην εγχερει τοις δεσμοις μου. Dr. Bloomfield's zealous defence of the *received* order of reading, cannot avail against the preceding positive testimony of antiquity. The Greek church, during the middle ages, is a sorry authority to oppose to it.

Ver. 21. For to me, to *live* is *good*; but to *die*, is *gain*.] μοι γαρ, το ζην, χρηστον και το αποθανειν, κερδος:—That the

apostle thus wrote, is morally demonstrable by the soundest critical evidence, external and internal. St. Paul distinctly states, and compares, the respective consequences of his *living*, and of his *dying*; representing the latter, as more beneficial to himself. The Arabic version printed in Walton's *Polyglott* (tom. v. p. 787), thus expresses this verse, according to its Latin translator: "Nam *bonum* est apud me vivere, et *lucrum* "mihi est mori." Whence came the sense of '*bonum*' in the Arabic, but from a reading $\chi\epsilon\eta\sigma\tau\omicron\varsigma$? We witness a similar confusion in 1 Pet. ii. 3, where the word $\chi\epsilon\eta\sigma\tau\omicron\varsigma$ is perverted to $\chi\epsilon\iota\sigma\tau\omicron\varsigma$, in numerous MSS., ancient writers, and early printed editions. That $\chi\epsilon\eta\sigma\tau\omicron\varsigma$ expresses the only sense accordant with the object in the apostle's mind, is manifest from the context. Wetstein had, therefore, inserted ($\chi\epsilon\eta\sigma\tau\omicron\varsigma$, *Beaulacre*) as *conjectural*, amongst his various readings; and Griesbach, in his edit. of 1806, also inserted it, thus: " $\chi\epsilon\eta\sigma\tau\omicron\varsigma$. *Ar. pol. Gregor. M. dial. bis Lat. et Gr.*" Matthæi, in his 2d edit. (of the following year, 1807), thus observes in his note (p. 333): "In his locis omnibus est etiam $\chi\epsilon\iota\sigma\tau\omicron\varsigma$, non " $\chi\epsilon\eta\sigma\tau\omicron\varsigma$, versu 21; *quomodo* Griesbachio in mentem venire "*potuerit*, ut $\chi\epsilon\eta\sigma\tau\omicron\varsigma$ ad interiorem marginem eveherat, *equidem non video.*" This remark supports Michaelis in his judgment, "that Matthæi was at least an age behind the "rest of Germany, in the knowledge of sacred criticism." For, we have, 1st. The testimony of an ancient translation, which Michaelis pronounced to be "an immediate version "from a Greek text;" and Marsh, "either from a Greek "text or a Coptic version (*Introd.* vol. ii. p. 88 and 602), "which gives the sense of $\chi\epsilon\eta\sigma\tau\omicron\varsigma$." 2dly. We have the internal testimony of the fitness of that sense. 3dly. We have positive proof that $\chi\epsilon\eta\sigma\tau\omicron\varsigma$ and $\chi\epsilon\iota\sigma\tau\omicron\varsigma$ have been elsewhere confounded in the sacred text. 4thly. We have the evidence of Montfauçon and Casaubon, that both words were commonly expressed, in the ancient Greek writing, by one and the same monogram, $\chi\epsilon$ (see Pref. p. 77, note). Matthæi's backwardness to apprehend the force of these testimonies, was the consequence of his bigoted prepossession in favour of the readings of the text established in the latter ages of the Greek church. Michaelis observes (*Introd.* vol. i. p. 332), "It is possible that the true reading of a passage may no

“longer be extant in any of our MSS.; in which case, we have no other refuge than critical conjecture.” In the present case, as I have shewn, we have much more than mere critical conjecture, to direct us to the reading *χρηστον*.

Ver. 22. *profitable to me.*] *καρπὸς ἐργου*:—This phrase is a version of the Latin ‘*operæ pretium*,’ as Dr. Bloomfield justly points out; that is, ‘*worth my while*,’ and, therefore, ‘*profitable to me*.’ Our common version, “this is the fruit of my labour,” is absolutely devoid of sense.

CHAPTER II.

Ver. 5. Let that mind be in you, &c.] This passage has been variously written in the different copies. In the *Const.* and *rec.*, that is, in the *junior* texts, it is read thus: *ταυτο γαρ φρονιθεω εν υμιν*. In the more ancient uncial MSS., D. E. F. G. of Wetstein, it is written, *ταυτο φρονιτε εν υμιν*, without *γαρ*; but, in the most ancient, the *Vat.*, it stands thus, *ταυτο φρονιτε εν ημιν* (*υμιν et ημιν* *millies inter se commutantur*. Pref. p. 56). Cyrill, as cited by Matthæi, quotes the passage, in different places, with all the varieties of the three readings.

Ver. 6. *regarded not—as a prize.*] *ουκ ἀρεπαγμαν ηγήσατο*:—*ἀρεπαγμαν ηγισθαι*—‘to regard as a prize,’ is best explained from its diametric opposites, *ζημιαν—σκυβαλα ηγισθαι*—‘to regard as a loss—as refuse,’ in the next chapter, ver. 8; which adverse phrases express the *highest* and *lowest* degrees of estimation. St. Paul therefore argues; that, if our Lord himself did not regard his *equality with the Father* as a prize, to be held and retained for his own sake, but, one to be relinquished for the sake of others; we ought not to regard our own personal interests only, but to postpone, and even to hazard them, for the sake of others. With respect to the different terminations of *ἀρεπαγμος*, here used by St. Paul, and *ἀρεπαγμα*, cited from Heliodorus;¹ they appear rather

¹ *ουχ' ἀρεπαγμα, ουδ' ιερατον ηγισται, το περιγματο*—“he does not regard it as a prize, or good fortune.” See Parkhurst’s *Gr. Lex.* *ἀρεπαγμα*.

to have been, in their origin, dialectic varieties, as *ἡχώ* and *ἡχος*, *σείρω* and *σειρῶς*,¹ than metaphysical distributions of import. Too much weight seems to have been laid by a late learned critic on the assumption of their denoting the latter: *αὐγασμα* and *αὐγασμος*, *φαντασμα* and *φαντασμος*, *σχίσμα* and *σχισμος*, &c., appear to have been respectively used in one and the same sense. Of the two passages cited by Stephens, from Athenæus and from Plutarch, the former uses *συναγμα*, and the latter *συναγμος*, in the same sense, namely, in that of '*gemitus*—groan, or groaning.' In 2 Pet. ii. 22, where the *rec.* text reads *κλισμα*, the *Vat.* MS. reads *κλισμεν*: which suffices to shew, that the *ἀρσαγμα* of Heliodorus, and the *ἀρσαγμος* of St. Paul, are to be interpreted in the same sense; and therefore, that the example cited from Heliodorus, truly illustrates this passage of St. Paul.

Ver. 30. *endangering his life.*] *παρὰβολισαμενος*—*periculo se exponens*:—This is the reading of the *Vat.*, *Alex.*, *Clermont*, *St. German*, *Augiensis*, *Boerner.* MSS. The third and fourth of these fix the reading in their accompanying Latin version, by rendering, "*parabolatus de anima sua.*" Dr. Bloomfield, in maintaining the later reading, of the *rec.* text, *παρὰβουλισαμενος* (*ου* for *ο*), observes, "As to the *authority* of MSS. "for the other reading, they are *but six in number.*" I must here request the reader to look back, with attention, to what has been said in the *Preface*, pp. 21, 26, and note on the *authority of number* with respect to *critical testimony*. If he will further consult, with the same attention, Wetstein's note on this passage, he can hardly fail to be sensible, that mere *number* has nothing to do with the determination of the reading in this place. The learned annotator speaks, with great confidence, of "the *correction* of those critics who "*amended the MSS. A. B., &c.*" I would respectfully ask him, where these critics are to be found? He must allow me again to say, that he is not warranted, by any license in criticism, to assume *alteration* (which he calls *emendation*) in any given MS., until he shall have produced *one more ancient*, which has a *different reading*. (See Annot. to Mark, iii. 27, p. 189.)

¹ *σειρῶς*—*ἡχώ* τῆς Ἀπτικής, ἡ *σειρῶς*. Moschopoli Lex. p. 135.

CHAPTER III.

Ver. 2. Beware of *the dogs*.] βλέπετε τοὺς κυνὰς:—In Ps. xxii. 16, our Lord, speaking by the mouth of the prophet, says: “For, many ‘*dogs*’ have encompassed me: the assembly of *the wicked* have enclosed me: they pierced my hands and my feet.” In the Greek: ἐκκυλίωσαν με κυνὲς πολλοὶ συναγωγὴ πεινηρομένων περιέσχον με ὠρεῖται χεῖρας μου, καὶ ποδοὺς. The immediate context shews, that the term κυνὲς is applied to the same objects, in both places; namely, the unbelieving and rebellious Jews.

Ib. beware of the *carnal abscision*.] The sense of κατατομή, as used here by St. Paul, cannot be otherwise conveyed to the English reader than by this paraphrase. The apostle opposes that term to *circumcision in its figurative and spiritual sense*; and therefore intends to express the real and substantial cutting away of the flesh. Why, then, it will be asked, did our revisers employ the word ‘*concision*’? Because Wiclif had translated the Latin ‘*concisionem*, by *dyvysion*’ (‘*division*’), which was certainly not the apostle’s meaning; and, not finding an apter word than Wiclif’s, they ended by adopting *the Latin word itself*, to terminate their difficulty (as ‘*comprehend*,’ in John, i. 5), although it conveys no sense whatever to an English ear.

Ver. 3. who worship in the Spirit of God.] ἐν πνεύματι Θεοῦ:—So read the *Vat.*, *Ephr.*, and all the most authoritative documents, of MSS., versions, and fathers. The *junior* MSS. substituted Θεῷ; but Griesbach, and even Matthæi, has rejected the innovation, and restored the primitive Θεοῦ: “without sufficient reason,” observes Dr. Bloomfield, “since (as Bishop Middleton has shewn) the propriety of the article, as well as the context, *exclude* Θεοῦ, and *require* Θεῷ.” That the venerable prelate was too precipitate in his critical decision, is demonstrated by other passages: thus, our Lord says, in Matt. xii. 28, ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ ὄ.; and Paul, in Rom. viii. 9, ὅτι ἐν πνεύματι Θεοῦ οἶκας ἐν ἡμῶν; and 14, ὅσον γὰρ πνεύματι Θεοῦ ἀγνοῦται. The presence, or absence of the article, denotes no difference in this place. There is

nothing, therefore, in the construction, either to exclude Θεοῦ, or to require Θεῶ. Matthæi says, in the note to his second edit.: “ Θεοῦ in pluribus Codd. inveni, Θεῶ in nullo. Θεῶ, ex “ proximo λατρεῖνν ortum, per somnolentiam scribtorum et “ negligentiam interpretum. πνεῦμα Θεοῦ, opponitur τῇ τῆς “ σαρκὸς περιτομῇ.”

Ver. 11. the *resurrection of the dead*.] By ἀναστασις, in this place, St. Paul plainly intends the πρώτη ἀναστασις—‘*first resurrection*,’ of his fellow apostle, in Rev. xx. 5, which he himself explains in ch. i. 23, of this Epistle; for, to a *general resurrection* all must attain. (See Annot. to Luke, xxiii. 41, p. 250, l.)

Ver. 16.] In the common text of this verse, we find the *Italic insertion* placed here within brackets—ἐλθὲν, εἰς ὃ ἐφάσαμην τῷ αὐτῷ στοιχείν. [καίον· το αὐτο φέρων]; which has been introduced for elucidation, but is not known to the *Vat.* and *Alex.* MSS., the *Copt.* and *Ethiop.* versions, or Hillary and Augustin. How much this passage has been worried in transcription, may be seen in Scholz’s note.

Ver. 20. for, our *country* is in heaven.] The πολιτεύμα ἐν οὐρανοῖς, is here opposed to τα ἔθνη in the preceding verse: —πολιτεύμα, which strictly means ‘*citizenship*,’ will best be interpreted, in the apostle’s political sense, by ‘*country*,’ which embraces the former. Compare Heb. xi. 14–16; xii. 22, 3.

CHAPTER IV.

Ver. 18. Though I am *without all things*, yet I abound:] ἀπὲρ δὲ πάντα, καὶ περισσεύω:—For this sense of ἀπὲρ, see Annot. to Matt. vi. 2. Compare 2 Cor. vi. 10, ὡς μηδὲν ἔχοντες, καὶ πάντα κατεχόντες—‘*as having nothing, yet possessing all things*.’

COLOSSIANS.

CHAPTER I.

Ver. 6. *and increaseth*] *καὶ αὐξανόμενον*: this is the reading of the *Vat.* and all the *most ancient* authorities; but it has lapsed from the later texts through the *ὁμοσιγλεύουσι*;—*μένοι*—*μενον*. So far, therefore, from being a case of “*injurious insertion*,” into which opinion Dr. Bloomfield has been induced to follow Matthæi, it is a manifest case of ‘*negligent omission*,’ in the *junior* MSS. Scholz has duly restored *καὶ αὐξάν ὁμοιον*.

Ver. 7.] *Epaphras*, in the Greek text, and in our version, is only an abbreviation of *Epaphroditus* (see Pref. p. 74), and ought so to be rendered (as also *Prisca*, of *Priscilla*); that an incautious reader may not suppose this Epaphras a different person from Epaphroditus, mentioned in Philipp. ii. 25; iv. 18.

Ver. 12.] The *Vat.* MS. reads this verse thus: *ευχαριστοῦντες ἅμα τῷ πατρὶ, τῷ καλεσάντι καὶ ἱκανώσαντι ἡμᾶς—καλεσάντι* has lapsed from the *junior* texts, through the *ὁμοιωτ.—σαντι—σαντι*.

1b. *hath qualified us.*] *ἱκανώσαντι ἡμᾶς*: so 2 Cor. iii. 7. (See Pref. p. 11.)

Ver. 14. We obtain redemption, even the *remission of sins*] The *Italic insertion*, *διὰ τοῦ αἵματος αὐτοῦ*—‘*through his blood*,’ is disclaimed, in this place, by every ancient authority, whether of MS. or version. It is not contained in the *Vat.* MS.; nor in the *uncial* MSS. A.C.D.E.F.G.; nor in the twelve later MSS. cited by Wetstein; nor in *Vat.* 367, *Pio-Vat.* 50, or *Havn.* 1 and 3 of Birch; nor in the *Latin*, *Syr.*, *Copt.*, and

Ethiop. versions; nor in the citations of the verse by Athenasius, Basil, Chrysostom, Cyrill, and other fathers. It wears the stamp of the age that corrupted Acts, xx. 28 (where see Annot.); and is so plainly an interpolation of a later age, that Scholz has rejected it.

Ver. 15. *begotten before every creation.*] This is demonstrated to be the true sense of *αἰωνοτακας*, in this place, by the consequence drawn in the following sentence. (See Bloomfield's note.) The Greeks used *τικτω* in both senses, '*pario*' and '*gigno*:' *γεννησι μιν γαρ αμψω και τικτουσι, κυουσι δε γε ου αλλα μητρος μοιης τουτο κυριως.*—EUSTATH. p. 1568.

Ver. 19. *to make his fulness to reside in him.*] The Greek texts read *κατοικησαι*, which is an *Itacism* for *κατοικισαι* (see Pref. p. 61). See Macknight's note; with Castalio's interpretation, which is thus confirmed.

CHAPTER II.

Ver. 2, 3. of the mystery of God, *namely*, Christ, &c.] The *Vat. MS.* has not *και πατρος και του*. Compare v. 25, 26, of the preceding chapter, *το μυστηριον, ος εστι Χριστος*. So here, *εις επιγνωσι του μυστηριου του Θεου, (δηλωνσι ενδ.) Χριστου, κ. τ. λ.*

Ver. 16. *in respect—of Sabbaths.*] It is a most remarkable fact (and certainly not designed to be *unnoticed* by us), that in the '*New Covenant*,' whether in the Gospels or in the Epistles, there is not a single precept, either from our Saviour or from any one of his apostles, relating to a *Sabbath*. The only occasions on which any observations respecting it occur, are two. The first, is that in which, when the Pharisees expressed offence at the disciples eating the ears of corn on a Sabbath-day, as being a breach of the legal ordinance for the Sabbath, our Lord defended the disciples, and reprehended their censurers. The second, is this of St. Paul, who, in enforcing on the minds of the Colossians their relief, under the Gospel, from all the ancient ceremonial ordinances, says, "*Let no one judge you in respect of Sabbaths.*" The Gospel,

therefore, with a silence almost mysterious, abstains from uttering a single word to direct us with relation to the observance of a Sabbath: which silence is the more striking, as the Jewish Sabbath was then at the eve of being abrogated.

We collect from one passage, when explained by traditional history (Rev. i. 10), that the apostolic church observed the *first day* of the week, under the name of the '*Lord's-day*;' and, though we know that it discontinued the ancient Jewish observance of the *last day*, yet, there is not a particle of testimony, that it transferred to that first day, the ordinances which the Jewish law had enjoined for the observance of the last day of the week, or legal Sabbath.

Thus left without any positive evangelical rule for his guidance, the earnest Christian will question himself, by what principle he is to govern his conduct with relation to that *first day*? To discover that principle, he will search for some notification of the Divine will respecting a Sabbath, separately from the legal ordinances which have been abolished. Such notification he will not find in the *New Scriptures*; he will therefore look back to the *Old*. There he will read: "Blessed is the man that keepeth the Sabbath, from polluting it; and keepeth his hand from doing any evil. If thou turn away thy foot, by reason of the Sabbath,¹ from doing thy pleasure on my Holy day; and call the Sabbath a delight, the Holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." (Is. lvi. 2; lviii. 13.) This, therefore, is found to be the fundamental principle, or base, on which the temporary superstructure of

¹ Our version renders this sentence, "If thou turn away thy foot from the Sabbath:" Ep. Lowth renders, "If thou restrain thy foot from the Sabbath:" but neither the notes of this learned translator, nor those of Scott, or of Mant and Dooley, offer any elucidation of these obscure and equivocal translations. The Greek interpreters rendered, *ὅτι ἀποστρέψῃς τὸν πόδα σου ἀπὸ τοῦ ἡμετέρου ἡμετέρου, &c.*, which might serve to yield the same sense as our version; but, a moment's consideration will render it sensible, that *ἀπὸ* is here to be understood in its sense of *præ*—by reason of, and, therefore, that we are to understand, "If thou turn away thy foot (from its being, or because it is the Sabbath) from doing thy pleasure," &c. (See HOOGEV. N. to VIGER, p. 522.) "*ἀπὸ*" often signifies, "on account of."—(MATTHÆI, Gr. Gr. vol. ii. p. 879.)

the legal Sabbath had been raised; but that, being now taken away, leaves the observance of the Christian Sabbath a responsibility on the soul of man, immediately towards its God. Such observance, under the Gospel, must consist wholly, 'in Spirit, and in Truth:' not in 'building again *the things that are destroyed*,' nor in re-enacting a 'law of *a carnal commandment*!' As well might a nurse expect to induce sleep on her child, by chiding and scolding, as a Christian legislator expect to induce a *spiritual* disposition on the souls of men, by *carnal* coercion and severity. It is his duty, indeed, to vindicate the Sabbath against unequivocal pollution and acknowledged outrage, but, he is not licensed to attach those characters according to his own private and individual arbitrement; lest he should fall into a similar error with that of the Pharisees, whom our Lord shewed, with all their zeal and assumed superiority of knowledge of their religion, to be incompetent judges of what truly constituted the observance, or the breach of a Sabbath in *His sight*, who 'knew what was in man,' and who 'was *Lord even of the Sabbath*.'

The silence respecting Sabbath ordinances, so remarkable under the '*New Covenant*,' is explained, 1st, in our Lord's declaration to the woman of Samaria; "The time is coming, "when the true worshippers will worship the Father in "*Spirit and in Truth*; for the Father seeketh such to worship Him:" and 2dly, in St. Peter's question at the opening of the first council of the church; "Why tempt ye God, by "putting a yoke on the neck of the disciples, which neither "our fathers, nor we, have been able to bear?" It is not, therefore, by putting such a yoke on the neck of Christ's disciples, that we can, with any reason, expect to produce such worshippers as 'the Father seeketh to worship Him.'

Ver. 18. Let no one seduce you, at his will.] The Latin, '*seducat*,' correctly gives the intention of παραβιβαιτω, which signifies, 'to cause a competitor to lose his prize, by drawing *him aside from the goal*—*seorsim ducendo*, or *seducendo*.'—*ελων*, 'at his will,' as *ελοντας*, in 2 Pet. iii. 5.

Ib. entering on things that he hath seen, vainly puffed up, &c.] The *Vat.*, *Alex.*, and *Clermont MSS.*, the *Coptic* version,

and Origen, thus read : ὁ ἐμπαθεν ἐμβάπτειν. But, because it was evident that the pretender had *not* seen those things, a later and duller age inserted the negative *μη* : yet, it was sufficiently manifest, from the style and tone of the apostle, that he meant, ‘ *pretended* to have seen.’

CHAPTER III.

Ver. 8, 9. *manhood*.] See Annot. to 2 Cor. iv. 16.

Ver. 14. And let the peace of *Christ* rule, &c.] *Χριστου*, not *Θεου*, is the reading of every most ancient MS. and version ; according to Christ's bequest to his church : “ Peace I “ leave with you, *My peace* I give to you !” (John, xiv. 26.) The same authorities also read *Θεω* for *Κυριω*, in the next verse.

I. THESSALONIANS.

CHAPTER I.

Ver. 1. *Grace and peace be to you.*] The *Vat.*, and two other uncial MSS., close this verse with *χαρις υμιν και ειρηνη*; and have not the repetition contained in the *rec.* text, and in our version.

CHAPTER II.

Ver. 8. *even our own lives.*] *τας ιαυτων ψυχας*:—‘*lives*,’ as in John, x. 14, 16, not ‘*souls*.’ The *Vulg.* has ‘*anima*’ in both places, which Wiclif properly rendered ‘*lyf*,’ in both. His revisers have unadvisedly substituted ‘*souls*,’ in this passage.

Ver. 16. *to the end.*] *εις τελος*:—until the *consummation*, or, as Chrysostom speaks, *ιως συντελειας*, in the sense in which our Lord used that phrase, in Matt. xiii. 39, 40: “*The Jews (said that eminent father) will be held in their present bondage, until the consummation*”—*ιως συντελειας καθιζει αυτους η δουλεια αυτη.*—(*Adv. Jud.* tom. i. p. 650.) And so Jerom: “*The present desolation of the Jews will continue to the end of the world*—*Usque ad finem mundi perseverabit vastitas Judæorum.* (in *Esaiam*, c. i.)”

CHAPTER III.

Ver. 14. *as also ye do walk.*] *κατως και περιπατειτε*:—This gracious and encouraging clause, which exists in the *Vat.* and in the most ancient MSS. and versions, has lapsed from the *junior* copies. The reader will now be able to appreciate the pretensions of these latter, to determine the text; and to

exclude passages sanctioned by authorities so much their superior, in every point that constitutes *authority*.

Ver. 17-19.] In these verses, the apostle decorously conveys an injunction, that every man should confine himself to *his own wife*, with purity and sanctity of love; and should not invade the marital property of another. Wetstein truly observes, “ cum *κτῆσθαι* proprie significat *acquirere*, non potest *ἐκτελεῖν* significare *corpus suum*, sed *uxorem* ;” and the Hebrew authority which he cites, shews that *ἐκτελεῖν*—‘*vas*—‘*vessel*,’ would have been understood, in the apostle’s age, to signify ‘*uxor*,’ in this place.—“ *Megilla Esther*, i. 11 : “ In convivio illius, impii aliqui dicebant : mulieres Medicæ sunt pulchriores ; alii vero : Persicæ sunt pulchriores. “ Dixit ad eas Ahasuerus : *Vas meum, quo ego utor*, neque “ *Medicum, neque Persicum est, sed Chaldaicum*.” We are, therefore, to understand *γυναικῶν*, as in 1 Pet. iii. 7.

CHAPTER IV.

Ver. 1. as the others, *who have not hope*.] Of the vastness of the consolation here administered to believers, and of the profoundness of the affliction which must have been endured by those who possessed it not, we shall obtain an adequate sense from considering the feelings of an amiable heathen under the circumstances signified by the apostle. The younger Pliny thus expresses himself, on the death of a beloved friend : “ I think, of what a friend, of what a person, I am bereaved ! You will say, that he had completed his 67th year, which age is sufficiently long for the most robust : I know it. That he has escaped from continual ill health : I know it. That he has departed, while his friends were living ; and while the republic was flourishing, which was dearer to him than all of them : I know this also. Nevertheless, I grieve, as if it were for the death of one young and vigorous : but I grieve (though you may think me weak) for my own sake ! For I have lost, I have lost the witness, the guide, and instructor of my life ! In short, I will say, what I said to my friend Calvisius in the fresh-

“ness of my grief, ‘*I fear that I shall be too careless of my life.*’ Wherefore, give me some consolation: not such as these, ‘*He was old—he was sickly,*’ for I know all this; but, *something new—something great, of which I have never heard, or read. For, what I have heard, what I have read, occurs of its own accord; but, it is overwhelmed by such great grief!*—*Sed nova aliqua, sed magna, quæ audieram nunquam, legerim nunquam: nam quæ audivi, quæ legi, sponte succurrunt, sed tanto dolore superantur.*” —(PLIN. *Epist.* lib. i. Ep. 12.) Such was the universally disconsolate state of the heathen world, to which the apostle administered the ‘*new,*’ the ‘*great*’ consolation imparted in this chapter; consolation, of which none of his heathen converts and auditors had ever before ‘*heard,*’ or had ever ‘*read!*’

Ver. 4. with *a voice of archangel.*] *ἡ φωνὴ ἀρχαγγέλου*:—not, ‘*the voice of the archangel.*’—The word *ἀρχαγγέλος* occurs in no other place in the Sacred Scriptures, except in the Epistle of Jude, where it is used with the demonstrative *ὁ*; which passage holds no authority adducible in sacred criticism. (See Annot. to Jude.) In the passage before us, the word has no such article. From this single employment of the word by St. Paul, an order of heavenly beings has been created by the fertility of human imagination, without any sanction whatever from revelation; and has been introduced into ancient Liturgies, from whence it has been adopted into our own:—*ἀρχαγγέλος* properly expresses, *ruler or commander of angels*, and is applicable exclusively to Him of whom it is said (1 Pet. iii. 22), that he “is gone into heaven, and is on the right-hand of God, *angels—being made subject to him—ὑποτάσσονται αὐτῷ ἀγγέλων.*” The *ἀρχαγγέλος*, or *Ruler of Angels*, therefore, whose ‘*Voice*’ shall rouse the dead, can be no other than our Lord himself; who has distinctly told us (John, v. 24), “The hour is coming, when *the dead shall hear the Voice of the Son of man:*” and the same is here signified also, if moderate attention be given to the words, “the *Lord* will come with *a Voice of archangel.*” The plural ‘*archangels,*’ is absolutely *unscriptural*. The Christian church is informed of no other ‘*archangel;*’ no mention of such a dignity is adverted to in the book of *Revelation*, which presents to us

the most intimate views we possess of the heavenly agents; and therefore, that imaginary order in the celestial hierarchy, which has been so long accepted from an uncritical and superstitious age, should now be erased from the Christian vocabulary.

Ver. 5. and so we shall be *for ever with the Lord.*] In this clear and unequivocal disclosure of the immediate result of the day of Resurrection, we are certified, that the transition will be instantaneous, from the *grave* to *eternity*. The conception, of an obtrusive '*Millennium*' between the *grave* and the '*Æternum*,' is, in its essence, *σαρκικὸν νοήμα*—'*a carnal thought*,' not only unsupported, but here directly contradicted, by Revelation; and evidently sprang from a clinging to *time*, and to the objects familiar to our present apprehensions. We know, that the fiction was first introduced, in the second century, by Papias; and that Eusebius recorded it, as an evidence of the weakness of his understanding: "He (Papias)," says this historian, "related some other things of a very fabulous character, *μυθικώτατα*; among these, that there would be a certain period of a *thousand years*, after the resurrection from the dead, in which the kingdom of Christ would be established, corporeally, on this same earth: which, I am of opinion, he supposed, through misapprehending the statements of the apostles, and not perceiving that they were spoken with a mystical sense: for, he was a man of a very little mind, as is manifested by the evidence of his own works."—*Eccles. Hist.* lib. iii. c. ult. p. 137. Ed. Cantab. 1720. (See Annot. to John, p. 268.)

CHAPTER V.

Ver. 16. *to all the brethren.*] *πᾶσι τοῖς ἀδελφοῖς*:—*ἀγνους*—'*holy*,' has been officiously added in the *junior* MSS.; but it is absent from all the *most ancient* copies.

II. THESSALONIANS.

CHAPTER I.

Ver. 8. *in flaming fire.*] εν φλογι πυρος:—"As to this "reading," says Dr. Bloomfield, "it is a manifest correction "of εν πυρι φλογος." Where, I would ask, is the manifestation? It is the reading of the *Vat.* and most ancient texts; and could not have been corrected by a junior, for it is written in the *Vat.* MS. '*primâ manu.*' Is it more reasonable to say, '*in a fire of flame,*' than '*in a flame of fire?*' The reading, πυρι φλογος, pertains, as Scholz truly states, to "*rec. cum Codd. recent. fere omnib.*"

CHAPTER II.

Ver. 1. *Concerning the coming*] υπερ:—the Latin rendered '*per,*' from whence Wiclif rendered '*bi,*' which version his reviewers have suffered to pass, without correcting it by the Greek: υπερ is here to be understood in the sense of περι (Matthiæ, § 582), as the Latin '*super,*' in the sense of '*de,*' '*concerning.*' Whereas, the phrase, "We beseech you, "*by the coming,*" &c., is the language of adjuration; than which nothing can be more distant from the apostle's purpose, who only premises the subject on which he is about to enter.

Ver. 2. *that the day of the Lord is already come.*] ενειστασθηκει η ημερα του Κυριου:—So read the *Vat.* MS. and the most ancient authorities; the junior copies have substituted Χριστου for Κυριου. Ενιστασθηκει is evidently to be understood, in this place, with the same sense as ενιστωσα, in Rom. viii. 38; both words being in the *perfect past.* Ενιστωσα, in Romans, is rendered by the Vulg. '*instantia,*' and by Wiclif, '*present*

'*thingis*.' Our revisers have retained Wiclif's word; Mac-knight also, and Bloomfield, interpret *ἡνῶντα*, '*present*.' *ἡνῶντες*, therefore, in this place, signifies, '*is present*,' or, '*is already come*.' This notion, against which St. Paul warns the Thessalonians, viz. that the predicted '*day of the Lord*' attained its fulfilment in the first coming of Christ, is an integral part of the error which the apostle reprobates in his Second Epistle to Tim. c. ii. 18, viz. 'that the resurrection '*had already been*,' namely, when our Lord rose from the dead. There is hardly an heretical error of the apostolic age, of which we have so plain and express a record; yet it is unnoticed, here, by both Macknight and Bloomfield; and is but slightly adverted to by Mosheim, whose translator refers to "the accurate accounts given of these men" by VITRINGA, *Observ. Sacr.* lib. iv. c. 9, p. 952; ITTIGIUS, "*De Hæresiarchis avi Apostol.* § 1, c. 8, p. 84; BUDDÆUS, "*De Eccles. Apostol.* c. 5, p. 292."—(MOSH. *Eccles. Hist.* vol. i. p. 132, note.)

Ver. 3. The man of iniquity] more literally, of '*lawless-ness*':—*ὁ ἀνόμιμος τῆς ἀνομίας*:—So reads the *Vat.* MS., with the *Coptic* version, Origen, Cyril; the four MSS. cited by Wetstein; the valuable *Cod. Vat.* 367, and *Vind. Koll.* 10, cited by Birch; and four others cited by Scholz. Tertullian renders '*delinquentiæ homo*,' not '*homo peccati*,' as the modern Lat. Vulgate, which follows the junior Greek reading, *ἀμαρτίας*. Wiclif rendered '*man of synne*,' from the Vulgate, which his revisers have retained. Erasmus altered the Vulgate to '*homo ille scelerosus*,' adding in a note, "*ὁ ἀνόμιμος τῆς ἀμαρτίας*—Divus Ambrosius, ut explicaret vim articuli, "*legit, 'homo ille,' ut acceperemus de certo homine dictum.*" That the original reading was *ἀνομίας*, which was afterwards changed, for interpretation, to *ἀμαρτίας*, is critically proved by the weight (not the number) of external testimonies; and also of internal, at v. 8, where the same is called *ὁ ἀνομος*—'*exlex*.' It is the more necessary to attend to the difference, because *ἀνομία* has an import which *ἀμαρτία* has not. *ἀμαρτία* signifies, the transgression of a law; *ἀνομία*, *outlawry*, in its etymological sense, of being out of the sphere of a law; whether by circumstance only, as the Gentiles are called *ἀνόμοι* (1 Cor. ix. 22), or by rebellion against the law, as in 1 Tim. i. 9,

ἀνομιῶν καὶ ἀνομιότατοις. This *various reading* is not noticed, either by Macknight, Burton, or Bloomfield. I shall not aspire to add any thing satisfactory to Dr. Bloomfield's introductory note on this mysterious passage: I subscribe unreservedly to his judgment, that the *resolving fact*, which alone shall fully disclose its mystery, is still in futurity, though perhaps not remotely; and, consequently, that all the solutions hitherto confidently proposed for its complete exposition, under the reading ἀμαρτίας, are but fond self-delusions of their respective learned, but discordant authors. Scholz retains the *received reading*.

Ver. 4. So as to seat himself in the sanctuary of God, declaring himself to be a God.] ὡς Θεοῦ—'as God,' in the *received text*, is a superfluity not found in the oldest MSS. and versions.

Ver. 13. for a *first-fruit*.] ἀπαρχῇ:—So reads the earliest MS. that we possess, and other MSS. both uncial and junior; not ἀπ' ἀρχῆς—'from the beginning,' with the *received text*. Matthæi's personal decision in favour of the latter ("equidam "certe lego ἀπ' ἀρχῆς"), is devoid of all counteracting weight.

I. TIMOTHY.

CHAPTER I.

Ver. 3. *So do now.*] Bloomfield is sensible of the ellipsis in this passage, and justly suggests *ὁὕτω καὶ νῦν παρακαλῶ*, to supply it; according to 1 Cor. xvi. 1, *ὁὕτω καὶ ὑμεῖς ποιῆσατε*.

Ver. 4. the *dispensation* of God.] *οἰκονομίαν* Θεοῦ:—There is no reading more powerfully supported by the testimony both of *antiquity*, and of *numbers*, than this of *οἰκονομίαν*, against the *εὐκοδομίαν* of the *junior* texts. The *Vat. MS.* is defective of the Epistles to Timothy; but, besides the numerous testimonies for *οἰκονομίαν* cited by Wetstein, Birch has adduced, “*Vatt.* 367, 1210; *Pio-Vat.* 50; *Neapol. reg.* “*Laur.* 32; *Plut.* iv.; *Vind. Koll.* 10; *Vindd.* 34, 35, 36, “37; *Havn.* 1.” Matthæi also reads *οἰκονομίαν*, and adds: “*Ita omnes omnino mei:—εὐκοδομίαν*, nihil nisi error est “*typothetarum Erasmi, δ cum v confuso.*” (See his note on the passage.) The apostle is not here adverting to *progress* or *growth* in faith, which is always intended in the figurative term *εὐκοδομία*—‘*building*,’ but to its *orderly settlement*, in the first instance, in regulating the household of God; that there may be no misunderstandings, and therefore no questions and doubts. Such positive authorities are not to be overruled by arguments drawn from a *possibility* of an alteration of the word having taken place; which bears, equally, both ways.

Ver. 10. the wholesome doctrine of the glorious Gospel.] The phrase, *ἡ διδασκαλία—κατὰ τὸ εὐαγγ.*, is equivalent to, ‘the *doctrine of*, or *pertaining to*, the Gospel.’

Ver. 18. which *last*] *πιστιν καὶ ἀγαθ. ἐπιμάθειν*, ἥ:—Since the singular, *ἥ*, respects *ἐπιμάθειν* only, as distinguished from *πιστιν*, it is necessary to add ‘*last*,’ to give to the English version the perspicuity of the original.

CHAPTER II.

Ver. 9. So, also, the women, *decking themselves*.] κοσμεῖν for κοσμεύσας, 'inf. pro particip.'

Ver. 10. Not with broidered hair *only*.] Dr. Bloomfield has well remarked, in this place: "It may be observed, the *μη*, in this kind of converse construction, stands for *οὐκ*—"*αλλὰ, non tam—quam*." It implies, *οὐκ ἐν σληγμασι μόνον, ἡ χρυσῶν, ἀλλὰ καὶ καθ' ὃ περιεσι*. A similar interpretation must be given to 1 Pet. iii. 3. The passage is by no means condemnatory of all adornment of the female person: attention to the latter injunction of the apostle, will sufficiently restrain and regulate the practice to which he adverts.

Ver. 14. *She* will be saved, *through (her) child-bearing*.] *διὰ τῆς τοκευτικῆς* requires *αὐτῆς* to be understood, namely, of the particular *γυνή*—'*Eve*,' of whom he is speaking. We must look back to the history to which the apostle alludes, in Gen. iii. 15, 16. In the former of those verses, God declares the ultimate victory of the *woman's seed* over the *Serpent*. In the next verse, He declares her *penalty in child-bearing*. The apostle, speaking here of *Eve, personally*, states, that *her salvation will be imparted through that which was her penalty, namely, the painful parturition of her seed*: and then, in an *ellipsis* in which *γυνή* is enlarged to *γυναῖκες*, he extends the same result to all her female posterity, under the condition which he expresses. A recent learned annotator thinks such an import of the apostle's words '*enigmatical*' and '*improbable*.' I confess, it appears to me obvious and natural. "The true sense (he says) is, I have no doubt, as follows: 'the sex which was the means of bringing such ruin on the human race, will not be excluded from *salvation*, or admitted to it on worse terms; but *will be admitted, in consideration of their child-bearing*.'" Surely, this last proposition is not *more probable* than the former. That the *salvation* of women shall, in any degree, result from 'a consideration of *their child-bearing*,' is an inadmissible proposition; for, the salvation of woman, as of man, will result only from that particular child-bearing which gave birth to the *Seed* promised to *Eve*.

CHAPTER III.

Ver. 6, 7.] These verses must be taken together, in order to discern the apostle's meaning in using the word *δαιμονίου* in both. He was anxious, that those who held the office of 'bishop' in the church, should be held in good reputation by those who were not of the church; consequently, that they should give no handle for *accusation or slander*. In ver. 11, which so soon follows; also in 2 Tim. iii. 3, and in Titus, ii. 3, he uses *δαιμόλιος* in the sense of *slanderer, or false accuser*, not 'devil,' as our revisers have here accepted from Wiclif; criticism therefore demands, that the same word should be taken in the same sense, in these two verses. This character of person he expresses, in c. v. 14, by *αντικειμενος* — 'adversary.'

Ver. 15, 16, 17.] The paragraph, comprising these three verses, has caused such intricate controversies among the commentators, that, in order to attain to a solution of their difficulties satisfactory to the understanding, it is indispensably necessary to cast from the mind all that has hitherto been written on the subject, and to investigate their import *de novo*. These three verses of this revision, form only two in the printed texts; the last of which, in the oldest version (the Latin), begins with the relative '*quod*,' made to agree with its falsely-translated antecedent, '*sacramentum*' for *μυστήριον*. The *Clermont* Latinising Gr. MS., or D₂, of Wetstein, has *ε*, as the relative of *μυστήριον*. The *Vat.* MS. can afford us no assistance, as it is defective of the Epistles to Timothy. St. Cyrill of Alex. read *ε*, as does the *Coptic* version; and, after all that has been disputed respecting the readings of the *Ephrem* and *Alex.* MSS., I think it must be admitted, by any mind perfectly free and unbiassed, that they both read *ο*, as Cyrill, and not *θ*. To the *Venetian* MSS. 33, 34, collated by Birch, is annexed this scholion, *ε* εν ἀγίῳ Κυρίλλῳ, εν τῷ δωδέκα τῷ κεφαλαιῷ τῶν σχολίων, φησὶ 'Ος ἐρανζωδῆ. All the earliest testimonies, therefore, commence the 17th verse of this revision with a *relative pronoun*; the Greek, with the masculine relative, *ε*; the Latin and the Latinising Greek, with the neuter, '*quod*,' and *ε*; the former of which readings (*ε*), is alone entitled to consideration. Now, the result is

the same, whether the reading be $\Theta\varsigma$ or $\Theta\varsigma$, if the context be duly divided and punctuated. Bengel was the first to point out, that $\sigma\upsilon\lambda\omicron\varsigma$ does not look back to $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$, but forward to $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$, and begins a separate clause;¹ which clause is, in fact, an *interruptive exclamation in parenthesis*, with which the apostle introduces his sublime conclusion. “Nec me fugit,” says Woide, “viros doctissimos lectionem $\Theta\varsigma$ alteri $\Theta\varsigma$ præferre. — Eminētissimus, summeque venerandus theologus, Magnificus Universitatis Kiloniensis Pro-Cancellarius, Johannes Andreas Cramer, omnibus eruditiss in Germania notus et carus, in suis ad me literis $\Theta\varsigma$ legit; quibusdam vocibus hoc modo parenthesis inclusis: $\eta\tau\iota\varsigma$ $\epsilon\sigma\tau\iota\nu$ $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$ $\Theta\epsilon\omicron\upsilon$ $\zeta\omega\tau\omicron\varsigma$ ($\sigma\upsilon\lambda\omicron\varsigma$ $\kappa\alpha\iota$ $\iota\delta\rho\alpha\iota\omega\mu\alpha$ $\tau\eta\varsigma$ $\alpha\lambda\eta\theta\epsilon\iota\alpha\varsigma$, $\kappa\alpha\iota$ $\epsilon\mu\omicron\lambda\omicron\gamma\omicron\upsilon\mu\epsilon\iota\omega\varsigma$ $\mu\epsilon\gamma\alpha$ $\epsilon\sigma\tau\iota$ $\tau\omicron$ $\tau\eta\varsigma$ $\alpha\sigma\eta\beta\epsilon\iota\alpha\varsigma$ $\mu\upsilon\sigma\tau\eta\rho\iota\omicron\nu$) $\Theta\varsigma$ $\epsilon\phi\alpha\pi\epsilon\rho\omega\theta\eta$, &c., ita ut de sensu hujus loci nulla sit dissensio, sed utraque lectio amice conspiret.” — (*Præf. ad Cod. MS. Alex.* pp. 31, 32.) The continuous sense is, $\Theta\epsilon\omicron\upsilon$ $\zeta\omega\tau\omicron\varsigma$ — $\epsilon\varsigma$ $\epsilon\phi\alpha\pi\epsilon\rho\omega\theta\eta$ — “the *Living God* — *Who* was manifested in the flesh.” From indiscernment of this direct relation between $\Theta\epsilon\omicron\upsilon$ $\zeta\omega\tau\omicron\varsigma$ and $\epsilon\varsigma$, and from a full conviction that $\epsilon\phi\alpha\pi\epsilon\rho\omega\theta\eta$ $\sigma\alpha\rho\kappa\iota$ intended or implied $\Theta\epsilon\omicron\varsigma$, $\epsilon\varsigma$ has been changed to $\Theta\epsilon\omicron\varsigma$, by merely converting the uncial $\Theta\varsigma$ into $\overline{\Theta\varsigma}$, the compend of $\Theta\epsilon\omicron\varsigma$. “Some (says Dr. Burton) connect $\sigma\upsilon\lambda\omicron\varsigma$ $\kappa\alpha\iota$ ϵ . τ . α . with *what follows*: but Origen in five places connects it with $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$:” we have seen, in Annot. to Matt. xxvii. 50, p. 178, what deference is due to the criticism of Origen; and we read in Griesbach’s extracts (*Symb. Critic.* tom. ii. p. 583), Origen’s broken citations from this passage, viz.

$\pi\omega\varsigma$ $\delta\epsilon\iota$ $\sigma\epsilon$ $\epsilon\nu$ $\omicron\iota\kappa\omega$ Κυρίου — $\zeta\omega\tau\omicron\varsigma$ —

$\omicron\iota\kappa\omicron\varsigma$ $\tau\omicron\upsilon$ $\Theta\epsilon\omicron\upsilon$ $\epsilon\varsigma$ $\epsilon\sigma\tau\iota\nu$ — $\alpha\lambda\eta\theta\epsilon\iota\alpha\varsigma$ —

$\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$, $\eta\tau\iota\varsigma$ $\epsilon\sigma\tau\iota\nu$ $\omicron\iota\kappa\omicron\varsigma$ $\Theta\epsilon\omicron\upsilon$ $\zeta\omega\tau\omicron\varsigma$, $\sigma\upsilon\lambda\omicron\varsigma$ — $\alpha\lambda\eta\theta\epsilon\iota\alpha\varsigma$ —

Such loose testimony cannot be admitted as evidence. The true reading, therefore, is $\epsilon\varsigma$ looking back to its antecedent $\Theta\epsilon\omicron\upsilon$ $\zeta\omega\tau\omicron\varsigma$. Wetstein states (note, tom. ii. p. 330), of the text of Cyrill, “Licet libri editi nunc habent $\Theta\epsilon\omicron\varsigma$ $\epsilon\phi$., *Codices tamen MSS., et qui ex illis Catenas confecerunt, legunt* “ $\epsilon\varsigma$ $\epsilon\phi\alpha\pi\epsilon\rho\omega\theta\eta$.” such a convicted falsification, only raises doubts of the fidelity of other citations of Scripture in the early printed copies of the Fathers.

¹ — “*novæ periocliæ initium facit* — $\sigma\upsilon\lambda\omicron\varsigma$ $\kappa\alpha\iota$ $\iota\delta\rho\alpha\iota\omega\mu\alpha$ $\tau\eta\varsigma$ $\alpha\lambda\eta\theta\epsilon\iota\alpha\varsigma$ $\kappa\alpha\iota$ $\epsilon\mu\omicron\lambda\omicron\gamma\omicron\upsilon\mu\epsilon\iota\omega\varsigma$ $\mu\epsilon\gamma\alpha$, α . τ . λ . — *Conspic.* tom. ii. p. 1006.

CHAPTER IV.

Ver. 10. We *endure conflicts*.] αγωνιζομεθα, according to the most ancient reading (not συνδιζομεθα). (See Wetstein and Birch.) This reading corresponds to κοπιουμεν, with which it is coupled.

CHAPTER V.

Ver. 4. let them '*teach*,'] not '*learn*:'—μαθαντωσαν(αυτα). This interpretation is manifested by the relative ages of the parties, and by μαθαιω having the senses both of '*learn*' and '*teach*:' "It should be known (says Eustathius), that as διδαι is used to signify sometimes *he taught*, though generally, *he learned*; so is μαθαιω—as among the sophists, μαθαιω is γραμματα, to teach letters." (p. 1883, 46.)

Ver. 16. If any believing *sister* have widows] ει τις πιστη, is undeniably the reading of the oldest texts; and it is important, from intimating a practice in the primitive church, of the particulars of which we are in ignorance. The πιστος η which has been added before πιστη, in the junior texts, in consequence of that ignorance, ought, therefore, not to be admitted into the sentence.

Ib. let *her* supply them.] The reason assigned for this injunction is, that the community may exclusively direct their supplies to those who are οτως χηραι, really widowed and destitute; pertaining to none who are able to support them.

Ver. 21. and his *chosen angels*.] των εκλεκτων αγγελων:—When we read the words of our Lord in Rev. i., οι αγγελοι των εκκλησιων—'the angels of the churches,' (by which term he expresses the chief ministers of the respective churches, whom he is about to address,) we are cautioned not to search in the imagination for the signification of the words οι εκλεκτοι αγγελοι, in this verse; but, to understand them as intending the ministers elected or chosen to preside over the several churches planted by St. Paul, and by his apostolical colleagues.

And this consideration may tend to determine the interpretation of *αγγέλους*, in 1 Cor. xi. 10, as denoting the *presiding ministers* of the churches.

CHAPTER VI.

Ver. 5. *through which arise, &c.*] *δι' α, παρatreβαι* :—The various readings of this passage observed in the different MSS., has arisen from an original erroneous division of the ancient uncial writing; by which, *δια*, which the straightforward sense shews to be properly *δι' α*, has been assumed to form a doubly compounded noun, *διαπαρatreβαι*. Matthæi justly remarks on this passage: “Codices maximo consensu probant *διαπαρatreβαι*. Aliqui exhibent *παρatreβαι*—*διατρεβαι*. In uno inveni, *δι' α παρatreβαι*, quod præferrem, si per Codices liceret. Ac fortasse licet, cum istius modi in vetustis Codd., modo temere jungantur, modo disjungantur.” We are always to look to the *uncial writing*, for ultimate authority; for, the authors of its divisions and punctuation are devoid of all authority whatever: *δι' α*, and *δια*, are both written *ΔΙΑ* in the uncial writing, and are not separated from the words immediately preceding and following.

Ver. 8. *food and covering.*] *σκεπασματα*, does not signify “*raiment*” or “*clothes*” only, but *covering* in general. Philo, cited by Wetstein, says, “*σκεπη*, is twofold; ‘*clothing*’ and ‘*dwelling*’—*σκεπη*, διπτον ειδος, το μεν ισθης, το δε οικια.”

Ver. 19. *eternal life.*] This should rather have been rendered, *that which is life indeed*. The reading, *της ουτως ζωης*, is so powerfully supported by the authority of antiquity, as to render it evident, that the received reading, *αιωνιου*—‘*eternal*,’ has been an explanatory substitution by some junior copyists.

II. TIMOTHY.

CHAPTER I.

Ver. 11. life and *incorruption*.] ζωνη και αβδασεια:—*'vitam et incorruptionem,'* Vulg. The substitution of the word *'immortality'* in our version, is unwarranted. Mac-knight, who adopts that word into his text, says nevertheless, "*perhaps αβδασεια should be translated, not immortality, but incorruption.*" Can any one question it? The introduction of *'immortality,'* has caused a misapprehension of the apostle's meaning, in many of our English expositions. Because the ancient heathens had a vague and abstract notion of *'immortality'* (as where Cicero says, "*Non est lugenda mors, quam immortalitas consequitur*"), it was assumed, that by φωτισαντος, the apostle intended, the *throwing increased light* on that ancient opinion; and, *clearing away* the obscurity that invested it. But, the apostle is not adverting to a doctrine entertained by any heathens, but to one which never entered into their contemplation; namely, a future "*resurrection to a bodily life exempt from corruption.*" (Acts, xvii. 18, 33.) The words ζωνη και αβδασειαν, have here the sense of ζωνη μετ' αβδασειας—*life with incorruption*, i. e. *without corruption or decay*: και and μετα being used by the sacred writers in cognate copulative senses, according to their use of their native Hebrew ו. This was the new and strange doctrine at which the Athenians *'mocked'*—εχλευαζον. (See Annot. to Acts, xxvi. 8, p. 320.) Suidas and Phavorinus expressly state, that φωτιζω, with an accusative case, signifies, *'to bring to light—to publish:'*—φωτιζειν, αιτιατικη (says Suidas) ως φως αγιω. εξαγγελλειν. καιρον φωτιζειν το απορρητον—*'it is time to bring to light, or make public, the secret.'* So far, then, our revisers are warranted in their alteration of Wiclif, who rendered: "*oure Savyour Jesu Crist, which distriede deeth, and lightnyde lyf and unecorruptioun bi*

"the Gospel;" but, in substituting '*immortality*' for Wiclif's '*uncorruption*,' they are without warrant, and have rendered erroneously the term used by the apostle.

CHAPTER II.

Ver. 4. *no soldier going to war.*] *οὐδεις στρατευομενος* :— (See Annot. to Luke, iii. 14, p. 224.) St. Paul here illustrates, by a familiar example drawn from secular life, the self-renunciation and entire devotion required in those who dedicate themselves to the service of Christ. Some ignorant philoponist, or crafty monachist, destroyed the example in the *Latin Vulgate*, by inserting '*Deo*:' "*Nemo militans Deo*, implicat "*se*," &c. Wiclif is to be excused for adopting the insertion, in his curious reudering of the passage, as his learning did not extend beyond his Latin text: "No man holdinge knyghthod "*to God*, wlapith himsilff with worldli nedis," &c. The addition, *εἰς Θεον*, in the Gr. text, is found only in the Codd. F. G. of Wetstein; which betrays the subjection of those MSS. to the Latin readings.

Ver. 18. *the resurrection hath already been.*] See Annot. to 2 Thess. ii. 2.

CHAPTER IV.

Ver. 10. *Crescens to Gaul.*] *Κρησκης εις Γαλατιαν* :—The Galatians of Asia, to whom St. Paul addressed his epistle, were originally, as we learn from Strabo, a colony which had migrated from Gaul into Asia, retaining the name of their country. The parent nation, as we are informed by the same geographer, was called, in the Greek, both *Galatians* and *Gauls*: το συμασαν φυλον, ο νυν Γαλλικον και Γαλατικον καλουσιν (lib. iv. p. 195, or 298). As '*Galatia*' denoted both *Gallia* in Europe, and *Galatia* in Asia, it was probable that the name used by St. Paul would mislead many to suppose, that he meant the Asiatic theatre of his first apostolical labours. To rectify this error, Epiphanius, as cited by Wetstein, had

said : οὐκ ἐν τῇ Γαλατιᾷ, ὡς τινες πλανηθέντες νομίζουσιν, ἀλλὰ ἐν τῇ Γαλλίᾳ—‘Not into *Galatia*, as some erroneously think, but ‘into *Gaul*.’ (See Wetstein’s note.) Accordingly, the ancient *Ephrem* MS., the *Cod. Vat.* 367, and three other MSS., read Γαλλίαν. It is material to attend to this correction, for tracing the progress of the Gospel, westward, in *Europe*: “*Demas* (he says) is gone to *Thessalonica*; *Crescens* into “*Gaul*; *Titus* to *Dalmatia*.” From the period when the Spirit forbade St. Paul to preach in Asia, and directed him to pass over into Europe (*Acts*, xvi. 6), we find his attention pointed to the western nations; even, to the peninsula of Spain.

Ver. 18. Salute *Priscilla* and *Aquila*.] Though the *rec.* text reads Πρισκα—‘*Prisca*,’ it is critically manifest that the word was only a compendious form of *Priscilla* (*Pref.* p. 74), and ought so to be rendered; as it is found, written at length, in several MSS.

T I T U S.

CHAPTER I.

Ver. 5. that thou mightest *appoint elders* in every city.] *ἐν καθαστηρῶς πρεσβ.*:—"These terms," says Bloomfield, "plainly shew, that Titus was invested with *episcopal* authority in the *highest* sense of the word *ἐπισκοπος*, which was *sometimes*, as at ver. 7, and Acts, xx. 17 and 28, used in the *lower* sense of *πρεσβυτερος*." That the '*true unity*' of the Christian church does not rest on these distinctions, has been shewn in the *Annot.* to Eph. iv. 12, pp. 384-386.

CHAPTER II.

Ver. 8. having nothing evil to say of *us*.] *ἡμῶν* (of *us*, Christians generally) is the reading of all the ancient authorities; not *ὑμῶν*—'*you*,' as it has become restricted in the *junior* copies, in the *rec.* text, and in our English version.

CHAPTER III.

Ver. 8. that they who *have believed* in God, must be careful to *excel in good works*.] This is the sum of all St. Paul's teaching. See *Annot.* to Rom. iii. 28, 31; and iv. 5, pp. 330-332.

PHILEMON.

Ver. 6. amongst us.] ἡμεῖς, not ὑμεῖς, on the same authorities as the preceding article.

Ver. 7. for, *I had great joy.*] χαρὰν εἶχον πολλήν:—εἶχον, Ephr., Alex., Vat. 367, and other ancient MSS.; not εἶχομεν.—χαρὰν, not χαρῆν, is the uniform reading of all that is *most ancient*, of MS. or version, so that Scholz has yielded to it; and I must express my surprise, that Dr. Bloomfield should think these testimonies are to be overruled by the fiction of a “*recension*” (see Pref. p. 39). He says, that “the *external* evidence is *weak*,” that is, scanty in comparative numbers; but, its *antiquity* renders it a hundred-fold stronger in *authority*, than all the later MSS. put together. The learned editor further adds: “With respect to the *internal* evidence, it is decidedly in favour of χαρῆν, as being the *most difficult reading*: that it *may* have the sense of *joy*, is “proved,” &c. This criticism is not very readily admissible. The word in question, is required to have the sense of ‘*joy*,’ as being congenial to that of ‘*consolation*,’ with which it is coupled; accordingly, every *most ancient* authority reads χαρὰν—‘*joy*!’ the later MSS., only, read χαρῆν. But, instead of judging that χαρῆν must therefore have been an *erratum* for χαρὰν (as we find in other instances), the learned annotator thinks, that because it is the ‘*most difficult*’ word of the two to interpret ‘*joy*,’ it must *therefore* be the true reading; which is stretching that *critical principle* much too far. With every sentiment of respect, my judgment is compelled to the reverse conclusion.

Ver. 9. Paul an *ambassador*, though now, a *prisoner*, of J. C.] In Eph. vi. 20, St. Paul says, πρεσβευτὴς ἐν δεσμοῖς—“I am “an *ambassador in bonds*.” In this place, the text reads—πρεσβυτης, νυν δὲ δεσμιος I. X. That, in these two passages, St. Paul intended the same description of himself and of his

position, but that the parallel has been impaired by the absence or lapse of an ϵ before the υ , by which $\epsilon\rho\epsilon\sigma\beta\iota\upsilon\tau\eta\varsigma$ —‘ambassador,’ has been written $\epsilon\rho\epsilon\sigma\beta\upsilon\tau\eta\varsigma$ —‘old man,’ must, on reflection, be manifest, from internal evidence, to every critical mind. To resist that evidence on the sole ground, that an ϵ is deficient, would be to pay a deference to transscriptural authority, which no one at all conversant with the errors of ancient MSS. could assent to. Besides, υ is very frequently written in the MSS. for $\epsilon\upsilon$: thus, $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\eta\sigma\alpha\iota$ is written $\upsilon\chi\alpha\rho\iota\sigma\tau\eta\sigma\alpha\iota$ in the Cod. Alex., in Rom. i. 21, on which Woide observes, “manifestum est ϵ et υ esse compendium in scribendi, et $\epsilon\upsilon$ et $\epsilon\upsilon$ pronunciata fuisse.” (*Præf.* p. vi.) And it is well known, that superscribed dots and lines have often either been omitted, or become effaced. Further; there is no contrast between $\epsilon\rho\epsilon\sigma\beta\upsilon\tau\eta\varsigma$ —‘old man,’ and $\delta\epsilon\sigma\mu\iota\omicron\varsigma$ —‘prisoner,’ for it is not extraordinary, that an ‘old man’ should be a ‘prisoner.’ But, that an ‘ambassador’ of Christ should be also his ‘prisoner,’ was a fact of contrast worthy of the emphasis with which it is stated. The reading, $\epsilon\rho\epsilon\sigma\beta\iota\upsilon\tau\eta\varsigma$, is further confirmed by the $\sigma\omicron\lambda\lambda\eta\eta\iota\iota$ in X. $\pi\alpha\rho\rho\eta\sigma\iota\alpha\iota$ $\epsilon\chi\omega$ $\epsilon\pi\iota\tau\alpha\sigma\sigma\upsilon\iota$ — $\mu\alpha\lambda\lambda\omicron\iota$ $\pi\alpha\rho\alpha\kappa\alpha\lambda\omega$ —‘Though I might have much boldness in Christ to enjoin—I rather beseech.’ That boldness was derived from his being an ‘accredited ambassador’ of Christ— $\epsilon\rho\epsilon\sigma\beta\iota\upsilon\tau\eta\varsigma$; not merely from being an *old man* by nature— $\epsilon\rho\epsilon\sigma\beta\upsilon\tau\eta\varsigma$, if such he was.

Ver. 11–16.] The verses 12, 13, 14, 15, appear to form one of St. Paul’s long parentheses, so that the force of $\pi\alpha\rho\alpha\lambda\alpha\beta\upsilon$ —‘receive him,’ in v. 11, extends to $\omicron\upsilon\kappa\epsilon\tau\iota$ $\acute{\omega}\varsigma$ $\delta\omicron\upsilon\lambda\omicron\varsigma$ —‘no longer as a servant,’ in v. 16; leaving Philemon to carry on and supply the sense of $\pi\alpha\rho\alpha\beta\alpha\lambda\omicron\upsilon$ $\omicron\upsilon\iota$ —‘receive him, then,’ before $\omicron\upsilon\kappa\epsilon\tau\iota$. $\Gamma\alpha\rho$, in v. 15, denotes interrogation: ‘*syllogistico sive ratiocinativo sensu*’ (HOOGEV. *de Part.* p. 89); and $\alpha\pi\epsilon\chi\omega$ appears to retain its sense of $\pi\omicron\sigma\sigma\epsilon\omega$ $\epsilon\chi\omega$, as in Matt. vi. 2; (see Annotation). $\tau\alpha\chi\alpha$ $\epsilon\chi\omega\rho\epsilon\sigma\theta\eta$ $\pi\rho\omicron\varsigma$ $\omega\rho\alpha\iota$, is thus opposed to $\alpha\iota\omega\mu\iota\omicron\varsigma$ $\alpha\pi\epsilon\chi\theta\eta\varsigma$; and the sense will be, “for, did he hastily leave thee for a moment, that thou shouldst reject him for ever?” In other words, “art thou to reject, or, wilt thou reject him for ever, because he hastily left thee for a moment?”

¹ “Particula $\gamma\alpha\rho$, interrogationi servit, ut apud Latinos particula *nam* et *enim*.”—VIGEN, p. 451.

HEBREWS.

CHAPTER I.

Ver. 1, 2.] In these two opening verses of his epistle, the sacred writer states *historically*, what our Lord had stated *figuratively*, in his parable of the vineyard; Matt. xxi. 26; Luke, xx. 10:

“God, who at various times spake formerly by His prophets, at the end of those days spake by His Son, whom He hath appointed heir.”

“The householder sent his servants: again he sent other servants: last of all, he sent his Son—the heir.”

ἐν ἰσχυρῶν τῶν ἡμερῶν τούτων:—This reading of the *Vat. MS.* is so well supported, that Scholz has adopted it: *τούτων*—‘those,’ plainly refers to the *days of the prophets*.

Ver. 3. *effulgence of His glory.*] ἀπαύλασμα τῆς δόξης αὐτοῦ:—By this plenary figure, we are instructed (according to the measure of the human capacity) of the intimate and essential relation of the *Son* to the *Father*. He is the *effulgence*, *emanation*, or *generation*, from the Father’s glory; and, therefore, of the same nature, substance, and duration. As that glory is eternal, so must its effulgence have been eternal also. Eternal effulgence, is therefore a necessary consequence, in our reason, of the eternity of the glory; since, the glory could at no instant have existed without its effulgence. There is, therefore, no mystery to the human intellect, in eternal effulgence from eternal glory; the only mystery to our intelligence, is *eternal continuance of glory, without a beginning*: this mystery admitted in the mind, the *eternity of effulgence* follows of course.

So also, the *Holy Spirit* is figured to us, by a corresponding analogy, as the *breath of God*; and this figure our Lord practically exemplified when, after having declared, “as the Father hath life in *himself*, so hath he given to the Son to

“ have *life in himself*,” He “ *breathed* on his disciples, and “ said, Receive ye the *Holy Spirit!*” But, if the life of God is eternal, *always continuing without a beginning*, so also is the figurative *breath* of that life; and the *eternal effusion*, or procession of that breath, follows, of course, to the human reason. It is not acuteness, but obtuseness of apprehension, to imagine, that eternal effulgence, and eternal effusion, are mysterious propositions, merely because they must be denominated, in human speech, effects or consequences: for, they are the rational inferences from the premises, viz. *eternal continuance of their cause*, without a beginning; they are, eternal results from that eternal cause; and they can only be denied with reason, even in argument, by those who deny *that eternal continuance*. To admit the eternal continuance of the cause, and to hesitate to admit the coeternity of its operation, is not to demonstrate a superiority, but to betray an inferiority of intellect. Let those whose minds are too dull to admit the former, deny the latter: but, let not those whose intellect can admit the former, stagger at the latter. The great and *only mystery*, is that which the Unitarian has to encounter in common with the Trinitarian; if he can admit the eternal continuance of the Father, the eternal generation of the Son and the eternal procession of the Holy Spirit (whom the church expresses by the term ‘ *Trinity*,’ or ‘ *the Three*’) present to the mind no ground for resistance excusable in the sight of God; because, to deny them, is (to speak with the apostle) “ to make God a liar, by not “ believing the testimony which He hath given concerning “ his Son.” Now, these existences and operations have nothing in common with *created nature*; but were eternally antecedent to it, *within the Divine Nature itself*. (See Matt. xxviii. 19, p. 185; John, xv. 26, p. 282; and Annotations.)

Ib. *making all things manifest by the word of his power.*] παντων τε τα αυτα το εηγετι της δυναμεις αυτου:—*παντων*, is the reading of the *most ancient surviving copy*, the *Vat. MS.*, by the joint testimony of Birch and Bentley; and possesses, therefore, critical authority over all its juniors, which read *εργων*. It thus shews the latter reading to have been, originally, a compend (*εργων*) of the former. To this external evidence, is to be joined, the internal evidence of the sense. The phrase,

φέρειν πάντα τῷ ῥήματι—‘to bear all things by his word spoken,’ can only receive a sense by violence; but, φανερῶν πάντα τῷ ῥήματι—to ‘make all things manifest by his word spoken,’ has a direct sense, accordant with the whole tenor of the Gospel. It follows, in due course, after what is asserted in the first verse—ὁ Θεὸς ἐλάλησεν ἡμῖν ἐν υἱῷ—‘God hath spoken to us by his Son;’ it follows equally after ἀπαύλασμα—‘effulgence,’ for, παν τὸ φανερωμενον φως ἐστι—‘Whatsoever maketh manifest, is light’ (Eph. v. 13). It corresponds to St. Paul’s declaration to Titus (i. 3), “God hath, in his own times, manifested his word through preaching;” and to his illustration to Timothy of the operation of that “word, bringing life and incorruption into light, by the Gospel.” φανερῶν should therefore be reinstated in the text, to the exclusion of the *rec.* reading, φέρων.

Ib. When he had accomplished the purifying of sins.] καθαρισμὸν πεποιησάμενος ἁμαρτιῶν:—So reads the *Vat.* MS., without the insertions of δι’ ἑαυτοῦ—‘by himself,’ of the article των, and of ἡμῶν—‘our.’ The *Alex.* MS. has not δι’ ἑαυτοῦ; but the *Clermont*, or D2, has δι’ αὐτοῦ. The *Alex.* reads with the *Vat.*, in excluding ἡμῶν; but both the *Clermont* and *Alex.* have introduced the article των, which is not in the *Vat.* MS.

Ver. 6. To the earth.] εἰς τὴν οἰκουμένην:—The Latin renders οἰκουμένη by ‘orbem terræ,’ which is a true translation of the Greek; γῆν, being understood. Wiclif erred, in rendering the Latin by ‘the world;’ which error, his revisers have continued, and Macknight has admitted. (See Annot. to John, v. 16, p. 263. Compare c. ii. 5–16; and Phil. ii. 7–11.

Ver. 7. Who maketh the winds his angels, &c.] Michaelis observes on this passage (*Introd.* vol. iv. p. 223), “that the quotation from Ps. civ. 4, can, as worded in the Greek, have no other meaning, than, ‘He maketh his angels winds, and his ministers flames of fire:’ for, ἀγγέλους and λυτουμεγους have an article, but not πνεύματα and φλογα. But, this meaning is by no means suitable to the purpose for which the quotation is made. On the contrary, the passage, as worded in the Hebrew, ‘He maketh the winds his messen-

'gers, and flames of fire his ministers,' is quite to the "purpose." The author of the epistle intends here to affirm, and enforce, that, in comparison with the Son, the highest order of animate beings, and the lowest of inanimate, are equally *agents*, and no more than agents, of the Father; that he employs the latter, as the former, to execute his will: and that, as they are all agents or "*angels*" of the Father, so they are also of the Son, whom they are "*to worship*;" whose "throne is for ever and ever," on which he is seated "on the right hand of the Father."

CHAPTER II.

Ver. 5. *The future earth.*] *την εικουμένην την μελλουσαν*:—St. Peter (2 Pet. iii. 13) declares, *γην καινην προσδοκωμεν*—'We look for a *new earth*:' the *εικουμένη* ή *μελλουσα*, in this place, signifies that *γη καινη*, the local habitation of the blessed, when risen, and invested with their uncorruptible natures. To strive to exclude this revealed fact and assurance, by assigning to the words a figurative or mystical meaning, is to strive to rob us of one of the objects most distinctly presented in the Gospel, for our apprehension, and consolation.

Ver. 9. *apart from God.*] *χωρις Θεου*:—When we reflect on our Lord's exclamation on the cross, in the words fore-announced by the prophetic Psalmist, "My God! my God! "why hast thou *forsaken me*?" on which occasion there must have been "*a forsaking*:" when we reflect on St. Paul's express affirmation, "though subsisting in the form of God, he "*stripped himself of it*," on which occasion there must have been a *stripping* or *deposition* of that form; it is surprising, that such reluctancy should have existed to admit the ancient reading, *χωρις Θεου*—'*apart from God*;' since those passages so plainly explain and vindicate that reading. But, incrudition, superstition, and the multiplication of copies, increased in the same ratio, so that there is only one MS. in which *χωρις* is now found (Cod. 53 Wetst.); and it is, consequently, excluded from the received text. Yet Origen, in the third century, read *χωρις* in this place, though in some copies he

found *χαριτι*. In Griesbach's collation of Origen's readings of this passage, that father has *χωρις*, as the standard reading, five several times; but he observes in one place, *εν τισι καιται αντιγραφαις, χαριτι*—‘in some copies it is written, *χαριτι*.’ In the following century, *χαριτι* prevailed in the copies, so that Jerom had cause to reverse the statement: “Christus gratia Dei, sive ut in quibusdam exemplaribus legitur, absque Deo pro omnibus mortuus est.” (in *Galat.* lib. ii. init.) From that period, *χαριτι* increased in favour with the darkening ages. Matthæi, in his *first edition*, after a very feeble defence of the reading *χαριτι*, and opposition to the reading *χωρις*, betrays his sense of the apostle having in his mind, in this place, our Lord's exclamation, *ινατι με εγκατελιπεις*—‘Why hast thou forsaken,’ &c.; for he says, “Si tamen omnino *χωρις* Θεου, auctoritate Codd. confirmatum, explicandum sit, accipi possit, *εγκαταλειφεις υπο του Θεου και Πατρος*.—If, however, after all, the reading, ‘*apart from God*,’ should be confirmed by MSS., we are to understand, *being forsaken by God the Father*.” In his prolix note to his second edition, Matthæi has added nothing new for determining the reading. “The greatest moral evil and suffering that we can be exposed to,” observes the pious Bp. Sandford, “is, the *being forsaken by God*—the being cast out of his presence. This (with awe be it spoken) appears to have made part of our Lord's sufferings, when he cried with a loud voice, ‘My God! my God! why hast thou forsaken me?’”¹ Assuredly, he shared in our *spiritual*, as he shared in our *corporeal* sufferings.

Ver. 16. the *form* of angels.] ου γαρ δεπτε αγγελων επιλαμβασται:—The soundest mode of supplying the *ellipsis* here, is to receive it from Phil. ii. 6—*μορφη δουλου λαβων*—‘he took on him the *form* of a servant:’ *μορφη*, in this place, implies the *nature* of the subject. By searching in the imagination, the object is lost; for, Macknight's interpretation, “by no means doth he *take hold of angels*,” is felt, by the *reason*, to be a relinquishment of its jurisdiction, for that of the *imagination*.

¹ *Remains*, &c. vol. i. p. 241.

CHAPTER III.

Ver. 1. *Christ, the Apostle, &c.*] The *Vat.* MS. reads Χριστον only, without Ιησυν; the *Ephrem, Alex., and Clermont,* read Ιησυν only, without Χριστον; the later MSS. read Ιησυν Χριστον, and Χριστον Ιησυν. It is more probable that the apostle, in this place, would have used our Lord's *official* designation (as we find it in the reading of the *most ancient MS.*), than his *personal*.

Ver. 6. if we hold fast the confidence and rejoicing of our hope.] All the MSS., except the *Vatican*, here add, *μεχρι τελους βιβαιαν*—‘*firm to the end,*’ taken from ver. 14 following. It is remarkable, that Wetstein found this clause wanting only in the *Ethiop.* version, and in *Lucifer*, where the omission was approved by Mill. Since Wetstein's time, Birch has discovered to us, that the *Vat.* MS. has not the clause in this verse; (“*μεχρι τελους βιβαιαν, omittit Vat. 1209*”): Bentley has overlooked the omission, in his collation.

CHAPTER V.

Ver. 9. according to the rule of Melchisedec.] *ταξις Μελ.* is explained in c. vii. 15, by *ὁμοιοτης Μελ.*—*likeness* of Melch. The word *order*, in English, applied to *priesthood*, is become too technical to convey the true meaning of the original; since it goes to imply, a *community* into which our Lord was admitted. Whereas, the prophecy intended to signify, that our Lord should be invested with a *priesthood*, by a ‘*similar rule*’ to that by which Melchisedec had been invested, namely, by a ‘*personal and individual ordinance*,’ not derived by transmission from any predecessor, nor to be transferred to any successor; as was the case in the *priesthood of the Law*.

CHAPTER VI.

Ver. 2. *doctrine of baptisms.*] It will not be out of place, to introduce here an observation omitted at John, xiii. 9, 10,

which will serve to determine a point causing division, and dissension, even among the most faithful disciples of Christ, namely, the necessity of *entire immersion* in the rite of *baptism*. When our Lord proceeded to wash the feet of Peter, whose zeal urged him to solicit a larger measure of *ablution*, our Lord replied, "He who is washed, needeth not to wash *more* than his feet, but is *altogether clean*." Though this explanation of our Lord was not directly applied to '*baptism*,' yet it was rendered by him so entirely general, as to comprehend that and every other object of *spiritual ablution*; and must convince every reflecting advocate for *immersion*, that it is not accounted requisite in the sight of his Divine Master.

Ver. 5. powers of the world to come.] See Preface, pp. 69, 70.

Ver. 17. *interposed* an oath.] *μεσσωμεν ὅρκῳ*:—In all compacts, or engagements between two parties, there was an '*interposite*,' by or on which the engagement was mutually confirmed. This '*interposite*' was called *μεσσης*, i. e. *ἐν μέσῳ ῥηθιμένος*—'*in medio positus*;' or *δια-ῥηθιμένος*—'*inter-positus*,' as in c. ix. The literal expression of the Greek is, '*he interposed with an oath*,' which is equivalent to, '*he made his oath an interposite*,' or simply, '*he interposed an oath*.' The difference between *ὅρκῳ* and *ὅρκον*, dwelt on by Macknight, thus disappears; and the '*interposuit iusjurandum*' of the Latin, is found to be a correct rendering of the sense of the Greek. So, also, is Wiclif's version from the Latin, '*he puttide bitwixe an oath*.' In ordinary cases, the oath was pronounced over some object perceptible to sense, which was the proper '*interposite*;' but, in the present case, the utterance of God's promise superseded the necessity of any sensible object, and became itself the *interposite*. The word '*confirmed*,' therefore, is good as a paraphrase of *μεσσωμεν*, but not as a translation. Macknight suggests '*mediated*,' but this is a word of his own creation, and not to be introduced into the admitted vocabulary of our version; and it has been shewn, that it could not express any thing more than is expressed in the term '*interposed*.'

CHAPTER VII.

Ver. 12. a change of the priest necessarily takes place.] The words *καὶ τοῦ*, which are not contained in the text of the *Vat. MS.*, are an '*Italic insertion*' of a later age, introduced with a view to elucidation, but unskilfully; for, the context shews, that the apostle is not here speaking of the *Law*, generally, but of the *function and person of the High-Priest, restrictively*. This is made clear, partly by the personal application, *ἐφ' οὗ*, in the verse immediately following, and partly by v. 14, in which the *received text*, following the junior copies, erroneously reads, *περὶ ἱερωσύνης*—'*concerning priestthood*,' but where the most ancient copies, down to the eighth century (*Vat.*, *Ephr.*, *Alex.*, *Clerm.*, and *St. Germ.*), uniformly read, *περὶ ἱερέων*—'*concerning priests*.' From the extraordinary inattention hitherto paid to the *Vatican manuscript*, and the undue preference given to its corrupted juniors, no notice of this important variation is taken even by our latest annotators. Wetstein noted all those *uncial MSS.*, except the *Vat.*; but they are all noted in Scholz's recent edition, published this year (1836).

Ver. 21. Thou art a priest FOR EVER.] In this conclusion, lies all the force of the Divine announcement; and it is with these words that the two most ancient *MSS.*, the *Vat.* and *Ephr.*, conclude the sentence; as also the *Vat. 367*. The later philoponists have characteristically repeated, '*after the order of Melchisedec*;' in doing which, they were not sensible, that they encumbered and blunted the edge of the apostle's conclusion.

CHAPTER VIII.

Ver. 12. his fellow-countryman.] *πολιτην*, in the *Vat. MS.*; not *σλησιν*, as in the *rec. text*: Bloomfield has adopted the reading *πολιτην*, on the ground "*of external evidence*."

Ver. 13.] The *Vat. MS.* has not the addition, *καὶ τῶν αἰσχυρῶν αὐτῶν*—'*and their iniquities*;' which was probably a duplicate reading for *καὶ τῶν ἀμαρτιῶν αὐτῶν*, (as we find the

double reading, ἀνομας and ἀμαγρας, in 2 Thess. ii. 3); both which have since coalesced in the *junior* MSS.

CHAPTER IX.

Ver. 2. the *golden altar for incense*.] The difference of position assigned to the *incense-altar* in the Temple, by the *Vatican* MS., and by all other MSS., has been already shewn in the *Preface*, pp. 32, 33: the cause of that difference is easily to be traced out. In Exod. xxx. 1-6, it is said, “Thou shalt make an altar to burn incense upon—“and thou shalt overlay it with pure gold—and thou shalt “put it *before the veil* that is by the ark of the Covenant:” conformably to which precept, Josephus relates, “they “placed the *golden altar* in the Temple *before the Holy “of Holies*—τοῦ βωμοῦ τοῦ χρυσοῦ ἐστήσαν ἐν τῷ ναῷ πρὸ τοῦ “αὐτοῦ” (tom. i. p. 428. Haverc). But Philo (tom. ii. p. 253, Mangey) states, that “the *golden altar* was constructed in “the *Holy of Holies*, within the first veil—ἰδρυται ἐν αὐτῷ, “ἐν τῷ τοῦ προτέρου κατασκευασµατος.” Here, the two contemporary Jewish writers, both of a priestly family, are directly contradictory to each other; and the question is, which of them states the real fact? Now, Josephus is supported, not only by the book of Moses, but by the evangelist St. Luke, in c. i. 9. Philo has no supporting testimony whatever. “Philo,” says his biographer, “was a Greek Jew, a native “of Alexandria, in Egypt, and was so much immersed in “*heathen* philosophy, that he neglected to acquaint himself “with the Hebrew language, and the rites and customs of “his own people.—Grotius is of opinion, that ‘he is not “fully to be depended on in what relates to the manners of “the Hebrews;’ and Cudworth goes somewhat further, when “he says, that ‘though a Jew by nation, he was yet very “ignorant of Jewish customs.’” He was twice sent from Egypt to Rome, on a mission from the Jews of the former country; but it does not appear, in the numerous records of his life collected by Mangey, that he had ever been at Jerusalem, and seen the Temple. We, thus, trace the cause of the diversity we are considering: viz. that the *Vat. MS.* recorded the fact as declared by Scripture, and attested by the ocular

testimony of Josephus, who was well acquainted with Jerusalem; but, that succeeding copies varied the text, to adapt it preferably to the erroneous statement of Philo.

The dislocation which these two verses have sustained, since the date of the *Vatican MS.*, and the total silence in the books of Moses respecting any other *Veil* than that which separated the *Holy* from the *Most Holy* place, conspire to shew; that the disturbance has extended to the following words, and that we should read, διευτερον δε, μετα το καταπιτασμα. To find a support for the *received* reading, το διευτερον καταπιτασμα—‘the second Veil,’ Dr. Bloomfield says, “there was a second (veil) which separated the Sanctum from the Court, and called εισπαστρον.” While the Hebrews journeyed and were unsettled, and the place of worship was formed of tents, there was certainly a curtain—αυλαία, to close the entrance, which was ‘drawn back or to’ by an εισπαστρον, as its name imports (from εισπαυ—‘attract’); but, when a temple was built, the curtain of entrance was replaced by a door or gate, and the εισπαστρον was only the cord or handle by which each was drawn to or fro: wherefore, εισπαστρον (in Exod. xxvi. 36) is rendered ‘adductorium’ in the Latin version of the Sept., in Walton’s *Polyglott*, being the sense in which the Hebrew word was understood by those ancient Hebrew interpreters. But, there was never more than one καταπιτασμα—*Veil*, pertaining either to the Tabernacle or to the Temple.

Ver. 11. good things that were come.] των γενομενων αγαθων:—So read the *Vat.* and *Clermont MSS.*, both the *Syriac* versions, and Chrysostom; not των μελλαντων—‘that were to come,’ as in the *received* text, which reading has been unskilfully brought from c. x. l, under a notion of correction. But, when Christ came, the ‘good things’ also came with him; though, until then, and while the law continued, they were yet ‘to come.’ The genuineness of the reading γενομενων, is discernible in Matthew’s note on the passage (2d edit.), although he retains the junior reading, μελλαντων. “γενομενων, “certe contrarium est meis Codd. omnibus; id tamen habet “B et D Wetstenii: pro γενομε. Mill laudat etiam MS. Chrys.”

Ver. 14. purify our consciences.] The *Vat. MS.* is defective

from the middle of this verse to the end of the epistle:—the next most ancient authorities read ἡμῶν, not ὑμῶν.

Ver. 15. as his *death was accepted*.] θανάτου γενομένου:—“We are now advanced,” says Dr. Bloomfield, “to a passage perhaps the most perplexing in the N. T., ver. 15-18.” The perplexity, however, is not in the apostle’s text, but in the minds of his interpreters. It has been overlooked by them all, that γενομένου, here, is a *sacrificial term*, denoting the *favourable acceptance* either of an *offering* or of a *supplication*. “Peculiariter, absque adverbio καλῶς, dicuntur ‘sacrificia γιγνεσθαι, quando feliciter cedunt: sin contra, dicuntur οὐ γιγνεσθαι.—Exempla cumulat Xenophon de Exp. Cyri, lib. vi. pp. 382, 3. (ed. Leunclav.)—Vota quoque sive preces dicuntur γιγνεσθαι, quoties audiuntur.”—(VIGER, pp. 232, 3. not. HOOGEV.) In this place, θανάτου γενομένου—‘*death accepted*,’ looks back to ἑαυτὸν προσηγγίζει—‘*offered himself*,’ and γενομένου, expresses the ‘*acceptance*’ of that offering, namely, ἐκ ἀπολυτρώσιν παραβάσεων—‘*as a ransom from transgressions*.’ Thus, according to this technical term, the offering of Abel was γενομένη, but that of Cain, οὐ γενομένη.

Ver. 16. a *Covenant*.] διαθήκη:—See Pref. pp. 2-5.

Ib. the *interposed*, &c.] The common reading here is διαθένου; which the Latin renders ‘*testatoris*,’ and our version ‘*testator*,’ so correcting Wiclif’s ‘*testament-maker*.’ But, as we have seen that διαθήκη does not here signify ‘*testament*’ (Pref. p. 2-5), it follows, that *testator* is a false rendering of διαθέμενος: we have, therefore, to seek for the true one. Some MSS. read διατιθέμενος, in the passive, which reading the internal evidence vindicates; shewing, that διαθένου was at first a compendious writing of διατιθέμενου (διαθένου), as παρᾱδῶν for παραδίδω, and δέντι for δίδοιτι, in 1 Cor. xv. 24, 57. διαθήκη is here used in the sense of *interpono*, as διαγγέλλω, for *inter-nuncio*; διαγνομαι, *inter-sum* and *inter-cedo*; διαδοκιμαζω, *inter-nosco*; διακλείω, *inter-cludo* and *inter-cipio*; διακίστω, *inter-rumpo*; διαλείπω, *inter-mitto*, &c. The Greeks used δια μέσου for ἐν τῷ μέσῳ, in *medio*.—(VIGER, p. 112, not.) διατιθέμενος has, therefore, the sense of δια μέσου τιθέμενος—in *medio positus*, or *inter-positus*, answering to

μειστής, in c. ix. 15. It is used here in the masculine, as referrible either to βουί, μσχοί, αἶξ, or αρνί, (*understood*) the proper subjects of mediatorial sacrifice. The form and mode of sacrifice, in solemnising a *covenant* between two parties, was similar among the Jews and their heathen neighbours. The contracting parties confronted each other; and a victim was *placed between them*: this was the *interposite*. The terms of the covenant were then pronounced, and assented to, by both parties; but, the contract was yet unconfirmed until the *blood of the victim was shed*, and its *life extinguished*. The contract, or covenant, became then irrevocably confirmed. Homer describes this solemnity in his 3d *Iliad*, v. 245-296:

κηρυκεῖς——θῶν φέρον ὄρκια πιστά,
ἀρνὲ δύο——

ΕΣ ΜΕΣΣΙΟΝ Τρώων καὶ Ἀχαιῶν ἐστιγχνοντο

(Ατρεΐδης) ἀπὸ στομαχῶν ἀρνῶν ταμὲ νηλεῖ χαλκῷ
καὶ τοὺς μὲν ΚΑΤΑΘΗΚΕΝ ἐπὶ χθονὸς ἀσπαιζοτάς,
θύμου δυνεμένους——

—— ἡδ' ἐυχοντο θεοῖς ἀεγυιτήσιν.

"The heralds brought the sacred pledges, two lambs;—and
"stood *between* the Trojans and the Greeks:—Atrides cut the
"throats of the lambs, and *laid them lifeless* on the ground;—
"and they adjured the eternal gods."

Here, the εἰ μίσσῳ κατατιθέμενος of the Grecian and Trojan covenant, corresponds to the διατιθέμενος, or μείστής, of the *Old* and *New* Covenants between God and man.

Ver. 17. *over lifeless bodies.*] ἐπὶ ταῖς νεκροῖς (θύμασι):—Macknight pronounces this, "*a passage hitherto ill understood*;" and no other commentator has appeared who was so well qualified to pronounce that judgment as himself, since he has been the first to restore this important context to its primitive apostolical perspicuity. He hesitated, indeed, whether he should supply θύμασι—'*sacrifices*,' or ζῴων—'*animals*,' to νεκροῖς; but he acutely discerned, that the *bodies of animals appointed for sacrifice*, are intended in the word νεκροῖς.

But here, an objection is advanced against interpreting

the word νεκρός, 'dead or lifeless animals.' "On the *scilicet* νεκρός," says Bloomfield, "Kuinoel *exposes the weakness of* that interpretation; and remarks, after Carpzovius, that the word νεκρός is used (like our *corpse*) *only of the dead body of a man, not of a beast.*" Were this the *fact*, the interpretation would be predetermined. But, as the fact is far otherwise, Kuinoel's confidence is only a rash note of triumph before victory; for, Macknight will keep the field. "The word νεκρός," says Eustathius, "is formed of the primitive particle *ν*, and *κρ* signifying ψυχή, 'life,' (p. 668, "55):" ψυχή, 'life,' expresses equally "the life which is rational, λογική, and in irrational animals, *εν τοις ζώοις τοις ἀλόγοις*, and in plants, *εν τοις φυτοῖς*" (PHAVORINUS). The proper sense of νεκρός, therefore, is ἀψυχός—"inanimus, lifeless." From νεκρός was derived the word νεκρμαῖα, signifying *lifeless flesh*, generally, but erroneously assumed to denote only, 'corrupt flesh, or carrion.' From the same word was also formed, by metathesis, the word κειβερια (for νεκρβερια), which is thus defectively interpreted in Maltby's Greek and English Lexicon: "*Carnes morticini—carrion.*" But, νεκρμαῖα signified 'dead flesh,' in the ordinary sense of *butchers' meat*; and κειβερια, the *shambles* or *market where it was sold*—κειβερια γὰρ τὰ νεκρμαῖα, κατὰ ἐναλλαγὴν στοιχείων—τὰ νεκρμαῖα κρεῖα οὕτω καλοῦνται, καὶ ἡ ἀγορὰ ὅπου σὺλῃται τὰ τριαυτὰ, κειβερια καλεῖται.—(STEPH. Th. Gr. Valpy, p. 513, v. ἀγορὰ.) Wherefore, Pollux calls such flesh, κειβερια κρεῖα—"market-flesh" or *meat* (vi. § 55). Finally, Hesychius interprets κειβερια (probably a popular corruption of κειβερια), ΝΕΚΡΑ ΚΤΙΝΗ—'lifeless cattle.' Now I would ask, what were *slaughtered sacrifices*, in the Hebrew worship, but νεκρὰ κτηνή—"lifeless cattle:" *bulls, calves, sheep, or goats?* What, then, becomes of Kuinoel's '*exposure of Macknight's weakness?*' A more complete failure, and reaction, could not attend a premature exultation. We here learn, from categorical authority, that though νεκρὸν (σῶμα und.), applied to a 'man,' denoted a 'corpse,'—when applied to a 'beast,' it denoted a 'carcass.' The preposition *ἐν*, before νεκρός, marks out the application of the latter to a 'covenant,' not a 'will:'—"conditiones pactorum, similiumque rerum, per hanc positionem (*ἐν*) cum dandi casu exprimuntur."—(VIGER, cap. ix. s. iv. § 11.) The Latin version renders, '*in mortuis;*'

wherefore Wiclif, 'in *deede* (*dead*),' to which his last editor has added '*men*,' in *Italics*: the edition of 1548 (black letter) renders (without distinction of character), '*when men are deade*:' our last revisers have ventured to follow its example, and have rendered, 'after men are dead,' neglecting their usual caution of printing a supplied word in *Italics*: for, there is no mention of, or allusion to '*men*' in the context. Some learned commentators, who have not settled their own judgments between the two significations of *διαθηκη*, have taken a very easy and not unusual course for relieving themselves from further hesitation; by laying their perplexity at the door of the apostle. "As *διαθηκη* means both *covenant* "and *testament*," says a learned writer adduced by Bloomfield, the apostle represents the new *διαθηκη* in a double "light." That double light exists only in the vision of the learned critic; and we easily trace it to the original error and confusion of the Latin church ("*quæ amat pro FACTO* "dicere TESTAMENTUM"), exposed in the *Preface*, pp. 4, 5; which error has been transmitted to this late age, by the *vis inertiae* already adverted to.

Ver. 19. and also the book] *αυτο τε το βιβλιον*, looks back to *λαβειν*, and not forward to *εξαγγειλαι*: see Exod. xxiv. 7, 8. The "*sprinkling of the book*," is therefore an error transmitted from Wiclif, who rendered the Latin, '*bispreyned bothe* " *thilke book and al the peple*.'

Ver. 20. hath ratified to you.] The words of Moses, which the apostle here quotes from Exod. xxiv. 6-9, stand thus in the Septuagint: *ιδου το αιμα της διαθηκης, ης διδωτο Κυριος προς υμας*. According to all the printed texts, the apostle, in citing those words, substitutes the word *εντειλατο*—'*injoined*,' for *διδωτο*—'*covenanted*;' and, according to the Latin version, '*mandavit*' for '*pepigit*;' which words have no community of signification. That the word actually used by the apostle did not so much differ in import from that used by Moses, is almost self-evident; and, therefore, the received reading is probably one of those described by Michaelis, when he observed, "it is possible, that the *true reading* of "a passage may no longer be extant in any of our manu- "scripts."—(*Introd.* vol. ii. p. 332.) This will be rendered apparent by the greater affinity of *τελειωτο*—'*ratified*,' to

διεθετο—‘covenanted,’ than of *εντειλατο*—‘injoined.’ It is probable, that the reading, *ἡς εντειλατο*, has resulted from a confluence of the two readings,

ἡς εντειλατο Attice,
ἡς εντειλατο.

The sense will then be, “*Hic (est) sanguis pacti quod effectum reddidit, vel sancivit (sibi) Deus in vos.*”

CHAPTER X.

Ver. 2. for then they *would not cease* to be offered.] Every ancient and authoritative MS. reads *οὐκ ας*; the later copies, which have omitted *οὐκ*, have taken the passage interrogatively, which comes to the same point; for, “they *would not cease*,” or, “*would they cease?*” are modes of phrase having the same implication. But, many copies preserving *οὐκ*, have also preserved the mark of interrogation; from which error, great perplexity has ensued to the interpreters. The argument of the apostle is this: “The continually recurring sacrifices of the law, being incompetent to relieve the soul from the accusations of sin, one effectual sacrifice, in the person of our Lord, was graciously provided to supersede them. But, if the legal sacrifices had been competent to the same effect, they *would not cease* (as they will now cease under the Gospel dispensation); because, in that case, every individual, to the end of time, would have derived from them the same deliverance from the conscience of sin, that is now only to be obtained by the one sacrifice of Christ” (c. vii. 11, and Gal. iii. 22): *εσαυρατο* in the aorist, is the indefinite present, which applies to all time. The apostle could not mean that those sacrifices ‘*should cease*,’ in the case which he supposes, namely, their *all-sufficiency*; because then, all who lived after their cessation would be left without a means of deliverance; the sacrifice of Christ being excluded from his supposed case.

Ver. 4. It is *impossible* that the blood of bulls and of goats should *take away sins*.] See Annot. to Matt. c. iii. 15, p. 127.

Ver. 9. *I come to do thy will.*] The *junior* MSS. have here inserted ὁ Θεός — ‘*O God,*’ because it is in the context from which the apostle quotes; but, the most ancient MSS. shew, that the apostle did not include those words in his quotation, any more than he did the clause between ἰδοὺ ἤκω and ποιῆσαι, which is in the same context. (Ps. xl. 7, 8.)

Ver. 17. *He afterwards saith.*] ὕστερον λέγει: — Besides the MSS. containing this clause which are referred to by Wetstein, they are found in the two valuable MSS. collated by Birch, *Vat.* 367, *Pio-Vat.* 50.

CHAPTER XI.

Ver. 4. *yet speaketh.*] εἰ λαλεῖ: — So read the *Vat.* and *Alex.* MSS., the *Latin*, both the *Syriac*, and *Copt.* versions, and many of the fathers. Theophylact, as cited by Wetstein, says: τίνα τῶν ἀντιγράφων λαλεῖται εἶχουσιν, οὐ καλῶς. Yet Wetstein, Matthæi, and even the Oxford edition of 1819, retain λαλεῖται. Bloomfield has restored the primitive reading, λαλεῖ. Of his long note on this verse, the virtue lies in the last sentence; in which he adduces c. xii. 24, in proof of the active form, λαλεῖ.

Ver. 13. *having seen and greeted.*] ἰδόντες καὶ ἀσπασάμενοι: — So read the *Vat.*, *Clerm.*, *Alex.*, and *St. Germ.*, uncial MSS.; and a multitude of *junior* copies, with all the ancient versions; Chrysostom also, and other fathers. Some later copies have inserted καὶ ποιῶντες, after ἰδόντες, which reading, though established in the text hitherto ‘*received,*’ is duly rejected by Matthæi, and marked by Bloomfield. Our last revisers have used a license in our version, in order to give that reading a place; but it was not in Wiclif’s translation, because it was not in the *Latin*. Wiclif renders, “*thei beheelden hem afer, and greetynge hem wel.*”

Ver. 14. *a paternal country.*] πατριδα: — We express this term, in English, by ‘*mother country;*’ the Germans express it, by ‘*father-land.*’

Ver. 20. *bowed towards the top of his own staff.*] προσκυνησεν ἐπὶ τὸ ἀκρὸν τῆς ραβδου αὐτου : ἐπὶ has here the sense of ‘*versus—towards*.’ “κλινῃ, στειφιν—ἐπὶ δορυ, ἐφ’ ἥραυ—*in—clinare aut flectere, in dextram aut sinistram.*” (VIGER, c. ix. s. 4. § 21.) The Latin omits the preposition ἐπὶ, and renders, ‘*et adoravit fastigium virgæ ejus.*’ But, because the Romish church adduced this action of Jacob as an authority for the worship of reliques and other sensible objects, our revisers, without referring to the Greek, rendered, “worshipped, *leaning on the top of his staff.*” This frigid insertion of ‘*leaning*,’ is wholly unwarranted by the text. The reading of the Latin, rescued from its superstitious abuse, is nearest to the true interpretation. The ‘*staff of Jacob or Israel*,’ was to become the predicted ‘*sceptre of the Messiah.*’ (Num. xxiv. 17.) Every one knows that, in early times, a sceptre was a staff or stick (HOM. *Il. A.* 234). The faith of Jacob was evinced by his reverential obeisance towards the head of his own staff, in recognition of Him who was eventually to bear it as an emblem of sovereignty. If we look a little further, we shall see this fact demonstrated. The apostle cites partially, from the Greek Genesis, the dependant clause, καὶ προσκυνησεν ἐπὶ τὸ ἀκρὸν τῆς ραβδου αὐτου—‘*and he bowed towards the top of his own staff.*’ But, what previous matter does this καὶ—‘*and*,’ join with this clause? Let us take the two clauses in conjunction, as they stand in the Septuagint:—εἰπὶ δὲ, Ὁμοσον μοι καὶ κλισιν αὐτω ΚΑΙ προσκυνησιν Ισραηλ ἐπὶ τὸ ἀκρὸν τῆς ραβδου αὐτου—‘*And he said, Swear to me: and Israel swear to him AND bowed toward the top of his own staff,*’ i. e. in confirmation of his oath. Nothing can be more evident, than that the motion and direction of Israel’s person, were parts of his act of swearing; for, we have an example of the sacredness attached to the ‘*top of the staff or sceptre*,’ in Esther, v. 2: nor can any thing be more inconsequent, than to render, ‘*and he swore to him, AND leaned on the top of his staff*;’ or, ‘*and reclined on his bed’s head*,’ merely because the Hebrew word may signify either ‘*staff*,’ or ‘*bed*;’ for, the description is sufficiently explicit to determine the interpretation to the first of those senses.

Ver. 32. *wrought justification.*] See Annot. to Matt. iv. p. 128.

Ver. 36. *were pierced through.*] All the MSS. read in this place, as in the printed texts, *πειρασθῆσαν*, which the Latin renders, "*tentati sunt*;" and Wiclif, from the Latin, "*wereu temptid*:" this rendering our version has accepted, and transmitted. But, because the writer is here enumerating *different modes of death*; and, because there was wherewithal to awaken mistrust of that reading, in the received enumeration, '*stoned, sawed asunder, tempted, slain by the sword*;' much conjecture has been set at work to find a means of restoring the passage so manifestly *affected*. It has therefore been proposed, instead of *πειρασθῆσαν*, to read,

πειρασθῆσαν, or

πειρωθῆσαν, or

πειρηθῆσαν, or

επειρωθῆσαν, or

εσπειρωθῆσαν, or

επειρωσασθῆσαν.

πειρωθῆσαν, or

πειρηθῆσαν, or

επαρηθῆσαν, or

εσπαρυσθῆσαν, or

επαριχυθῆσαν. (not. Scholz.)

Without travelling so far in research, we have only to recollect, that *πειρω*, '*transfodio*,' and *πειραω*, '*conor*' (from whence *πειρασω*—'*tento*'), have been actually confounded in sentences; as is shewn by Stephens (*Thes. Gr. v. πειρω*). The internal evidence of the passage sufficiently indicates, that those verbs have been so confounded in this place; and that we ought here to read, with Beza, *επαρηθῆσαν*—'*transfossi sunt*,'—'*were thrust or pierced through*.' So we read in Ezek. xvi. 40, "they shall stone thee with stones, and *thrust thee through* with their swords." In that place, the *Sept.* use the verb *κατασπαζω*; but, in 1 Tim. vi. 10, where St. Paul says, figuratively, "they have *pierced themselves through* with many sorrows," he uses the verb *πειρω* in compound, *ἑαυτοὺς περιπειρασαν*. To *επαρηθῆσαν*—'*thrust through*,' is here opposed, *ἢ φωνῇ μαχί*, which word the sacred Greek writers use to render the Hebrew *פֶּה*—'*os vel acies—mouth or edge*;' in French, '*le tranchant*,' or cutting part of a sword. The misapprehension of an abbreviation expressing some of the letters, and leaving the rest to be supplied (see Pref. p. 74), would readily have suggested to an uncritical reader, or scribe, an inflection of the more familiar verb, *πειραω*.

CHAPTER XII.

Ver. 7. *Endure patiently, for your instruction.*] *ως παρ-
δειαν ὑπομένετε* (*fut. pro imp.*):—All the ancient authorities
read *ως*, not *α*. Besides those enumerated by Wetstein, Birch
adduces the Cod. *Pio-Vat.* 50. and *Hafn.* 3. The error
plainly arose from a hasty assumption, that this passage was
an immediate conclusion from the former; whereas, it is a
distinct precept, followed by a conclusion, or inference, drawn
from it.

Ver. 13. *may go right.*] The common version renders,
'may be healed,' following the reading of the *received* text,
ιαθῇ. The import of the context, with that reading, demon-
strates *vitiation*; but, the passage of Proverbs (iv. 26) to
which it refers, will supply the means of correction: *εῖθας
τροχίας ποιεῖ σοὺς ποδὶ, καὶ τὰς ὁδοὺς σου κατεύθυνε*. Now, *ευθύνω*,
and *ἰθύνω*, and *ἰθύω*, are different forms of the same verb, as
are *ευθύς* and *ἰθύς* of the same adjective. The regular com-
pend of *ἰθύνῃ* or *ἰθύῃ*, omitting the middle syllable (see *Pref.*
p. 76), would be *ἰθῇ*. A mistaking the *place* of the omitted
syllable, would cause an unskilful engrosser of copies to
assume *ιαθῇ* for the word designed, having already written
ιαθῇ four times (Matt. viii. 13; xv. 28; Mark, viii. 47; xvii.
15), and thus, *ἰθύῃ* would become perverted into *ιαθῇ*. The
violent effort of Macknight (and of Kuinoel, as cited by
Bloomfield) to *force* an applicable sense for *ιαθῇ*—*'healed,'*
by rendering *ἐκτραπή*—*'put out of joint,'* or *'dislocated'—*
'luxetur,' need not detain us.

Ver. 15. *root of bitterness, springing up with gall.*] The
text has, *μη τις ριζα πικρίας ἀνω φρούσα ἐνοχλῇ*. In Deut. xxix.
18, Moses says, in the printed copies of the Sept.; *μη τις
ἔσται ἐν ὑμῖν ριζα ἀνω φρούσα ἐν χολῇ καὶ πικρίᾳ*. That the apostle
quoted this passage in the former sentence, would never
have been questioned, had not his words, as they stand in all
the texts, needed correction; and, if that correction had not
been administered under a previous devotion to the *received*
text. For, though the *order* of the words is here varied, it
would never have been imagined that the apostle varied the

were elements of $\epsilon\chi\omicron\lambda\theta$. (as in an *anagram*), by changing them into the form $\omicron\omega\chi\lambda\theta$, had it not been for that prepossession. Dr. Bloomfield states, "that seven MSS. of the Septuagint (including the *Alexandrian*), read the passage of Deuteronomy as in the apostle's text." If this be so, that reading departs from the sense of the Hebrew; with a very suspicious appearance of having been altered, to adapt it to the actual reading of the passage in this Epistle. For, the Hebrew expresses "*with gall*," which, in Greek, is $\epsilon\chi\omicron\lambda\theta$; and thus establishes $\epsilon\chi\omicron\lambda\theta$ for the true reading of the Septuagint. If, then, seven MSS. read with the very same identical letters, but altered *anagrammatically* to $\omicron\omega\chi\lambda\theta$, sound and true criticism will not hesitate to pronounce, that there is *vitiation*; for, such a *coincidence* proves it. But, I must rectify the learned annotator's position, that "*the Alex. MS. reads as in the apostle's text*:" it does so partially, but not in that part which alone concerns this criticism. Walton, in his *Polyglott*, thus gives the reading of the *Alex. text* of Deuteronomy: $\mu\eta\ \tau\iota\varsigma\ \epsilon\sigma\tau\iota\nu\ \epsilon\nu\ \epsilon\mu\iota\nu\ \rho\iota\zeta\alpha\ \sigma\iota\kappa\rho\iota\alpha\varsigma\ \alpha\nu\omega\ \phi\upsilon\nu\omicron\sigma\alpha\ \epsilon\chi\omicron\lambda\theta$ — '*lest there be among you any root of bitterness springing up with gall*.' This reading of the *Alex. MS.*, becomes thus a confirmatory evidence of the accuracy of the correction $\epsilon\chi\omicron\lambda\theta$, for $\omicron\omega\chi\lambda\theta$, in this clause of the Epistle; and, finally determines the original uniformity of the two corresponding passages. Wetstein observes, "*nisi $\omicron\omega\chi\lambda\theta$ legatur, deerit *verbum*, ad sententiam necessarium.*" But, the substantive verb, $\epsilon\sigma\tau\iota\nu$, expressed indeed in the printed copies of the Septuagint, but familiarly understood in the apostle's quotation, supplies the '*verbum necessarium*:' $\mu\eta\ \tau\iota\varsigma\ (\epsilon\sigma\tau\iota\nu)\ \rho\iota\zeta\alpha\ \sigma\iota\kappa\rho\iota\alpha\varsigma\ \alpha\nu\omega\ \phi\upsilon\nu\omicron\sigma\alpha\ \epsilon\chi\omicron\lambda\theta$, $\kappa\alpha\iota\ \delta\iota\alpha\ \tau\alpha\upsilon\tau\eta\varsigma\ \mu\epsilon\tau\epsilon\theta\epsilon\tau\alpha\ \sigma\omicron\lambda\lambda\omicron\iota$. The indiscernment of the latent $\epsilon\sigma\tau\iota\nu$ after $\tau\iota\varsigma$, has created all the perplexity in which commentators have involved themselves.

Ver. 17. He found *no place for repentance*.] The apostle here compares the state of one who has passed into death with the burden of the "*unpardonable sin*" on his soul (see Annot. to Mark, iii. 27, p. 188) to the state of Esau, when he had acquired experimental but unavailing conviction of the value of the inheritance which he had renounced for ever; and, the bitter lamentations of Esau, do not here represent any change of heart, or repentance from guilt, but only the

'*wailing and gnashing of teeth*' from the irremediable loss which he had incurred.

Esau's forfeiture, and loss of the inheritance which he had alienated for ever, is thus made a type of the eternal forfeiture and loss of the proffered salvation through Christ, to those who shall pass into eternity deliberately rejecting it.

CHAPTER XIII.

Ver. 11. *We have an Altar, &c.*] This verse, duly considered, throws an important light on our Lord's institution of the *Holy Communion*. Considered in themselves, the object of his commands to "*eat his body,*" and "*to drink his blood;*" and of his ordaining the eatable substances of '*bread*' and '*wine,*' as his representatives on which those commands should be executed; is not obviously apparent to our reason. But, as soon as we perceive, that the commands were *relative* to the Law which he came to fulfil, they are explained to our reason. He came to be a '*sin-offering,*' the architype of all the '*sin-offerings*' which were commanded by the Mosaical Law. Those *sin-offerings* were *forbidden to be eaten* by the Jews: "*No sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile, in the Holy Place, shall be eaten: it shall be burnt in the fire*" (Lev. vi. 30). Our Lord's universal injunction, that "*all*" should eat "*his flesh,*" and drink "*his blood,*" as represented by the elements of '*bread*' and '*wine;*' (so demonstrating that '*these were a better sacrifice than those*' c. ix. 23); was plainly relative and allusive to that former prohibition, which he thus rescinded, so far as regarded his own church; but, left it binding on "*those who worship in the Tabernacle.*" It is thus, then, that we Christians *have an Altar*, from which those others have not authority to eat; and, where the '*cup*' and the '*bread*' of which we partake, give us immediate '*communion with the body and blood of Christ.*' (1 Cor. x. 15.)

J A M E S.

CHAPTER I.

Ver. 12. which *the Lord* hath promised.] The *Vat.*, and also the *Alex. MS.*, read, *ὃς ἐπηγγέλματο*—‘which He hath ‘promised,’ referring to *τοῦ Κυρίου*, in v. 7. The remoteness of the reference to *Κυρίου*, in v. 7, has caused the *Italic insertion* of *ὁ Κύριος*, in this place, in the later copies. See a similar construction in *Jude*, v. 5.

Ver. 17. Father of *the Lights*, &c.] *τῶν φωτῶν*:—A sublime figure, drawn by analogy from the parent light of this visible system; which, being the fixed source of light to the other luminaries, is not subject, like them, to vicissitudes of brightness and obscurity, from revolving before it on an axis.

Ver. 18. he *gave us birth*] *ἀπέκυσεν*:—This verb ought to be rendered here, in the same sense as, just before, in v. 15, where it is properly rendered ‘*parit*’ in the Latin, and by Wiclif and his revisers, ‘*bringing forth*.’ It is a term exclusively applied to parturition (see Annot. to Col. i. 15), whether by nature, or by obstetric aid. The Latin, therefore, by rendering it ‘*genuit*’ in this place, misled Wiclif, who has rendered it ‘*begat*.’ His revisers incautiously took his interpretation on trust, and have retained it in our version.

1b. that we should be a sort of *first-fruit*.] St. James addresses this Epistle expressly to the “*twelve tribes scattered abroad*,” and he therefore means by “*we*,” the *Jewish converts*; who, by our Lord’s command, were *first* to receive the Gospel, and thus to be a “*sort of first-fruit*” of God’s new or Gospel creation. This passage, therefore, is not to be understood of “*the first Christian converts*,” in general.

Ib. *ye know*] *vere*:—So read the *Vat.* and *Ephrem*; the *Vat.* 367 (see Pref. p. 50): *vere*, which is a later substitution, vitiates the sense of the context. Wetstein observes, “*vere cum imperativo jungi non posse*. 1 Cor. xi. 31.”

CHAPTER II.

Ver. 2. *come into your synagogue.*] St. James, addressing the converted *Jeus*, calls their accustomed place of public worship *συναγωγή*, their ‘*synagogue*’; which term answers to St. Paul’s *ἐκκλησία*, when he addresses the Gentile converts. This is the whole mystery of the word *συναγωγή*, in this place.

Ver. 2-4.] The injunction contained in these verses, exclusively regarded undue distinctions when assembled, for the worship of God, in the place (*church* or *synagogue*) appropriated to his service.

Ver. 18. *apart from its works*] *χωρίς τῶν ἔργων*:—No reading in the sacred volume is more firmly established by external and internal evidence, than the reading *χωρίς*, in this place, in opposition to the received reading *ex*. It is the reading of the *Vatican*, the *Ephrem*, the *Alexandrian*, and other MSS. and ancient versions adduced by Wetstein; and had the suffrages of the several eminently learned persons whose names he cites. It is the reading of the *Vat.* 367, the *Neapol. Laur.* 14, and *Plut.* 8, collated by Birch. It is also the reading of the Latin, from whence Wiclif’s correct rendering, “*Schewe thou to me thi feith withoute werkis*, and I “*schal schewe to thee my feith of werkis*,” which reading our revisers have rightly preserved. The reading *χωρίς*, however, has been changed for *ex*, in the progress of transcription; and has been adopted by Matthæi, and others devoted to the *Const.* texts. Dr. Bloomfield says, “It is “*far more likely that ex should have been altered to χωρίς*, “*than χωρίς to ex (for, χωρίς τῶν ἔργων occurs at v. 20), and “χωρίς is as inferior in external as in internal testimony.*” But *ex τῶν ἔργων* occurs again, immediately, in the very same verse; which turns the probability directly the other way.

As to the inferiority of *χωρίς* in *external* testimony, as Dr. Bloomfield too hastily alleges, it is opposed only by *junior* MSS., whose authority does not increase by their *number*; and, as to *internal* testimony, the reader's judgment will be able to decide. The apostle contends, that the existence of *faith* can only be demonstrated by the overt testimony of its *works*; he therefore says, "Shew me *thy faith*—*χωρίς*, *without*, or *separate from* that testimony; and I will shew thee *my faith*, by that testimony." And he then draws his conclusion in v. 20, that "faith, apart from works, is *αργη*—*null, idle, barren*," or, as St. Paul speaks (1 Cor. xiii. 2), *ουδεν*—'*nothing*.' The earliest authorities have not *σου* after *εργων*, only after *πιστιν*.

Ib. is *null*.] The *Vat.* MS. reads, *αργη*; which has been changed in the later copies to *νεκρα*—'*dead*,' with a view to assimilate the passage to v. 24.

CHAPTER III.

Ver. 1. be not many *teachers*.] *πολλοι διδασκαλοι*:—The Latin rendered '*magistri*,' and, therefore, Wiclif, '*maistres*;' which word our version has accepted, only changing the orthography to '*masters*.' But, as the apostle here intended, '*propounders of doctrines*,' and not '*assumers of authority*,' the Latin interpretation, retained in our version, does not convey his intention; and is a misleading translation of the Greek. (See Pref. p. 8.)

Ver. 6.] *οὕτως*, in this verse, is not found in the most ancient and authoritative MSS., and has been uncritically drawn into the junior copies, from *οὕτω*, in the preceding verse.

Ib. *how much* matter, *how little* fire kindleth!] The *Vat.* MS. reads, *ἕλακον πυρ, ἕλακην ὕλην ἀκαπτεν*! The difference of idiom requires the order of the words to be reversed in translation. This is also the reading of the *Ephr.* and *Alex.* MSS.; of the Latin version, '*quantus—quam magnam*.' The

junior copies have changed ἡλικίαν to αἰών; perhaps, from similarity of sound in the ear of a copier from dictation. (See *Pref.* p. 71, 72.)

Ib. kindled in the birth.] The common reading of this passage is, φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γενέσεως; which our version renders, "*It setteth on fire the course of nature, and is set on fire of hell.*" The common Latin Vulgate renders more correctly, "*inflammata rotam nativitatis nostræ, inflammata a gehenna.*" Wiclif, from the Latin Vulgate of his day, translated, "*it is enflawmed of helle, and enflawmeth the wheel of oure birthe.*" Dr. Bloomfield remarks, "Here, observes Dr. Burton, is a *very strong metaphor.*"

That this clause is not in a sound state, will reveal itself on inspection. A scholion of, or from Cyril, in Wetstein's *Cod.* 15, and one of, or from Œcumenius, in his *Cod.* 16, states, that "*some copies here read γενέσεως.*" This observation, Matthæi and others have applied to the reading γενέσεως. The sentence must, in that case, have stood thus: φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γενέσεως—'*setting on fire the whole course of hell, and being set on fire by hell.*' This result is sufficient to shew, that there must have been, either error in, or misapprehension of, the *scholion*; and that the *scholion* bore upon the reading γενέσεως, actually established in the text: leaving it for inference, that there was anciently a different reading, where we now find γενέσεως. But, though Matthæi has misapplied the *scholion*, he has acutely and satisfactorily (in his 2d ed.) discerned the reading which γενέσεως has supplanted, namely, γενέτης,¹ or γενας—'*birth,*' a term which naturally connects itself with γενέσεως preceding, in the order of the apostle's subject and argument; for he immediately proceeds, *πᾶσα γὰρ φύσις, &c.* The direct relation of φύσις to γενας, is shewn by Xenophon in the opening of his *Cyropædia* (p. 3. ed. Leuncl.); where, speaking of Cyrus, he says: *ἐπέφραμθα τις ποτε οὐκ γενας, καὶ ποῖαι τινα φύσιν ἔχων, καὶ ποῖα τινι παιδείᾳ παιδεύεις, &c.* (Leunclavius threw γενας into his margin, and substituted γενας; but Pollux expressly says, lib. iii. § 6, that Isæus used both γενας and

¹ "Conjici possit, olim lectum esse γενέτης—ac deinde mutatum esse in γενέσεως."—N. T. Gr. MATTHÆI, tom. ii. p. 213. Ed. 2d. 1804. not.

γενεα.)—ὡς τῆς γενεᾶς or γένεας, signifies ‘at’ or ‘with’ the birth (Matthiæ, *Gr. Gr.* vol. ii. § 592 β., p. 915). St. James here speaks in the mind of the Psalmist, where he says: “The wicked are estranged *from the womb*; as soon as they *are born*, they go about and speak lies.” The strong hyperbole of the reading γενεᾶς, does not accord with the sobriety of the apostle’s discourse; though it accords well with the intellectual character of the clouded ages which deduced it from γένεα; or γενῆς.

Ver. 13, 14.] The most ancient MSS., *Vat.*, *Ephr.*, and *Alex.*, read thus: μη δυναται, αδελφοι μου, συκη ελαιας ποιησαι, η αμπιλος συκα; ουδε αλυκος, γλυκυ ποιησαι υδωρ. The later copies, with a view to improve this elliptical passage, have rejected ουδε, and have thus substituted an *Italic insertion*: (ὥτως ουδωμια πηγη) αλυκος (και) γλυκυ ποιησαι υδωρ; by which alteration of the words, they alter the apostle’s proposition, who did not mean to say, “that no spring or fountain can yield *both salt water and fresh*,” but, “that *no salt spring can yield fresh water* :” making ‘salt water’ answer to ‘figs,’ in his double comparison, and ‘fresh water’ to ‘olives.’

CHAPTER IV.

Ver. 2. Ye covet, and have not.] The words, φεβος and φεβος, are so frequently confounded in MSS, that we are here to be governed by the sense, which directs us to read, φεβουσι; it being now abundantly manifest, that mere ‘reception,’ through a series of equivocal channels, can impart no binding authority.

Ver. 4. Ye adulteresses!] The most ancient MS. (*Vat.*) reads only μορχαλιδες—‘adulteresses;’ which compellation the later copyists not apprehending, they have added, ‘adulterers and.’ St. James shews, in the following context, that he speaks under the ancient prophetic, and also evangelical, figure, which represents the church to be under *conjugal relations* to God, as his *bride*; and therefore, those who are unfaithful to him in it, as *adulteresses*. To the ‘twelve tribes’ to

whom this Epistle was specially addressed, the figure under which the apostle speaks, was thoroughly familiar. They all knew the upbraiding parable in Hosea, iii. 1, "Go, love a woman beloved of her friend, yet an *adulteress*, according to the love of the Lord toward the children of Israel, who took to *other gods*." But, the figure was strange and inapprehensible to the Greek Christians, through whose hands the Epistle has been transmitted to us; they therefore took '*adulteresses*' in its common meaning, and, concluding that the apostle could not intend to exempt '*adulterers*' from his reproach, inserted *μοιχοι και*.

Ver. 5. *desireth, even to jealousy, &c.*] This is not a verbal quotation, but a reference to the gracious affection expressed in the preceding passage of Hosea, and to those repeated declarations of the ancient Scriptures, "The Lord thy God is a *jealous* God.—Thou shalt love the Lord thy God with *all thy heart, &c.*"

Ib. which he hath *caused to dwell*] *κατωκησιν*, as in the *Vat.* and *Alex.* MSS.; not *κατωκησιν*, as in the *received* text, which is only an *itacism* of the former. (See *Pref.* p. 61.)

Ib. *wherefore, he bestoweth the greater grace.*] The whole context imports thus: "Ye *adulteresses* (*in religion*), know ye not, that the love of the world is hatred of God; who-soever, therefore, will be a lover of the world, becomes an hater of God. Or, think ye that the Scripture saith in vain, that he desireth, even to jealousy, the spirit he hath implanted in us? Wherefore, he bestoweth the greater grace:" that is, "to attract and keep us faithful to himself."

Ver. 13. *thy neighbour.*] The *Vat.* and *Alex.* MSS., and the earliest versions, read *τοις πλησις*; not, *τοις ιτεροις*, with the *junior* and *rec.* texts.

CHAPTER V.

Ver. 12. *under judgment*] *υπο κρισιν*:—Although so great a multitude of the later copies, cited by Wetstein and Birch,

read *εις ὑποκρίσιν*—‘into hypocrisis,’ the most ancient read, *ὑποκρίσιν*, which reading the rec. text correctly preserves.

Ver. 14. when they have anointed him with oil.] We are not to understand this passage as instituting, or enjoining, a ceremony of *extreme unction*. The object of the injunction lies wholly in the words, *προσευξασθαι εν τῷ ὀνόματι*—‘let them pray over him in the Name;’ and only directs the qualification of a practice already prevailing. Thus, in Mark, vi. 13, “They anointed with oil many that were sick, and healed them;” there is no ground whatever for assuming, with Macknight, that “our Lord appointed the rite of anointing with oil, when he gave commission to his disciples to heal the sick.” It was an existing Jewish custom, indifferent in itself, and therefore suffered to continue. The words properly import, “If any one among you is ill, let him call to him the elders (or ordained ministers) of the church; and, when they have anointed him with oil (*ἀλειψαντες*), let them pray over him in THE NAME.”

Ib. The Name by which ye are called.] The Vat. MS. reads, *εν τῷ ὀνόματι* only, without the addition of *Κυρίου, or Ιησου*. The ellipsis is supplied in ch. ii. 7, *το ἰσχυρόν ἐφ’ ὀνόμας*. The term, *το ὄνομα*—‘the Name,’ was used absolutely by the Jews, under the old dispensation, to signify the name *Jehovah*; St. James so uses it here, to signify ‘the Name’ in which, under the new dispensation, the apostles were commanded to baptise all nations, namely, *του πατρὸς, καὶ του υἱου, καὶ του ἁγίου πνεύματος*—‘of the Father, and of the Son, and of the Holy Spirit.’ This St. James calls, *το καλὸν ὄνομα*—‘that good Name,’ as Moses, under the old Covenant, called the name *Jehovah*, *το ὄνομα το ἱστὺν, το θαρμαστον*—‘this glorious and fearful name.’ (Deut. xxviii. 58. See Annot. to Matt. xxviii. 19, p. 185.)

Ver. 15. shall save the sick, and the Lord will raise him up.] It is surprising, that the words *σωσει*, and *ἐγερει*, should have been so long understood with relation to *disease*, and to the *sick-bed*; as if a promise of perpetual recovery from illness, by means of prayer, was in the mind of the

apostle; who, on the contrary, designed this assurance for the consolation of the *death-bed*. Those words are to be understood in the far more important senses in which our Lord said; ἦλθεν ἵνα σώσω τὸν κόσμον—‘I came to *save* the ‘world:’ and, ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ—‘I will *raise* ‘him up in the last day.’ John, vi. 39, 40, 44, 53.

I. P E T E R.

CHAPTER I.

Ver. 11. the Spirit within them.] *ἐν αὐτοῖς πνεῦμα* :—So reads the *most ancient* MS.; the *more recent* have added, *Χριστοῦ*—‘*of Christ*,’ which Scholz retains.

Ver. 21. from the heart.] *ἐκ καρδίας* :—So read the *Vat.* and *Alex.* MSS. The *later* MSS. have thought to add force by supplying *καθαρὰς*—‘*pure* ;’ but, *ἐκ καρδίας* comprehends every enforcement.

Ver. 23. all its glory.] *πᾶσα δόξα αὐτῆς*, *sc. τῆς σαρκὸς* :—So read the *Vat.*, *Ephr.*, and *Alex.* MSS. A later philoponist has substituted *ἀνθρώπου*, for *αὐτῆς* ; which is become the reading of the *Const.* and *received* texts, and is retained by Matthæi : Scholz has restored *αὐτῆς*.

CHAPTER II.

Ver. 2. grow up to salvation.] *ἵνα ἐν αὐτῷ ἀνέξηθῃτε εἰς σωτηρίαν* :—This is the uniform reading of every most ancient authority, viz. the Codd. *Vat.*, *Ephr.*, *Alex.*, the numerous MSS. cited by Wetstein ; the Codd. *Vat.* 367, 1210 ; *Pio-Vat.* 50 ; *Vind.* 34, cited by Birch ; the *Latin*, both the *Syr.*, the *Copt.*, and *Ethiop.* versions. It is so cited by Clemens of Alex., Origen, Cyrill, and Jerom. The words, *εἰς σωτηρίαν*—‘*to salvation*,’ have, however, lapsed from the *junior* MSS., and are, therefore, not found in the *rec.* or *Const.* texts. The *Latin* has, ‘*in salutem*,’ which was, therefore, rendered by Wiclif, ‘*were into heeltke*.’ The revisers of Wiclif, however, rejected the words, on the authority of Erasmus, whose first edition formed the basis of the *received text* ; and who, in

excluding them from his text, says, "Hæc duo verba, 'in
" 'salutem,' non reperio in Græcis exemplaribus." But,
Erasmus was able to consult only *eight junior MSS.* (MARSH,
not. Mich. Introd. vol. ii. p. 846); and was unacquainted
with all the ancient, and other numerous authorities above
cited; all which have successively come to light, during the
ages that have followed his departure. Scholz has duly re-
stored εις σωτηριαν.

Ver. 3. that the Lord is *gracious*.] *χρηστος*:—This word,
cited from Ps. xxxiv. 8, of the Septuagint, has been corrupted
into *Χριστος* in numerous MSS., and is so cited by ancient
Christian writers. (See Annot. to Philipp. i. 21.)

Ver. 8. *by disbelieving*.] The *Vat.* MS. reads *απιστευτες*,
not *απειθευτες*. Scholz has not noticed this various reading.

Ver. 24, 25.] The *Vat.* MS. reads these verses thus:—
εὐ τῷ μωλωπὶ ιαθήτη. Ὡς προβατὰ εὐλαμνιμῶν, ἀλλ', &c. The
later copies have introduced the Hebraic *αυτου*, after *μωλωπι*,
which is not found in the *most ancient* copies; they have
also, not unreasonably, repeated *ητι* from *ιαθήτη*, to supply
the ellipsis, which, however, is obviously *understood*; and
they have added the copulative *γαρ* after *ητι*.

CHAPTER III.

Ver. 3, 4. *womanhood*.] As *ἀνθρωπος*, in the *concrete*, de-
notes both *man* and *woman*;¹ so, in the *abstract*, it denotes
either *manhood* or *womanhood*, according to the sex to which
it is applied. (See Annot. to 2 Cor. iv. 16.) The order of
construction of this involved paragraph, is this: *ὡς ἀνθρώπος*
εἶμι, οὐχ' ὁ ἐξώθεν κόσμος ἐμπλοκῆς τρεχῶν καὶ περιθίσιως χρεῶν,
ἡ ἐνδοσίως ἱματίων· ἀλλ' ὁ κρυπτός (sub. κόσμος) τῆς καρδίας ἐν τῷ
ἀφάρτῳ τοῦ πρῆξις καὶ πνεύμου σπυματός.—We are clearly to

¹ "De dictione *ἀνθρωπος* observandum, quod aliquando significat *feminam*,

"licet rarius: D. Halic. γυναικὲς τῶν ἀνθρώπων θείων. (VIGER, c. iii. § 2.)"—"Non
"adeo raro; exempla enim passim obvia."—(HOOGSTRAATEN'S note, where see
his examples.)

understand κοσμος—‘*adornment*,’ not ἀνδρωπος, after χρυστος : ὁ χρυστος being opposed to ὁ ἐξωθεν; and ὡς ἰστω, looking forward to ἀνδρωπος for its nominative case, though placed at the end of the sentence.

Ver. 7. *female vessel*.] The order of construction is the reverse of the order of the words, ἀπονεμόντες τὴν τῇ γυναικίῳ σκυι, ὡς ἀδελφιστὶρα. For σκυι, see Annot. to 1 Thess. iii. 17.

Ver. 8. *be lowly-minded*.] ταπεινοφρονες: this is the reading of all the *most ancient* authorities. The *junior* copies have substituted φιλοφρονες, which double reading has caused one MS. (40 Wetst.) to read, φιλοσταπινοφρονες. The Latin has ‘*humiles*,’ from whence Wiclif, ‘*meke*.’ His revisers, following Erasmus, who was inscient of those ancient authorities, and whose text was taken from the more recent *Const.* text whenever he departed from the Latin Vulgate, has rendered ‘*courteous*,’ from φιλοφρονες adopted by Erasmus, who thus expresses himself: “*φιλοφρονες*, quod magis sonat “*affabilem et humanum*.—Porro, quod in nostris additur “‘*humiles*,’ *opinor adjectum* ab eo qui volebat interpretari “‘*modestiam*:’ nec enim addebatur in utroque Codice Donatiani.” Yet, it is the uniform reading of the Codd. *Vat.*, *Ephr.*, *Alex.*, *Vatt.* 367, 1210; of the minor MSS. cited by Wetstein, and of the *Syr.*, *Copt.*, and *Ethiop.* versions; all of which were unknown to Erasmus. Matlæxi has a very long note on the readings of this passage, and concludes by observing—“*ταπεινοφρονες* probaturus fuisset, si *plus presidii* “*esset huic lectioni in codicibus*.” His devotion to the *Constantinopolitan text*, his pride in his *Moscow MSS.*, and his coarse and bitter hostility to Griesbach, have conspired to cloud and pervert his critical judgment; and to disable him from discerning, that there was ‘*plus presidii*’ in the authorities which he rejects, than in all he could adduce from his libraries in Moscow.

Ver. 14. Sanctify the Lord *Christ*.] All the most ancient authorities read Χριστος, not Θεος, in this place.

Ver. 20. When the *long-suffering of God waited*.] ἀπεχίζο:—So read all the *most ancient* MSS. This word has

been corrupted, in the *junior* MSS., into ἀπαξ ἐδεχτο, and ἀπαξ ἐξεδέχτο, which last became the *received reading*. Our revisers, deferring to Erasmus's judgment—"suspicio legendum fuisse ἀπαξ ἐξεδέχτο," have so interpreted—"once waited." Matthæi, however, correctly restored the reading to ἀπεξεδέχτο; as have also Bloomfield and Scholz, in their recent editions.

CHAPTER IV.

Ver. 1. Christ hath suffered in the flesh.] Χριστὸν ἐν σαρκὶ τῆς σαρκί:—So reads the *Vat.* MS.; the later copies have inserted, περὶ ἡμῶν—"for us," very inconsiderately; for, the apostle is not speaking with relation to the propitiatory effect of Christ's suffering; but, to the simple fact of his having *endured suffering*, which he holds out as an example and encouragement for our doing the same.

Ver. 3.] The translation of this verse in our English version, demands particular attention. It is given thus: "The time past of *our* life may suffice *us*—when *we* walked in—abominable idolatries." Now, the Greek has nothing that answers to *our*, *us*, or *we*; nor could it have, for the writer was born a *Jew*, in *nation* and in *religion*. The Latin renders the Greek correctly: "sufficit præteritum tempus—*his* qui—ambulaverunt in—illicitis *idolorum cultibus*." Wielis, as correctly, translated from the Latin: "the time that is passed is ynow to the wille of *kethene men* to be ended—*whiche* walkiden in—unleeful worschipping of mawmetis (idols, *Gloss.*)." From whence, then, did his revisers derive the preposterous suggestion of making *St. Peter* identify himself with *idolaters*? From Erasmus's inconsiderate alteration of the *Vulg.* Latin: viz. "sat enim est nobis quod anteacto vitæ tempore—*versaremur*—in nefariis *simulacrorum cultibus*." What needless and fruitless pains this verse has given to the commentators, may be seen in Bloomfield's note.

Ver. 14.] The last clause of this verse in the *rec. text*, and consequently in *our version*, is unknown to the *most ancient* authorities, MSS. (*Vat.* and *Alex.*), and versions.

Ver. 16. a *Christian*—let him glorify God *in that name.*] See Annot. to Acts, xi. 25, pp. 304, 305.

[*Ib.* in *that name.*] *ἐν τῷ ὀνόματι τούτῳ*:—So read the *Vat.* and *Alex.*, and the *most ancient MSS.* and versions. The *junior* copies have substituted *μερι*, for *ὀνόματι*. The Latin has '*isto nomine*,' and Wiclif, '*in this name.*' But Erasmus, in his novelty and paucity of MSS., found only the *junior* reading, *μερι*; and he embraced it as an important detection, rendering '*in parte hac*;' in deference to whom our revisers rejected Wiclif's correct '*in this name*,' and erroneously substituted, '*on this behalf*;' it is surprising that Scholz has retained *μερι*.

Ver. 18. if *the justified*] *δικαιος*, in the evangelical sense (as has been observed, *Pref.* p. 81, and *Annot.* to 1 John, iii. 7), is equivalent to *δικαιωθης*. This sense is forcibly shewn by the words, *μολις σωζεται*—'*scarcely saved*;' which imply a bare and hazardous acquittal, not a secure and rightful claim to such verdict. It is strange, that any one should consider this awful and unrestricted implication to be confined to "*temporal persecution.*"

CHAPTER V.

Ver. 3 of the common text.] The whole of this verse is absent from the *Vat.* MS., and from that MS. only. "*Totus versus deest in Vat. 1209.*" (BIRCH, p. 92.)—" *Deest totus hic versus, in Cod. Vat.*" (BENTLEY.) This fact will tend much to reveal the true quality of that ancient document. There is, in this verse, an inherent blot that points it out for suspicion; which blot lies in the word *κληρω*, a word not used, in the age of the apostles, in any sense interpretable in this place. "*Primitus* (says COTELERIUS, *Patres Apostol.* tom. i. p. 396, not. l. Ed. CLER.) *de sorte ac sortitione usurpata vox κληρος; postea, ad multa quæ sortito obtingebant suam significationem extendit; ad dignitatem, locum, numerum, ordinem, possessionem, aliaque. Atque hic* (sc. in *Constit. Apostol.*) *κληροι sunt, vel speciatim, ordines et gradus Clericorum; vel generationi, loca Christianorum,*

“inter *Clericos, Laicos*; stantes, lapsos; virgines, viduas,” &c. The former of these senses, was that attached to the word κληρος, ‘*primitus*,’ or in the age of the apostles; the latter, was the sense to which the word was *extended afterwards*, ‘*postea*,’ or in a later age. The Latin renders it, ‘in *cleris*,’ a rendering correct as to the Greek, but in itself sufficiently suspicious: Wiclif accordingly rendered, ‘*the clergie*.’ This word, in this place, has continually perplexed the expositors. Erasmus observed in his note, “*Cleros* vocat, non diaconos aut presbyteros, sed *gregem* qui cuique forte contigit gubernandus.” Our revisers, partaking of the general perplexity, have adventured to adopt Erasmus’s suggestion, and to alter Wiclif’s ‘*clergie*,’ to ‘*heritage*,’ most unwarrantably adding ‘*God’s*,’ in Italics. Now, all that perplexity is shewn to be without a reasonable cause, by the fact, that the verse or sentence in question had no place or existence in the *most ancient* text to which we can refer; and, therefore, that it had its origin in an age long posterior to the age of the apostle, and when κληρος had acquired its new and technical signification in the church. It is, therefore, an artful interpolation, critically demonstrated, however good the precept may be which it contains.

Ver. 11. the church in Babylon.] ἡ ἐν Βαβυλωνι. The general partiality of mankind for the *obscure* and *mysterious*, has induced those qualities on this clause; as it has done on many others. We have already seen (Annot. to Matt. xxiv. p. 170), that, in the first ages of Christianity, when the church had spread far eastward in Asia, Babylon was a metropolitan see. It is to be simply inferred, from this passage, that St. Peter wrote this epistle from Babylon, while visiting, with his attendant Mark, the infant churches connected with that see, of which he was probably the founder. The word εκκλησια—‘*church*,’ is not expressed in the Greek MSS., though the Vulgate supplies ‘*ecclesia* :’ the construction appears to be, ἡ (εκκλησια) ἐν Βαβυλωνι, συνεκληθη (ὑμιν) αἰσπάζεται ὑμας—‘the (*church*) that is in Babylon, ‘chosen together (*with you*), saluteth you.’

II. P E T E R.

CHAPTER I.

Ver. 1. *Of our God, and of (our) Saviour Jesus Christ.*] του Θεου ἡμῶν, καὶ σωτῆρος Ἰησοῦ Χριστοῦ:—So read all the MSS., ancient and recent, except two junior MSS., which read Κυρίου for Θεου. “On what authority our translators have rendered this, ‘*of God, and our Saviour Jesus Christ,*’ I know not (says Macknight). Perhaps they pointed the Greek thus: τ. Θ., ἡ. κ. σ. Ι. Χ. But, the propriety of the language does not admit of that punctuation.” “The masterly note (says Bloomfield) in justification of the rendering, ‘*our God and Saviour,*’ by Bp. Middleton, proves, that the passage is plainly and unequivocally to be understood as an assumption, that Jesus Christ ‘is our God and Saviour.’” The Latin has, ‘*Dei nostri et Servatoris Jesu Christi;*’ and Wiclif, ‘*oure God and Saviour Jesus Crist.*’ But Erasmus, in his note, threw out the following alternatives: “Si conjunctim legas, intelligetur, Christus et Deus et Servator dictus Petro: Sin divisim, ‘*Dei,*’ pertinebit ad Patrem; ‘*Servatoris*’ ad Christum.” This proffered division of Erasmus, our revisers accepted from his authority, and chose the latter alternative. It is now to be inquired, whether they were justified in so doing. Though the import insisted on by those earnest commentators is, no doubt, *doctrinally true*, yet, the true construction of the passage does not rest on that *truth of doctrine*, but on *soundness of interpretation*. Let us, therefore, review this form of association, in the several places where it occurs in other places.

Rom. i. 7. . . ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ι. Χ.

1 Cor. i. 3. . . *idem*.

2 Cor. i. 2. . . *idem*.

Gal. i. 3. . . ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ι. Χ.

- Eph. i. 2. . . απο Θεου Πατρός ἡμῶν, καὶ Κυρίου I. X.
 Philipp. i. 2. . . *idem*.
 Coloss. i. 2. . . απο Θεου Πατρός ἡμῶν (Vat. MS.)
 1 Thess. i. 1. . . ο Θεὸς Πατὴρ, καὶ Κύριος I. X.
 2 Thess. i. 1. . . ο Θεὸς Πατὴρ ἡμῶν, καὶ Κύριος I. X.
 1 Tim. i. 1, 2. απο Θεου Πατρός, καὶ X. I. τοῦ Κυρίου ἡμῶν.
 2 Tim. i. 2. . . *idem*.
 Titus, i. 4. . . απο Θεου Πατρός, καὶ Κυρίου I. X. τοῦ σωτῆρος ἡμῶν.
 Philem. iii. . . απο Θεου Πατρός ἡμῶν, καὶ Κυρίου I. X.
 2 Pet. i. 1, 2. τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος I. X.

Now, if we compare these several associations, we can hardly fail to perceive, that they all intend to distribute themselves in the same manner, although there is the *ellipsis* of a second ἡμῶν, in the expression of St. Peter, in this *last* place. Had the apostle intended here to say, as Macknight and Bloomfield maintain, ‘*our God and Saviour J. C.*,’ he would surely have said, τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν I. X.; and then the Father would not have been included in the sentence, who is, nevertheless, included in all the preceding forms. This is not a question of *doctrine*, but of *true* and *correct interpretation*. A forced and artful interpretation can administer no lasting support to doctrine; but casts on it a suspicious character, by the manifest violence exercised to defend it. The doctrine, which those zealous commentators were anxious to confirm by their joint efforts on this text, needed not those exertions; since it pervades the whole Gospel-Covenant, and constitutes its entire foundation. Precipitate and ill-considered advocacy, acts hostilely to every cause. In this verse, the sacred writer meant to convey the sense to which our revisers (whose orthodoxy cannot be questioned) have been guided by Erasmus, viz. “the justification of our God, and “*of our Saviour J. C.*”

Ver. 10. to make your *calling*, also a sure *choosing*.] “Many (says our Lord) are *called*, but few are *chosen* ;” the apostle, therefore, urges those who have *already been called*, to strive earnestly that they may *eventually be chosen*, which will not follow as a thing of course. The *calling*, is in *this* life; the *choosing*, is to be transacted in *the next* (Matt. xiii. 39–49); until when, we are to endeavour earnestly to *insure* it. The order of construction is this: *προσδοκῶντες ποιηθῆαι τὴν κλησίν ἡμῶν, καὶ βεβαιῶσαι ἐκλογὴν.*

Ver. 12. *I shall always be careful.*] All the most ancient MSS. read affirmatively, μελεσω; the jun. MSS. have changed the phrase to ουκ αμελεσω.

Ver. 21. but *men*, moved by the H. S., *spake from God.*] The Vat. MS. reads simply, ελαλησαν απο Θεου ανθρωποι: the succeeding copies have variously introduced ἁγιοι—‘*holy*,’ viz. απο Θεου ἁγιοι ανθρ.—ἁγιοι του Θ. ανθρ.—ἁγιοι Θ. ανθρ.—οι αγιοι Θ. ανθρ.; which last is the commonly received reading.

CHAPTER II.

Ver. 2. their *corruptions.*] ασελγειαῖς:—The preponderating testimonies of antiquity for the genuineness of this reading, have caused Bloomfield to adopt it into his text; to the rejection of the reading of the rec. text, απωλειαις.

Ver. 4. to be *kept in chains.*] σειρας—παριδωκεν τηρημενους:—Vat. MS.:—the junior texts have inserted, εις κρισις—‘*for judgment.*’

Ver. 5. *Noah—with seven others.*] The Greek phrase, ογδοον Νωε, cannot be literally rendered in our English phraseology; the ‘*octavum Noc*’ of the Latin, which Wiclif rendered ‘*the eigthe man*,’ and his revisers ‘*the eighth person*,’ is too exotic an idiom to adapt itself to our usage of speech; and must, therefore, be interpreted by a periphrasis. We should supply an ellipsis of αυτος after ογδοον:—“αυτος is often “used after ordinal numbers, to shew that *one person with* “*several others, whose number is less by one than the number* “*mentioned, has done something.* Thuc. i. 46, ἐ Εὐθυκλους, “πεμπτos αυτος, ‘*with four others.*’ XEN. H. Gr. ii. 2. 17, “αὐτοκράτωρ, δεκάτωs αυτος, ‘*with seven others.*’”—(MATTHIÆ, Gr. Gr. § 472, 12.) So here, ογδοον (αυτου) Νωε—‘*Noah,* “*with seven others.*’

Ver. 6. *condemned—by reducing them to ashes.*] τρεψας κατεκρινεν:—So reads the Vat. MS.: the junior copies have here intruded καταστροφή—‘*with an overthrow.*’

Ver. 10. *speak evil of dignities.*] δεξας: (δεξα. φημη, τιμη. HESYCH.)—The Lat. Vulg. here reads, ‘sectas non metuunt’ ‘introducere blasphemantes;’ interpreting δεξας, ‘sectas,’ and supplying the sense of εισαγαγειν; which is totally destitute of authority from Greek MSS.

Ver. 13. *suffering the reward of their iniquity.*] The *Vat.* or *most ancient MS.*, and that alone, reads, αδικουμενοι μισθον αδικιας. The *received*, or *Const.* text, has changed αδικουμενοι to κομικουμενοι; and Matthæi, quoting the former reading from the *Vat.* MS., says, “αδικουμενοι, sine sensu ex proximo αδικιας, “*Vat.* 1209. seu B. v. BIRCH.” This bold, but indiscreet interpreter of the *Vat.* MS. (see *Pref.* p. 31, note 2) must, in consistency, have extended the same censure to the Greek of Æschines, where he says, το ιον αδικημα αδικειται (*Steph. Th.* tom. i. p. 1007. Ed. Valpy, tom. iii. p. 3344), ‘*pari afficitur injuria;*’ yet, the latter sentence confirms the former.

Ver. 18. *them that had somewhat escaped.*] ελγως:—So read the *Vat.* and *Alex.* MSS., and the *most ancient versions*; not οτως, as in the *rec.* text. The Latin has ‘*paululum,*’ and Wiclif, ‘*scapen a litle.*’ His revisers unfortunately preferred the authority of the only MS. texts which they knew, and rendered ‘*clean escaped;*’ although Erasmus, who knew no MS. reading but οτως, shrewdly conjectured, from the Latin ‘*paululum,*’ that the true reading was ελγως: “Mihi probabilius fit, pro οτως, interpretis exemplar habuisse ελγως, “aut certe οτως; nam hoc adverbium frequenter habet vim “extenuandi, quod a veteribus annotatum est.” The apostle intends, those who had ‘*somewhat or in some degree,*’ but not ‘*clean or altogether,*’ escaped from the power of deceivers.

CHAPTER III.

Ver. 10. *as a thief.*] The *junior MSS.* add here, ες νυκτι—‘*in the night,*’ which addition is not found in the *most ancient MS.* and versions. Dr. Bloomfield marks the two words as *doubtful*, on the authority of “*several MSS.* and versions.” Had the learned annotator cited the MSS. by reference to

their *antiquity*, rather than to their *number*, it would be seen, that the addition was an interpolation of some later philonist; who thought thus to improve, enforce, and complete the warning of the apostle, by borrowing from 1 Thess. iv. 8, of this Revision.

Ib, the earth also; and the works that are in it *will be discovered*.] *εὐρεθήσεται*:—So reads the *most ancient MS.* (as also the Oxford MS., 29 Wetst.) St. Peter speaks here to the same point as St. Paul, in 1 Cor. iii. 12-15: “The work of each will be *made manifest*—*φανερὸν γινήσεται*:—for the day will expose it—*ἀφελῶσι*—because it will be revealed, as by fire.” St. Peter uses the word *εὐρεθήσεται* in a judicial sense, equivalent to the *φανερὸν γινήσεται* of St. Paul. From a dulness to apprehend the intention of *εὐρεθήσεται* in this place, it was changed for a repetition of *κατακαησεται*, which the preceding context rendered superfluous. Matthæi, fascinated by his *Moscow* or *Constant.* MSS., and resolutely begging the question, that *κατακαησεται* was the genuine and primitive reading; in order to preserve it, adventured the fanciful conjecture, that some one had, first, exchanged that word for *οὐχ εὐρεθήσεται*, from which conjectured reading the *οὐχ* afterwards lapsed, leaving *εὐρεθήσεται* alone. “*Haud dubie aliquis loco κατακαησεται, posuerat interpretationem, οὐχ εὐρεθήσεται.*” There is no reason for supposing that *οὐχ* ever existed in the sentence, in any copy: Matthæi himself found it in no MS., neither Wetstein, Birch, Griesbach, nor, lastly, Scholz; only, in the *Sakidic* version. The most ancient text is this: *στοιχεῖα καυσόμενα λυθήσεται, καὶ γῆ, καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.* It was in prospect to that awful *disclosure*, that the apostle put the warning and awakening question that immediately follows:

Ver. 11. Since, then, *all these things* will thus be dissolved.] The *Vat. MS.* reads with *οὕτως*—“*thus*:”—“Since (argues the apostle) all these things which constitute this visible order of creation, and which form the sole foundation and substance of *natural science* and philosophy, in all their branches, will thus be dissolved, and cease to exist; leaving behind them, unimpaired, the *moral order*, under which we ourselves must continue to subsist eternally;

“ what ‘ *manner of persons* ’ ought we to be, to meet that
 “ great crisis, a crisis, in which all *natural* ground will
 “ vanish from under our feet; that we may be provided
 “ with other ground on which we may at once step securely
 “ and stably, when the former shall have deserted us for
 “ ever?” Thus powerfully emblazoning, before our eyes,
 the infinite inferiority of *natural* to *moral*, of *scientific* to
religious knowledge.

Ver. 13. Wherein dwelleth *justification*.] “ Christ (says
 “ St. Paul) having been once offered to bear our sins, will
 “ appear the second time, without sin, to those who look to
 “ Him, through faith, for *salvation*.” (Heb. ix. 28.) *Salva-*
tion, through *faith*, without impeachment of *sin*, is the
 ‘ *justification* ’ by which St. Peter characterizes the blessed
 circumstance of that *new earth*. (Heb. ii. 5.) St. John cha-
 racterizes the same ‘ *justification* ’ by a ‘ *pure and white raiment*,’
 with which Christ will meet his ‘ *justified* ’ servants on that
 great day of his appearing, figuratively called the ‘ *marriage*
 ‘ *of the Lamb*.’ (See Revelations, xix. 3.)

Ver. 15, 16. of these things; in which *things* are some]
 περί τούτων, ἐν αἷς :—Dr. Bloomfield has judiciously adopted
 into his text the reading αἷς, instead of αἵς; although the latter
 reading is not only that of some of the *junior*, but also of
 some of the *most ancient* MSS. The difficulty experienced in
 expounding many parts of St. Paul’s epistles, was sufficient
 to mislead the ancient uncritical copyists and editors, in
 referring the relative pronouns in this paragraph.

I. J O H N.

CHAPTER II.

Ver. 7. *Beloved.*] The *Vat.* MS. reads αγαπητοι, not ἀδελφοί—‘brethren,’ in this verse; and does not repeat ἀσ’ ἀρχῆς; after ηκουσατε, at the end of the verse; as it is found in the *later* copies, and in the *received* text.

Ver. 12, 13, 14.] “On the interpretation of these verses,” says Dr. Bloomfield, “commentators are somewhat perplexed; complaining of *tautology* and ambiguity.” The *tautology*, reasonably complained of, bears internal evidence of being that of a *confluence* of *two* different readings of the same passage, in their progress through multiplied transcriptions; and, of a consequent disturbance of the whole context. One MS. omits the clause from the first to the second γραφω ὑμῖν; another omits all the sentences between the first and second ἀσ’ ἀρχῆς; another reads παῖδια for τέκνα, in ver. 12; another has ἐγραψα for γραφω, in ver. 13. On closely examining the context, it seems, that St. John first addressed his Christian readers, *collectively*, under the general compellation τέκνα, or παῖδια—‘children,’ in imitation of his divine Master; that he next addressed them, *separately* and *successively*, under the two distinct classes, πατέρες, and νεανίσκοι (comp. Annot. to Luke, i. 17)—‘fathers and young.’ The two readings will be these :

γραφω ὑμῖν, τέκνα, ὅτι ἀφιωνται
ὑμῖν αἱ ἀμαρτιαὶ διὰ τὸ ὄνομα αὐτοῦ.

γραφω ὑμῖν, πατέρες, ὅτι ἔγνω-
κατε αὐτὸν ἀπ’ ἀρχῆς.

γραφω ὑμῖν, νεανίσκοι, ὅτι ἤκου-
κατε τοῦ λόγου.

ἐγραψα ὑμῖν, παῖδια, ὅτι ἔγνω-
κατε τοῦ πατρὸς.

ἐγραψα ὑμῖν, πατέρες, ὅτι ἔγνω-
κατε αὐτὸν ἀπ’ ἀρχῆς.

ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἔσχυ-
ραι ἐστέ, καὶ ὁ λόγος ἵς ὑμῖν μένει,
καὶ ἠνέκατε τοῦ πατρὸς.

Of the variations, γραφω and ἐγραψα, Erasmus observes :
“ Quod apud Græcos in postrema particula habetur ἐγραψα,

"*quum in cæteris habeatur γῆρυς, puto nihil ad sensum referre.*"

The identity of the *second verses* and end of the *third*, in the two readings, establish the original identity of all. On comparing the two readings, the *first* claims the selection to which we are compelled to resort; both by its *simplicity*, and because it stands *first in order* in the context. (See *Pref.* p. 77.)

Ver. 20. But, *ye all know.*] The *Vat.* MS., and *Cod. Steph.* 1 γ. or 9 *Wetst.*, alone, read *οὐδὲς πάντα* (without *καὶ*) — '*ye all know:*' the *rec. text*, and our version, read, *καὶ οὐδὲς πάντα* — '*and ye know all things.*' Though *Scholz* has retained the latter reading, the import conveyed by the *oldest* reading will establish its genuineness.

Ib. that ye have a *gift* from the Holy One.] In this verse, and twice in ver. 27, all the later texts read *χρῖσμα* — '*unction.*' But, in ver. 27, the *Vat.* MS. reads *χαρίσμα*; affording a critical evidence, that the reading, *χρῖσμα*, has resulted from an erroneous apprehension of *χαρίσμα* in compend, which should be read *χαρίσμα* in all those places. The word *χρῖσμα* occurs nowhere else in the whole sacred volume; but *χαρίσμα* is used in the same sense by *St. Paul*, in many places, as in 1 *Tim.* iv. 14; 2 *Tim.* i. 6; and by *St. Peter*, in 1 *Ep.* iv. 10.

Ver. 23.] The last clause of this verse, which our revisers have supplied in *Italics*, is the genuine reading of the *Vat.* and all the *most ancient MSS.* and versions; but it has lapsed from many of the *junior* copies, through the *ἐμμετρίοντες* — *παρεὰ ἑχὺ* — *παρεὰ ἑχὺ*. No reading is confirmed by stronger testimony; it is, therefore, no longer necessary to print the clause in a different character from that of the body of the text, since it is no longer disputable.

Ver. 29.] See next chapter, ver. 7.

CHAPTER III.

Ver. 1. That we should be called, *and be*] *καὶ εἶμεν*: — all the *most ancient MSS.* and versions read thus; the *junior*

copies have omitted *καὶ ἔμεν*, from an *ἁμαρτελευτον* of *μεν*—*μεν*. Dr. Bloomfield, on the other hand, regards those words as “*added by gloss.*” If they had been found in the *junior* copies, and not in the most ancient, they might be suspected to be a ‘*gloss*,’ but, since they are found in the *most ancient*, and *not in the more recent*, and since an *ἁμαρτελευτον* is manifest, sound criticism will relieve them from the suspicion of being ‘a gloss,’ and will recognise their genuineness, and the defect of the less ancient copies.

Ver. 2. *children of God.*] *τεκνα*:—This is the reading of every MS., old and new. The Latin rendered ‘*filii*,’ and consequently Wiclif, ‘*sones*.’ Our revisers have admitted his rendering, without referring to the Greek.

Ver. 7. *worketh justification*] (above, p. 128.) The rendering of our version in this place, “he that *doeth* righteousness, “*is* righteous, *even as* he (God) is righteous,” bears on its face the proof of a defective interpretation; for it implies, that *man can do* that which will render him *as righteous as God*; a position, which is in contradiction to every inculcation of the Gospel. (Annot. to Luke, x. 28, p. 237.) What more absolute concession could Pelagius have desired, to confirm his error? We see, in our latest commentators, what labour they used in endeavouring to force those words to a truly evangelical sense; what strained accommodations, what ellipses, they were compelled to imagine. The whole of the difficulty arose from rendering *δικαιοσυνη*, *righteousness*, instead of *justification*;¹ with which latter interpretation the whole passage is clear, simple, intelligible, and in correspondence with the entire tenor of the Gospel. The passage thus affirms, ‘that he who obtains *justification* ‘*from all sin* (see Annot. to Matt. iii. 15), becomes *sinless* ‘as God is sinless.’ This is the great end and blessedness of the Christian dispensation; and, to inculcate it, is the governing principle both of the Gospels, and of the apostolical Epistles, that is, of the whole Book of the *New*

¹ “Significationem vocis ex loco uno vel altero deducere, atque, alium longe commodiorem, et constanti S. S. usui convenientiorem neglectui habere, iniquissimi certe disputatoris est.—Pro certo ideo statuitur,” &c. (For the sequel of this passage, see above, p. 126.)

Covenant. That great end is attained by faith in Christ's atonement, evidenced by pursuing obedience to the law of his Gospel; and he who attains that end is, by God's mercy, 'cleared from all sins,' and accounted *sinless* in His sight; and, as to be *sinless*, is the perfect negation of sin, the apostle emphatically adds, "*as He is just,*" or *righteous*. A passage has been adduced from *Aristotle*, by a recent learned annotator, in support of the common version, which he thus gives in translation: "Then shall a man be *righteous*, if he "*does the things that are righteous, and knows what he does: if he does them freely and from choice; if he continues firmly and constantly in that course of action.*" As no reference to the place is given, nor the Greek cited by the writer, I have only to observe; 1st, that an appeal to a heathen philosopher for exposition of a Christian doctrine, shews the difficulty experienced in the passage; 2dly, that no heathen could have attached to our word '*righteous*,' the peculiar notion annexed to it under the revelation of the Gospel.

Ver. 15. he who *loveth not*.] The most ancient MSS. and versions render this proposition general; the *junior* MSS. add, with limitation, *τοῦ ἀδελφοῦ*—'*his brother*.' Wiclif, following the Latin, rendered generally, '*he that loveth not, dwelleth in death*. His revisers, following Erasmus's text, have erroneously added, "*his brother*."

Ver. 17. In this we *recognise (His) love*.] The addition, *τοῦ Θεοῦ*—'*of God*,' is found only in *one junior* Gr. MS. (52 Wetst. or Cod. *Uffenbach*), in the *Vulg.*, and in our authorised English version. From the Latin '*Dei*,' Wiclif rendered, '*of God*.' His revisers properly printed those words in *Italics*, but would have done better by rejecting them altogether.

CHAPTER IV.

Ver. 2, 3.] These verses demand more minute consideration than our latest commentators have deemed it requisite to apply to them. They point to a heresy, which denied the *real union* of the human and divine natures in the person of our

Lord. Macknight thus interprets them, in accordance with the interpretation of our English version of the *rec.* text: "Every spirit that confesseth, that *Jesus Christ* hath come in the flesh, is from God; and every spirit that doth not confess, that *Jesus Christ hath come in the flesh*, is not from God." This, he says, is an "exact literal translation of the original." It is, indeed, a *verbal translation* of the words in the order in which they stand in the Greek, without reference to idiom—*παν πνευμα ὁ ὁμολογεῖ Ἰησοῦν Χριστον εν σαρκι εληλυθῆτα, εκ του Θεου εστιν.* But, no one ever denied, that the *man Jesus* who was called *Christ*—*Ἰησοῦς ὁ λεγόμενος Χριστος* (Matt. xxvii. 17, 22—John, iv. 24), had come in the flesh; but some denied, 'that that *man Jesus*, 'was *Christ come in the flesh*,' or, in the words of St. Paul to Timothy (1 Ep. iii. 16, 17), "*the Living God—manifested in the flesh.*" This is what St. John here intends; and I must therefore dissent from the learned commentator, as to his "*exact and literal interpretation of the original.*" If he had referred to Acts, v. 43, and xvii. 3, and xviii. 5, 28, he would have perceived, that to interpret the passage with grammatical exactness, he must supply *εἶναι*, between *Ἰησοῦν* and *Χριστον*. In Acts, xviii. 5, the common texts read, *τον Χριστον Ἰησοῦν*; in which place, the *Vat.* and some other MSS. read, *εἶναι τον Χ.* I., which, in the order of construction, signifies, *I. εἶναι τ. Χ.*; and so our version duly renders the text in that place, "*that Jesus was Christ.*" Such supplement of *ellipsis* is equally demanded in this passage of John, in order to give a true and exact translation: *παν πνευμα ὁ ὁμολογεῖ Ἰησοῦν (εἶναι) Χριστον εν σαρκι εληλυθῆτα.* But, the *Vat.* MS. reads *εληλυθῆναι*, not *εληλυθῆτα*; and the passage is so cited by Ignatius. The order of construction will then be, *παν πνευμα ὁ ὁμολογεῖ Ἰησοῦν εληλυθῆναι Χριστον εν σαρκι*—'every spirit that confesseth, that *Jesus* hath come *Christ in the flesh.*' Compare, *εν απιστιδας* I. X., John, xvii. 3. p. 283. In all similar constructions we are to interpret, not '*J. C.* 'is,' &c., but '*J. is C.,*' &c.

Ver. 3. and every spirit that *separateth Jesus*] *ὁ λονι* :—There can be no critical doubt, if authorities are duly weighed, that this was the primitive reading of the *most ancient MSS.*, which are *now lost*, antecedently to the *most ancient MSS.*

which *still exist*. Socrates, the ecclesiastical historian, who wrote in the *fifth* century, expressly affirms, γεγραπτο εν τωις παλαιαις αντιγραφαις—ὁ λυσι του Ιησου—“ In the *ancient copies* “ it is written, *Who separateth* (or *disuniteth*) *Jesus* :” and, Socrates is as credible testimony for the *ancient MSS. of the fifth century*, as Wetstein, or Scholz, for *those of the eighteenth or nineteenth*.

That ancient and venerable writer, in treating of Nestorius's opposition to the term Θεοτοκος—*‘Mother of God,’* then first adopted as a designation for the Holy Virgin, thus writes : “ When I read the books published by Nestorius, I found “ that he was an ignorant man, and I will state the truth ; “ for, I was not influenced by any hostility towards him when “ I pointed out his errors, nor shall I now expose those which “ I have found, in order to gratify any one. I do not think “ Nestorius said, that our Lord was a mere man ; only, he “ took alarm at the word Θεοτοκος (*Deipara*), as at a phan- “ tom. (See Annot. to Luke, i. 43, p. 220.) And this arose “ from his great want of learning ; for, being gifted with a “ great fluency of speech, he was supposed to be learned, “ when in fact he was unlearned. He did not deign to study “ the books of the old interpreters ; and, being inflated with “ pride through his facility of utterance, he did not give his “ attention to them, thinking himself superior to them all. “ And first, he was ignorant that, in the *ancient copies* of “ the catholic Epistle of John, it is written, ‘ Every spirit “ *that separateth*—ὁ λυσι—*Jesus, is not from God.*’ For, “ those who wished to separate the *divine* from the *human* “ nature (*of our Lord*) withdrew that sentence ; as some of “ the old interpreters had observed, ‘ *That there were some* “ *who tampered with this Epistle, desiring to separate man* “ *from God.*’ For, the *humanity* is inseparably united with “ the *divinity* ; so that they are no longer *two*, but *one*. “ Resting on which fact of doctrine, the ancients felt no “ scruple in calling Mary, Θεοτοκος ; as Eusebius does, in his “ *Life of Constantine.*—Nestorius, therefore, appears to “ have been wholly ignorant of what the ancients had done ; “ but the ‘ *Homilies*’ which he has published shew, that he “ did not affirm that Christ was a mere man, nor deny the “ *divine hypostasis* to the Son, but acknowledged His con- “ substantiality and union with it.—And, that this was the

“sentiment of Nestorius, I have ascertained from his books which I have read, and from what his admirers have said. Nevertheless, the idle garrulity of Nestorius has caused no little disturbance to the world.” (*Hist. Eccl. lib. vii. c. 32.*)

Conformably to this impartial and perspicuous testimony, we find Origen and Tertullian read thus: the former, *οὐ λυω τὸν Ἰησοῦν ἀπὸ τοῦ Χριστοῦ* (3. 727. ap. *Symb. Crit.* GRIESB.); the latter, “Johannes Apostolus—dicit, processisse in mundum præcursores Antichristi spiritus, negantes Christum in carne venisse, et solventes *Jesum*.” (*Adv. Marcion. lib. v. c. 16.* and *adv. Psychicos, c. i.*) On sound and solid ground, therefore, Michaelis concludes: “I am inclined to abide by the authority of Origen, and the *MSS. of Socrates*, rather than of those that remain in the present century.” (*Introd. vol. ii. p. 370.*)

We trace, thus, the progress of the change of readings:

πάν πνεῦμα ὃ λυεῖ τὸν Ἰησοῦν, ἐκ τοῦ Θεοῦ οὐκ ἐστίν. MSS. *Socr.*

πάν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν, ἐκ τοῦ Θ. οὐκ ἐστίν. *Vat. MS.*

πάν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰ. ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θ. οὐκ ἐστίν. Codd. *juniiores.*

Ver. 16. Whosoever confesseth, that Jesus is *Christ* the Son of God.] *ὅς τις ὁμολογήσῃ, ὅτι Ἰησοῦς Χριστὸς ἐστίν ὁ υἱὸς τοῦ Θεοῦ*:—Thus reads the *Vat. MS.*, and thus the sentence should be punctuated. The word *χριστός* has lapsed from the *later MSS.*

Ver. 17.] The *Vat.*, and other MSS., repeat *μένει*—‘dwelleth,’ after *ἐν αὐτῷ*.

Ver. 21. cannot love God.] *οὐ δύναται*, in the *Vat. MS.*; not *πῶς δύναται*, as in the later texts.

CHAPTER V.

Ver. 2. and do his commandments.] The *Vat. MS.* reads *πρωμηνῶν*; not *τηρωμηνῶν*, as in the *rec. texts.*

Ver. 5, 6.] The preceding exposition shews, that the order of construction of these two verses, is this:—*τις ἐστίν ὁ*

νικᾶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ (οἱ τοὶ συβ.) οὗτος Ἰησοῦς, ὁ ἑλθὼν δι' ὕδατος καὶ αἵματος, ἐστὶ Χριστός —

“Who is he that overcometh the world, but he who believeth, that Jesus is the Son of God: (that) this Jesus, who came with water and blood, is the Christ.” The apostle proceeds: “Not with *water only*, but, with *water and blood*; and the *Spirit* also beareth testimony.” These ‘*three*’ evidences, he shews, concur to establish the proof of the true *humanity* and *divinity* united in the person of the Lord Jesus. The *apostle himself*, is the voucher for the *two* former evidences, which prove our Lord’s human nature by *human testimony*: the *Spirit* is the witness of his divine nature, in the declaration made from heaven (John, i. 33, 34; Matt. iii. 16, 17). He, next, thus combines those three evidences: “For they are *three* that bear testimony; the *Spirit*, and the *Water and Blood*; and these *three* are as one.” The number ‘*three*’ here, has relation to the *rule of evidence* established by God himself, Deut. xvii. 6, and confirmed by our Lord, Matt. xviii. 15: “that by the mouth of two or *three* witnesses every word may be established:” thereby fixing the measure of testimony which God deems sufficient to satisfy the reason of man. And the apostle draws this conclusion: “If we receive the testimony of *men* (i. e. as to the *human nature* of Jesus), the testimony of *God* (as to his *divine nature*) is greater: for, he hath borne testimony concerning “his Son.” (Ver. 9.)

[Ib.] The above doctrine is the only one which the apostle is seeking to establish and confirm in this Epistle; as being that which demanded peculiar enforcement, at the time when he wrote it. It is painful, to see eminent learning overdriven by ardency of zeal, and closing its eyes against this manifest fact; striving to gain a spurious and unneeded support for the no less important doctrine of the *Trinity*, by straining the passage into a reference to the latter doctrine, to which it has no relation. The controversies respecting it have extended themselves so widely, that it is necessary to recall the question into its own narrow compass, in order to view it distinctly, and in its totality. That the number ‘*three*,’ and the ‘*unity*’ of their testimony, should have brought into some mind a comparison with the doctrine of

the '*Trinity*,' and that a *note* to that effect should have been written on some *margin*, was not improbable, nor unnatural in ages of feeble judgment and erroneous piety; but it is certain, that the passage of the context, contained in the commonly received text, but which is excluded from the present Revision, was never introduced into a *Greek MS.* until the *fifteenth century*, and then, only into *two existing copies*,¹ and was accounted, by the Greek church, a reading *peculiar to the Latin church*. The long note of Wetstein, and the different discussions which have taken place amongst our English writers on this subject, are easily accessible to every one; but, the results of Professor Birch's collations not being equally so in this country, I shall here present them:

" εν τῷ ουρανῳ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι
" οἱ τρεῖς ἐν εἰσὶ καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.

" Desunt hæc in *Vat.* 363. 366. 367. 1160. 1209. 1210; *Al.*
" *Vat.* 29; *Urb.* 3; *Pio-Vat.* 50; *Aug.* 1; *Laur.* 1. 20. 29. 31.
" 32; *Plut.* iv.; *Laur.* 37; *Plut.* vi.; *Bonon. Canon. Rigul.*
" 640; *Ven.* 5. 6. 10. 11. 701. 707; *Vind.* 1. 34. 35. 36. 37;
" *Havn.* 1.

" In *Cod. Neapolitano Regio*, textus hujus commatis, cum
" *additamentis recenti characterẽ margine scriptis*, sequenti modo
" reperitur:

| | |
|---|--|
| ὅτι τρεῖς εἰ εἰν οἱ μαρτυροῦντες·* τὸ παῖ καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι | * ἐν τῷ ουρανῳ ὁ πατὴρ, καὶ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν, καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ. |
|---|--|

" In *Cod. Latino antiquo Vallicellano*, sign. b. 6., hoc modo
" extat dictum:

Et Sps est qui testificatur quia
Sps est veritas, quoniam tres
sunt qui testimonium dant in
terra, Sps aqua et sanguis et
tres unum sunt.*

* Sicut tres sunt
qui testimonium dant
in coelo, pater, ver-
bum et Sps et hi tres

¹ See Michaelis's full statement of this question in his '*Introd.*' vol. iv. p. 412-441.

" Verba in margine adduntur *recenti manu*, ut *literarum ductus*,
 " et atramenti color, satis superque demonstrant. Scio quidem
 " Blanchinum in *Evangeliiario Quadruplici*, p. DLXVII. a me dis-
 " sentire; sed humani quid passus est vir doctus, cum asserit,
 " marginalia ab eodem Scriptore, qui textum exaravit, adjecta
 " fuisse. Auctoritatem Vulgatæ Latinæ defensurus, non potuit
 " concedere, verba, quæ ut genuina statuit Ecclesia Papalis, de-
 " siderari in codice antiquo, inclyto versionis Vulgatæ.

" Notari quoque meretur, in Cod. *Veneto* 10, cujus possessor
 " olim fuit Bessarion, ipsa Bessarionis manu hæc legi ad marginem
 " Commatis 7, ' *α τῶ Λατίνῃ: σicutὶ τρεῖς sunt, qui testimonium*
 " *dant in coelo, Pater, Verbum, et Spiritus Sanctus.*'

By this mass of impugnable evidence, even Matthiæ and Scholz have been brought to the entire conviction which has caused them to exclude the controverted passage from their Greek texts; and, to leave its further defence to that quality of pertinacity, that would persist in endeavouring to establish the locality and solidity of the rainbow.

The recorded testimony of Bessarion, that the passage in question was '*a peculiar of the Latin church*,' is a determining weight; because, though he was a delegate from the Greek church to the Council of Florence, in 1439, he relinquished his prelacy in that church to pass over to the Roman communion; for which sacrifice, he was rewarded by the Roman pontiff with the dignity of cardinal. Nevertheless, he here bears express testimony, that the rejected passage pertained exclusively to the text of the *Latin version*. To labour, therefore, to confirm it as genuine in the *Greek text*, is, in strict truth, *προς κιντρα λαττιζον*—"to kick against the pricks." (See MICHAELIS'S *Introd.* vol. iv. note to p. 417.)

But, here I am obliged to complain of the manner in which the learned Scholz has cited, under his number '173,' the '*R. Neapolitan MS.*,' whose reading Birch has given with so much minuteness. He presents it, without remark, as a *third MS.*, '*having*' the spurious clause: "*Habent versum septimum paucissimi, 34, 162, 173.*" We have just learned from Birch, *how the latter MS. 'has' it*, viz. "*recenti caractere, margine scriptus.*" As Scholz excludes the clause, on the ground of the numerous evidences which he

himself adduces, this observation bears only on the accuracy of his collation; confidence in which must hesitate, when it experiences inaccuracy with respect to so important a text. So also, in 2 Pet. iii. 10, where he cites, without any observation, his number '66,' or Birch's '*Vind. Lamb.* 34,' as having the reading *εὐπρόσθετα*; Birch with his accustomed accuracy had pointed out, "*inter lineas et secunda manu.*"¹ It is not to shew a flaw that I notice these inexactitudes, but, for a caution to those readers who are disposed to rest, with implicit confidence, on marginal references: and I do not exempt these '*Annotations*' from the rigour of this remark.

Ver. 13. These things I have written to *you who believe*, &c.] The *Vat.* and *Alex.* MSS., and the oldest versions, thus read this verse: *Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζῶντι ἐχθρῷ αἰωνοῦ, τῷ πιστευόντι εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ*: which ancient and genuine reading relieves the passage from the "*tautology*" remarked in the reading of the *received text*; and which has manifestly arisen from a confluence and involution of two different readings.

Ver. 19. The whole world lieth under the *Evil One*.] *ἐν τῷ πονηρῷ κεῖται*:—who is called also, by our Lord, '*the ruler of this world*'—*ὁ ἀρχὸν τοῦ κόσμου τούτου*. (John, xiv. 30; xvi. 11.)

¹ For the identity of Scholz's '173,' and Birch's '*R. Næp.* MS.,' as also, of that of Scholz's '66,' and Birch's '*Vind. Lamb.* 34,' see the numbered catalogue of MSS. in Scholz's '*Proleg.*' to his second volume.

II. JOHN.

THE Second and Third Epistles of St. John, being private letters of the Apostle, and not publicly addressed by him to any of the churches, were not at first received into the Canon of the New Scriptures; but they were afterwards admitted, in reverence to that great Apostle.

Ver. 7. Many *deceivers* are entered into the world.] These persons fulfilled our Lord's forewarning, in Matt. xxiv. 5, of those who would profess to teach 'in his name,' yet would corrupt and falsify his Gospel.

Ib. that Jesus is Christ come in the flesh.] Ἰησοῦς (ἰησοῦ) Χριστὸν ἐρχομένον ἐν σαρκί. We have, here, the same traditional misapprehension that has been noticed in c. iv. 2, 3, of the First Epistle.

Ver. 9. Whoever *passeth beyond*] The *Vat.* and *Alex.* MSS., and *Copt.* version, read *παραγῶν*; which has the sense of *ὑπερβαίνων*, in 1 Thess. iv. 6: but has been changed to *παρὰβαινῶν*, in the later copies.

III. JOHN.

Ver. 9. I should have written *something*.] ἐγχαΐα τι ἐν ἐκκλήσει;—So the *Vat.* MS.; the *τι* has lapsed in the progress of transcription, before *ἐν*.

ST. JUDE.

THIS Epistle cannot be considered as altogether an original communication, like the preceding Epistles, because it consists principally of citations from, and enforcements of, the precepts and warnings of other apostles. Hence, without questioning its *authenticity*, its *inspiration* is reasonably to be questioned. It appears to form a *link*, between the writings of *the Apostles* and those of *the Apostolical Fathers*; and, like the latter, to have been designed by its author to excite those to whom it was addressed, to give diligent attention to the writings of Peter and Paul. It bears also, like the latter, marks of human infirmity; but, at the same time, it is of great value, from the indirect testimony which it bears to the *Second Epistle of St. Peter*.

Ver. 1. *loved by God.*] The *Vat.* and *Alex.* MSS. read ἡγαπημένοις; not ἡγιασμένοις, as in the *received* text.

Ver. 4. *denying, that our only Master and Lord, Jesus, is Christ.*] τοι μόνον δεσποτὴν καὶ Κυρίον ἡμῶν Ἰησοῦν (ὡς αὐτὸς ὑμῶν) Χριστὸν ἀρνημένοι:—The *Vatican*, *Ephrem*, *Alex.*, *Vat.* 367, *Cod. L.*, and other MSS. and versions, read thus, without Θεόν, which is plainly a later pious intrusion.

Ver. 5. *Joshua.*] The *Vat.* and *Alex.* MSS. read Ἰησοῦς, not Κυρίος, in this place, as do also the earliest versions. Those copies, with the *Cod. Ephrem*, read πάντα, instead of *route* of the *received* text. The whole, therefore, stands thus in the *Vat.* MS.: ὑπομνησαί δι' ὑμᾶς βουλομαι, εἰδέντας ὑμᾶς· ἅπαξ πάντα ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σῶσας, διευτρίσας τοὺς μὴ πιστεύσαντας ἀσωλίσεν. The name Ἰησοῦς is here to be rendered *Joshua*, as in *Acts*, vii. 46, and *Heb.* iv. 8. The proper sense of ἅπαξ, as in ver. 3, is '*once or first*;' and it here plainly

looks forward to *σωσας*, not back to *ιδοντας*, as our version refers it from Wiclif, who translated from the Latin '*scientes* *semel*.' The forward reference of *ἀπαξ*, is demonstrated by *δεύτερον* which follows; as in the passage cited by Wetstein from Libanius, *ἀπαξ ἀρχὴ γέλωτα ὀφείλιν δεύτερον δὲ, οὐκ ἐστίν*. Jude appears to allude to Joshua, c. vii., with the same object as St. Paul in 1 Cor. x. 1-5; to shew, that although God displayed his mercy, in the *first instance*, by a general deliverance of the *whole people*, he *afterwards* exercised his vengeance on the *individual persons* who disregarded that mercy. The sequel of the Jewish history, also, records numerous examples of this awful exercise of retribution. The reading *πάντα* is confirmed by the distinction, *πάντα λαόν*—*τούς μὴ πιστεύσαντας*. A misapprehension of the name *Ἰησοῦς*, in the first clause of this verse, and the absence of the nominative to *ἀπωλίσιν*, led to the alteration from *Ἰησοῦς* to *Θεός*, and also to *ὁ Κεῖρος*, in different copies. But, *Ἰησοῦς* shews itself to mean '*Joshua*;' and *ἀπωλίσιν*, in the latter clause, looks back for its nominative case to *Θεόν*, in ver. 4; as in James, i. 12. Since this Epistle does not possess the same high authority as all the former Epistles, it is not requisite to dwell longer on this passage.

Ver. 9. and *even Michael*.] *Ὁτι Μιχαήλ*:—So reads the *Vat. MS.*; not *ὁ δὲ Μ.*—Hoogveen, p. 497, interprets *ὁτι*, '*et talis quidem*.'

1b. *Archangel*.] See Annot. to 1 Thess. iv. 4. This reference of Jude to an '*Archangel*,' and also that to the uncanonical, or unscriptural, prophecy of '*Enoch*' in v. 14, betray the human weakness above intimated; and recall the similar reference of his fellow-disciple, Clemens, to the fabled '*Phoenix*,' as illustrative of a '*resurrection*;' which '*bird*,' he affirmed, *was actually existing in Arabia*—*ἔρπον γινόμενοι ἐν τοῖς τοπίοις περὶ τὴν Ἀραβίαν* (Clem. Rom. 1 Ep. c. 25.). Yet, this is the same Clemens of whom St. Paul testified (Philipp. iv. 3.), that "*his name is written in the Book of Life*." Such instances of weakness ought not to scandalise, or even to surprise us, after St. Paul's open avowal to the Corinthians (1 Ep. i. 25): "*for, ye see your calling, brethren; that ye are not many wise, nor many mighty, nor many*

“ noble, *according to the flesh*: yea, God hath *chosen* the “ foolish things of the world, that He might confound the “ wise, &c.” Though the Gospel imparted a knowledge far transcending all secular knowledge, yet it left to each, unaltered, the measure of secular knowledge which he before possessed.

Ver. 22, 23.] The *Vat.* MS. reads this verse thus: καὶ οὐς μὲν εἰσατε διακρινόμενους, οὐς δὲ σωζ. ἐκ πνε. ἀρετ., οὐς δὲ εἰσατε ἐν φόβῳ. The *Alex.* MS. reads the same, except that it has εἰσυχνετε for εἰσατε in the first clause; but, both those words are written with the change of vowels (to which Michaelis extends the term *itacism*) common to that MS.—εἰσυχνεται, εἰσαται. See Wetstein’s and Scholz’s notes, in order to trace the transition to the *rec.* reading.

THE REVELATION

OF

ST. JOHN.

ALTHOUGH, at the time when our English version was last revised, and put forth by authority, the book of the '*Revelation*' was the least correct, in its Greek text, of all the books of the '*New Covenant*,' in consequence of the paucity of known MSS. by which it could then be amended; it is now become one of the most correct. When Erasmus printed his '*Editio Princeps*,' in 1516, he had only *one* MS. from which to draw his text of this book (a MS. now unknown, but which he called, Cod. *Reuchlini*). That MS. he acknowledged to have several chasms; and, because the last leaf was wanting, he translated the Latin of the Vulgate into Greek, to supply the deficiency: such was the origin of the *received* Greek text of the '*Apocalypse*.' During the 225 years which have elapsed since the date of our last authorised revision, in 1611, MSS. of that book have gradually come to light; and, in the course of the last century, a store was discovered in the libraries of Rome, Venice, Moscow, and other places, which, through the learned labours of Birch and Matthæi, have supplied us with all we can hope for, toward restoring its text to its primitive integrity. And, so remarkably correspondent have been the results of the researches of those two unconnected collators, that Matthæi was constrained to observe: "*Nisi mea prior editio prodiiisset anno 1785, Birchii autem 1798, dicerent, meam in plerisque locis conformatam esse ad præstantiores Birchii codices. Sed ego eo tempore Birchium nondum noram; et ejus prima 'Evangeliarum' editio prodiiit demum 1788, 4to, cum mea prodiiisset ab anno 1782-88.*" (Note to Rev. xvi. 8. 2d edit.)—Unless my

“ edition (*of the Apocalypse*) had been published in the year
 “ 1785, but Birch’s only in 1798, it would have been said,
 “ that mine had been adapted, in many places, to the best
 “ MSS. of Birch. But, at that time I was not acquainted
 “ with Birch; and his first edition of the Gospels was pub-
 “ lished in 1788, in 4to., whereas mine had been published
 “ between the years 1782 and 1788.”

The following revision, is made by those ‘*præstantiores*
 ‘*Codices*’ of Birch; the collateral testimony of which, is
 absolutely necessary for confirming the readings adopted by
 Matthæi in his last edition.

“ If,” says Birch, “ we compare the number of the MSS.
 “ which contain the ‘*Apocalypse*’ of St. John, with the
 “ great abundance of those which comprise all the other
 “ books of the N. T., the number of the former is very small;
 “ and, of that number, few are found whose dates ascend to
 “ the antiquity of the greater part of the MSS. of the Gospels
 “ and Epistles. For which fact, there is more than one
 “ cause; namely, the notorious dissension between the
 “ Eastern and Western churches, concerning the *authorship*
 “ of this book; many communities of Christians ascribing
 “ it, not to the *Apostle* John, but, to John called the *Pres-*
 “ *byter* or *Elder* (see Annot. to ch. i. 2): and further, that
 “ where no such dissension existed, we never find it used in
 “ the public readings. For these, and other causes, the
 “ copyists very rarely transcribed the ‘*Apocalypse*.’ But,
 “ though few copies are found, it will be manifest to any
 “ one who will carefully inspect the text of this book, that it
 “ has been transcribed with more negligence than the other
 “ books of the N. T.; and that it has more variations, clearly
 “ betraying the exercise of *conjecture*: which license, no one
 “ can doubt, arose from the inferior estimation in which
 “ this book was held. Nor was this the case only in the
 “ later ages, but also in the earliest ages of the Christian
 “ church, as is affirmed by Irenæus.

“ Since, then, it is evident, from what has been just
 “ stated, that, if any text needs the aid of criticism, it is that
 “ of the ‘*Apocalypse*,’ and since the supply of MSS. by which
 “ its genuine readings may be detected, is very slender; I
 “ think I shall engage in a work, neither useless in itself,
 “ nor unacceptable to those who duly appreciate Scriptural

“ criticism, if I examine accurately numerous MSS. reposit-
 “ in various libraries, and if I partially review others which
 “ have been already examined. The design, and method,
 “ with which I have executed this object, will be shewn in
 “ the following pages. I will only add, that, in this place,
 “ I have not only had in view to exhibit those tokens by
 “ which the outward form and age of the copies may be
 “ determined; but also, to observe those by which the
 “ character of each copy, and its affinity to others already
 “ known, may be more clearly distinguished.”—(*Proleg. Var.*
Lect. ad text. Apocal. p. vii.)

With respect to the several minute expositions of the
details of the prophecies of this book, which have been
 pressed on the attention of the world, a moment's reflection
 will suffice to make every thinking reader place his mind in
 a posture of caution and defence, against the enticing soli-
 citations of *all of them*. Common good sense will at once
 perceive, that if *six* contemporary writers propound *six*
 expositions of the *details* of this mysterious book, each differ-
 ing from the others, *five* of them must be in error, and there
 are no means for deciding which those *five* are; for, as has
 been before intimated (p. 41), ‘ *the hypothesist's passion for*
 ‘ *his own hypothesis,*’ can have no legitimate weight in the
 mind of any other individual. But, it will not follow that
 the *sixth* is correct; on the contrary, the certain error of
five in such a mysterious subject, establishes a strong prob-
 ability, that the *sixth* is in error also. And, if an expositor
 pretends to *prophecy through prophecy*, he at once destroys
 his own exposition; for, divine prophecy, *yet unfulfilled*, is a
 closed prospect to man, who is only empowered to recognise,
 by *the fact*, the accomplishment of such predictions as have
 been actually and experimentally fulfilled. The great error
 of those sanguine persons who have aspired to unravel and
 interpret the Scriptural prophecies in their minute details,
 has been that (as Sir Isaac Newton wisely observed) of
 attempting “ *to foretell times and things*, as if God designed
 “ *to make them prophets*. The design of God was much
 “ otherwise: He gave them the prophecies, not to gratify
 “ men's curiosities by enabling them to *foreknow things*; but
 “ that, *after they were fulfilled*, they might be interpreted
 “ *by the event*, and His own providence, not the interpreter's,

"be manifested thereby to the world."—(Proph. of H. Writ. p. ii. c. i. § 8.) The object of that divine disclosure, was not to exercise the learned and pious ingenuity of a few, but to impart, to the universal church, *a scale of times*, marking out, by successive divisions, the progress of the divine dispensations, to the end of time.

This is only effected in that condensed series of general prophecies to which the learned Mede gave the appropriate name of '*the Sacred Kalendar*' of prophecy; combining the correspondent and correlate predictions of the prophet Daniel, and St. John, respecting the *chief sovereignties*, or *eminences*, which should succeed each other on the earth, until the Consummation, in those parts of it which should stand in close relation to *the church*; both under the *Old* and the *New Covenant*. For, as the same pious and learned annotator observed, "The prophecy of Daniel, is the *Apocalypse compressed*; and the Apocalypse, *Daniel explicated*."—(MEDE'S *Works*, b. iv. p. 787. ep. 32.) Wherefore, Sir Isaac Newton justly affirmed, "that the Apocalypse of St. John, and the prophecies of Daniel, make but *one complete prophecy*."—(P. ii. c. 7.) "That '*Sacred Kalendar* and *Great Almanack* of prophecy,'" observed Mede, "consists of the '*four kingdoms*' of Daniel; which are a '*prophetical chronology of times*,' measured by the succession "of '*four principal kingdoms*,' from the '*beginning of the captivity of Israel*,' until the '*mystery of God should be finished*.' Now, these '*four kingdoms*' are,

- " 1. the Babylonian,
2. the Medes and Persians,
3. the Greek,
4. the Roman;

"in which '*quaternary*' of kingdoms, as the '*Roman*,' being "the '*last of the four*,' is the '*last kingdom*,' so are the '*times thereof*' the '*last times*.'—(B. iii. 654, 5.)

The prophecies of Daniel, which constitute one division of that '*sacred kalendar*,' exhibited to the *ancient* or *Jewish* church, by appropriate symbols, a succession of *four* chief eminences having close and intimate relation to that church, namely, the *Babylonian*, *Persian*, *Greek*, and *Roman* empires. The prophetic symbols of empires which concerned

that ancient church (Dan. vii. 4-7), represented four distinct animals of prey, or *power*, viz. 1. a *lion*: 2. a *bear*: 3. a *leopard*: 4. an *animal unnamed, but more terrible than all the preceding*. These symbols were corroborated by others corresponding to them, which represented an image combining, in descending gradation, the *four metals, gold, silver, brass, and iron*, but terminating at the base in a mixture of the *latter metal with clay, or earth* (Dan. ii. 31-43). Nor was that church left to decipher those symbols by the mere occurrence of the objects which they betokened: the symbols were divinely explained to it; thus affording to the better-instructed church which was to follow, a rule and guide to direct it in apprehending the import of the *further symbols*, which were to pertain exclusively to *It*.

The prophecies, conveyed in those first *four distinct symbols*, were notoriously fulfilled, to the experience of the world, at the period of the birth of Christ; at which epoch, the '*fourth and last*' of those '*four kingdoms*,' the '*Roman empire*,' became firmly established on the ruins of its '*three predecessors*.'

Let us now consider the '*further symbols*,' which are added to the former in the *Christian prophecy* of St. John; and which, in a similar manner, were to mark out succeeding divisions, in the progress of the *Christian ages*, until their termination.

In this prophecy, the symbols are reduced into *one compound symbol*, combining the *four* characters of the *former* prophecy with others which it *subjoins*. It represents *one* animal of prey, or *power*, having a connected series of *seven crowned heads*; to be followed by an '*eighth head*' distinct from these, and alien to the *septenary series*.

Of those '*seven heads*,' the *first three*, noted by the characters of the *lion, bear, and leopard*, reveal themselves to denote the *three former predictions* fulfilled under the *former church*; leaving in the *Christian prospect* a further succession of *four* congenial eminences of '*Roman empire*,' to be finally followed by *another eminence of empire* distinct from, and heterogeneous to, the former.

The point of *time* at which the prophecy dates its prediction, is expressly declared; it was, when *five* of those *seven heads* had fallen, and the *sixth* existed; coincidentally

with which point of time, arose the symbol of another power, *exercising the authority of Empire before the former*; assuming the appearance of a *lamb*, but speaking as a *dragon*, and deceiving the Christian church: for which cause, it is afterward designated, the '*False Prophet*.' (Rev. c. xiii. and xvii.)

The *sixth* head was to be followed by a *seventh*, which was to '*continue*' for a time, but finally to fall. The *separate* head was to form an '*eighth*,' which was to close the succession, and to '*go into perdition*,' or *perish*. This last, is the *last mark on the scale* of the '*Sacred Kalendar*,' short of its *termination*, which describes the *last contest* of the rebellious spirits of men with the omnipotence of God.

To attempt to dogmatise on these representations, would be to arrogate an authority for which no man can exhibit valid credentials; yet, it is the duty of every Christian to contemplate them, with wakeful and earnest attention. Without presuming to dictate to the minds of others, I think I should be failing towards them, and towards the object of this work, if I were to withhold the impressions of correspondence, which those representations have strongly made on my mind.

It is manifest, from what has been stated, that the '*fourth*' prophetic head of empire, the *Roman*, had recently obtained existence at the time of the birth of our Lord; that it was to be succeeded by *three others* congenial with it; and was to be finally followed by *one more*, wholly unconnected with it: thus filling up the entire sum of ages appointed to the *Christian church*, from its beginning to its end.

That *fourth* head of empire arose 43 years before the birth of Christ, in the person of Octavius Cæsar, who assumed the name and style of *Augustus Cæsar*; which name and style was inherited by, and remained attached to, the *three* several imperial heads which succeeded to it.

In the year A.D. 395, a *second* head of that empire arose, forming a *fifth* of the *septenary series*. "The division of the
" Roman world between the sons of Theodosius, A.D. 395,
" marks the final establishment of the *Empire of the East*.
" The sovereign of that empire assumed the title of '*Emperor*
' *of the Romans*;' and the hereditary appellations of '*Cæsar*'
" and '*Augustus*' continued to declare, that he was the

“legitimate successor of the first of men who had reigned over the first of nations.”—(GIBBON, c. xxxii.)

In the year A.D. 476, the *fourth* head of the *septenary series*, or *first* of Rome, fell, in the person of the emperor denominated Augustulus; leaving the *second*, or *Greek head* of that empire, subsisting.

In the year A.D. 800, a new, or *third* head of Roman empire arose in the West, constituting the *Frankish head*, or *sixth* of the *septenary series*. “Towards the close of the eighth century, the dignity of *Roman emperor*, which had been *extinguished since the year 476 in Rome*, and only continued in *Constantinople* with the eastern part of the empire, was *renewed* in the person of Charlemagne (PUTTER. *Constit. of the Germ. Emp.* i. p. 59):” “and Europe dates a new era, from the *restoration of the Western empire*.—On the festival of Christmas, in the last year of the eighth century (A.D. 800), Charlemagne appeared in the church of St. Peter: after the celebration of the holy mysteries, LEO suddenly placed a precious crown upon his head; and the dome resounded with the acclamations of the people, ‘Long life and victory to Charles, the most pious *Augustus*, crowned by God the great and pacific *Emperor of the Romans!*’—The head and body of Charlemagne were consecrated by the royal unction; and, *after the example of the Cæsars*, he was saluted or adored by the Pontiff. The hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity: he was the first of the Christian princes, the *temporal head* of the great *Republic of the West*.”—(GIBBON, c. xlix.)

“About this time an idea arose, that the whole of *Christendom*, considered as *one ecclesiastical society*, had ONE VISIBLE SPIRITUAL HEAD, in the same manner as all Christian nations might have ONE TEMPORAL HEAD.”—(PUTTER. i. p. 129.) “The entire independence of the popes, and complete structure of the *Papal Monarchy*, were finally effected (A.D. 996) by Pope Hildebrand, or Gregory VII., who extended the former doctrine so far as at length to establish this doctrine: That, as God had established *two* visible heads of the world, a *spiritual* one over the church, and a *temporal* one over kings and princes, the latter stood in the same relation to the former,

“ as the *body* to the *soul*, or the *moon* to the *sun*. And thus, at last, every possible degree of power was concentrated in the *Roman bishop*, or *POPE*, which was the title he now claimed for himself.”—(Ib. i. p. 166.)

The *Frankish* head of *Roman Empire* having fallen, after a short duration (making a *fifth* fallen head), a *fourth* head of that empire, being the *seventh* and *last* of the *septenary series*, arose in A.D. 962, in the person of Otho the Great, king of Germany. “ After the extinction of the race of Charlemagne, and a vacancy of *seventy* years, Otho, king of Germany, had the honour of procuring, like Charlemagne, the dignity of ‘*Roman emperor*’ for himself and his house, A.D. 962; only he went still a step further than Charlemagne, in omitting his other titles, and at last only subscribed himself, ‘*Roman Emperor*.’”—(PUTTER. p. 128.) “ At the head of a victorious army he crossed the Alps, subdued the kingdom of Italy, and for ever fixed the imperial crown in the name and nation of Germany.”—(GIBBON, c. xlix.) This was the origin of the *last* head of *Roman empire*, entitled, the ‘*Germanic, or Holy Roman Empire*.’

In A.D. 1453, the surviving *second* head of *Roman empire*, or *fifth* of the *septenary series*, fell, by the victorious entrance of the Turks within the pale of Christendom; leaving alone surviving, the *seventh* and *last*, or *Germanic* head, of the prophetic symbol.

In A.D. 1806, the *Germanic, or last* head of *Roman empire*, and *seventh* of the *septenary series*, fell, after continuing 854 years from the year A.D. 962; and thus, the style and dignity of ‘*Roman Emperor, Cæsar, and Augustus*,’ ceased, and became obliterated for ever from the sight of Christendom, after having held the preeminence of rank in the Christian world, by universal and uninterrupted acknowledgment, for 1849 years, or from 43 years preceding the birth of our Lord.

But, this termination of the ‘*septenary series*,’ left an ‘*eighth*’ head of empire, totally distinct and alien from that series, and by which it was brought to its termination. That ‘*eighth*’ head erected itself into solitary empire only two years before it accomplished the fall of this last head of the *connected series*. “ On the second day of December, A.D. 1804,

“ Pius VII., having made the journey from Rome to Paris,
 “ anointed Napoleon in the cathedral church of the latter
 “ city: the new emperor placed the imperial crown on his
 “ own head; and, the ceremony being concluded, the herald
 “ at arms proclaimed, ‘ Le très glorieux et très auguste
 “ Empereur Napoleon, *Empereur des Français*, est couronné
 “ et intrônisé! Vive l’Empereur!—The most glorious and
 “ august Emperor Napoleon, *Emperor of the French*, is
 “ crowned and enthroned! Long live the Emperor!’”—
 (*Coronation of Napoleon.*)

On the 6th of August, A.D. 1806, the *last of the German Cæsars* resigned, and so extinguished, the ancient imperial pre-eminence of ROME,¹ at the demand and instance of the new and extraneous *Emperor of the French*; yet, forming with him a mixture or union of *bloods* (above, p. 480): which last, being the first and last head of his own new empire, finally fell, after a short survivance of about ten years, on the 18th of June, A.D. 1815, and disappeared, for ever, from the view of the Christian world.

It would be wholly unavailing to allege, that the prophecy describes all the *four* heads of ‘*Roman empire*’ as characterized by ‘*blasphemy*,’ whereas the last *three* here presented, as corresponding eminences, were ‘*Christian powers*.’ The prophetic spirit thought fit to affix that character to the *Roman dignity*, before these last appeared; and if these chose, in the face of the prophecy, to assume and invest themselves with a dignity so characterized, they must take it with the character so affixed; for, the prophecy was not to bend itself to future contingencies resulting from the vain and ambitious secular policies of men.

“ It is a part of this prophecy,” observed Sir Isaac Newton, “ that it should not be understood till the last age
 “ of the world; and, therefore, it makes for the credit of the
 “ prophecy, that it is *not yet* understood. But, if the *last*

¹ When the late Head of the House of Austria thus finally extinguished the imperial name of ‘*Rome*,’ he must have fallen back to his hereditary personal title of *Archduke* of that principality; but, to prevent so great a mortification and degradation to so ancient, illustrious, and respected a House, which had so long borne the imperial title, the sovereigns of Europe willingly consented to acknowledge the *Archduke of Austria* as ‘*Emperor of Austria*’; but, no longer in the same extended and exalted sense in which that dignity had previously been borne.

" *age* of opening these things be *now approaching*, as it *seems to be*, we have more encouragement than ever to look into these things. The *event*, will prove the Apocalypse. The time is not *yet come* for understanding them perfectly, because the *main revolution* predicted by them, is not *yet come to pass*. The signal revolutions predicted by the holy prophets, will at once turn men's eyes upon considering the predictions, and *plainly interpret them*."—(*Proph. of H. Writ.* c. vii. viii.)

It is for the Universal Church, now, to "*turn its eyes to the consideration of these predictions*;" and to ask itself, with solemn reflection, these momentous questions: "Whether, since the time when Sir Isaac Newton delivered that oracular judgment, any '*signal revolution*' has occurred in the Christian world, which appears sufficiently *plain to interpret* that portion of them which constitutes the '*Sacred Prophetic Kalendar*?' " Whether the absolute cessation, and *final disappearance*, of the pre-eminent features which have hitherto accompanied the progress of the Christian ages, is to be regarded as constituting an *Indicatory Crisis*? For, though we are not able to detect a '*day*' or an '*hour*,' we are required to be sensible of the *characters of Time*.¹

¹ Luke, xii. 58, 9 (56, N. T.).

CHAPTER I.

Ver. 2. *His servant JOHN.*] As there is no variation in the *description* of the person here named, in any of the MSS., the cause of the ancient dissension noticed by Birch (above, p. 477), respecting his identity, can be ascribed only to a defect of critical attention and judgment in the ages in which such dissension arose, and was maintained. It is not possible for an individual to be described in terms more exclusively appropriate to himself, than JOHN, the *Apostle* and *Evangelist*, is here described. It was the *John* "who bare testimony to the *Word* of God, even the testimony of *Jesus Christ*, in all the things which *he saw*." Now, we have only to read the first chapters of St. John's Gospel, and of his First Epistle, to receive a conviction, defying all the ingenuities of sophistry, that this description *pertains exclusively to that apostle*. The term *ὁ λόγος*—'*the Word*,' used as the designation of a *person*, and that person *Jesus Christ*, is, as Campbell truly observes, "*an idiom, peculiar to the 'Apostle John*.'" It was that apostle, alone, who witnessed and testified the piercing of our Lord's side with a spear; to which action, special reference is made in ver. 7 of this chapter, and in no other part of the *New Scriptures*, except where that fact is recorded; and, the same sacred writer, alone, uses the word *αἷμα* in the unusual plural, *αἷματα*—'*bloods*;' in his gospel, ch. i. 13, and in ch. xviii. 28, of this book. We cannot, therefore, doubt of the '*John*' here designed, unless we renounce the critical experience which has been accumulated on this age, and carry our judgment backward to the point of time when that experience was first beginning to accumulate.

That St. John, the favourite disciple of our Lord, and who was regarded by his fellow-apostles as enjoying our Lord's especial confidence (John, xiii. 23-25), should have been chosen by Him as the depositary of His last prophetic communication, is as probable as it is wholly improbable, that that confidence should have been withheld from all His selected apostles, and have been reserved for an individual totally unknown to the Gospel history, and barely and

vaguely known, even by name, to the history of the early church.

Ver. 4. from *God*, who is, &c.] $\alpha\pi\omicron$ $\Theta\epsilon\omicron\upsilon$, δ $\omega\upsilon$: *Vat.* and *Mosc.* MSS. This is also the reading of the *Cod. Venet.* 10., of which Birch says (*Proleg.* p. xx.) “*Si Vat. 1209 excipias, nullus inter reliquos Codd. MSS., a me examinatos atque publicatos, quoad textum Eccl., tanti ponderis ac dignitatis reperitur:*” and it has already been stated, that the *Vatican MS.* (1209 or B) does not contain the *Apocalypse* (Pref. p. 50, note). Some copies have changed $\Theta\epsilon\omicron\upsilon$ to $\tau\omicron\upsilon$, and some have omitted both those words, reading $\alpha\pi\omicron$ δ $\omega\upsilon$. But, the former reading is corroborated by a parallel construction in the next verse, $\tau\omicron\upsilon$ I. $\chi\epsilon\iota\sigma\tau\omicron\upsilon$, δ $\mu\alpha\kappa\tau\omicron\upsilon\varsigma$; and also by the fact, that the designation δ $\omega\upsilon$, &c. is no where used in this book, without being immediately preceded by $\Theta\epsilon\omicron\varsigma$ or $\kappa\upsilon\iota\omicron\varsigma$ (c. i. 8, and xi. 17.) Dr. Bloomfield says; “the reading $\Theta\epsilon\omicron\upsilon$, is “edited *injudiciously* by Matthæi, and is an *evident gloss:*” I must profess my dissent to both these propositions. This learned annotator hesitates on the reading, and gives it thus, $\alpha\pi\omicron$ [$\tau\omicron\upsilon$] δ $\omega\upsilon$; Scholz reads, $\alpha\pi\omicron$ δ $\omega\upsilon$, omitting both $\Theta\epsilon\omicron\upsilon$ and $\tau\omicron\upsilon$.

Ver. 7. all the *tribes of the earth* will wail because of Him.] See Pref. p. 85, and annot. to Matth. xxiv. 31. p. 171.

Ver. 8. the Lord God] $\kappa\upsilon\iota\omicron\varsigma$ δ $\Theta\epsilon\omicron\varsigma$:—*Vat.* and *Mosc.*

CHAPTER II.

Ver. 9. church of *Smyrna*.] “Of all the *cities* of the “*Apocalypse* (observes a recent learned traveller), *Smyrna* “is the only one which is not desolate. There was no “denunciation of the *removal of its candlestick.*” The prophecy did not speak of *cities*, but of *churches*; and the *primitive Lamp* is as entirely removed from *Smyrna*, though flourishing as a *city*, as from the six cities which lie in desolation.

Ver. 15. *fornication with idols.*] See annot. to Acts, xv. 19. p. 308.

Ver. 16. *in like manner.*] ὁμοίως:—*Vat.* and *Mosc.* So also the *Alex.* MS.; the philoponist changed ὁμοίως to ὁ μισῶ, because the apostle had said, at v. 6, ἃ μετῶ.

Ver. 22. *thy wife Jezebel.*] τῆς γυναῖκα σου I.:—*Vat.* and *Mosc.*

Ver. 23. *yet she will not repent.*] καὶ οὐ θέλει μετανοῆσαι:—*Vat.* and *Mosc.*

Ver. 27. *until I open.*] ἀχρὶς οὐ ανοίξω:—*Vat.* and *Mosc.*; not ἐν ἃν ἤξω, as in the *rec.* text.

CHAPTER III.

Ver. 2. *which thou wast about to cast from thee.*] ἃ ἐμελλεις ἀποβαλλεῖν, so read the *Vat.* and *Mosc.* MSS.: not, ἃ ἐμελλει ἀποβάλλειν, as the *rec.* text.

Ver. 7. *no one shall shut it but he who openeth; and none else shall open.*] οὐδεὶς κλείσει αὐτήν εἰ μὴ ὁ ἀνοίγων, καὶ οὐδεὶς ἀνοίξει.—*Vat.* and *Mosc.*

Ver. 18. *and eye-salve, that thou mayest anoint.*] ἰα ὑγχεῖσθ τ. ε. ε. ἰα βλεφθῆ.—*Vat.* and *Mosc.*

CHAPTER V.

Ver. 1. *without.*] ἐξωθεν, *Vat.* and *Mosc.*, and lastly, Scholz; not οπισθεν, as the *rec.* text. Matthæi observes, “οπισθεν, suspicor nullius esse codicis.” It is certain, that Birch found it in no copy. Scholz states, that οπισθεν is found in several copies; but, as he does not specify them, and yields to the preponderating testimony, their authority can be of no weight.

Ver. 3. in heaven *above*.] *ἐν οὐρανῷ ἄνω*, *Vat.* and *Mosc.*—*ἐν οὐρανῷ*, *rec. text.* (See Pref. p. 62).

Ver. 8. golden cups.] *φιάλας χρυσᾶς*:—Lat. '*phialas aureas*.' Wiclif rendered '*violis*,' whence our revisers, '*vials*.' Johnson explains '*vial*,' '*a small bottle*,' which is its only signification in English; whereas, *φιάλα*, '*phiala*,' signifies '*cup*' or '*bowl*.' So in Num. iv. 14, where our version renders '*bowls*,' the Greek translators rendered *φιάλας*.—(POLLUX, i. 28. *φιάλαι, ἐκπώματα*—'*drinking-cups*.)' We are to understand *φιάλα* with this sense, in all the sequel of this book; answering to the '*cups of God's wrath*,' so often mentioned in the Old Scriptures.

CHAPTER VIII.

Ver. 3. That he should incense the prayers.] or, *perfume them with the incense*—*ἵνα ὀσμή (αὐτὰ τὰ θυμιαματα) ταῖς προσευχαῖς*: not '*offer it with the prayers*.' See Bloomfield's note.

Ver. 7. and the *third part of the earth*.] *το τρίτον τῆς γῆς*, *Vat.* and *Mosc.* This clause has lapsed from the more recent MSS., and is therefore omitted in the *rec. text*.

Ver. 13. an *Eagle* flying.] *αετός*, *Vat.* and *Mosc.*, not *αγγέλος*—'*angel*.' Bloomfield, and also Scholz, have restored this genuine reading.

CHAPTER IX.

Ver. 15. the *four angels* which are bound.] We may notice here the peculiar reading of the Cod. *Guelph.* C, pointed out by Michaelis, (*Introd.* vol. ii. p. 263, and n. MARSH. p. 747), which MS. reads *ἀνέμους*—'*winds*,' for, *αγγέλους*—'*angels*.' Comp. Heb. i. 7. ὁ πνεῦς τῶν ἀγγέλων αὐτῶν πνιγμένα.

CHAPTER X.

Ver. 6. *Time shall be no longer.*] This foreshewn period, determines the *intrinsic* importance of all things whose values are wholly dependent on the *continuance of Time*; for, however great those values may be while *time continues*, and relatively to the *circumstances of Time*, they must cease, for ever, when ‘*Time shall be no longer.*’ When the *heavenly indices* of time shall disappear from creation, what value will remain to our present science of *Astronomy*? When the *Sea* shall disappear, what will avail the sciences of *Navigation*? When the *Earth* shall disappear, what will be the estimate of its sciences of *Mineralogy* and *Geology*? When the Creator shall make “*all things new,*” what utility, or what credit will survive to the richest treasures of science of things become old, done with, and put out of creation? “Since, then, all these things will be dissolved, what manner “*of persons ought we to be?*” (See Annot. to 2 Pet. iii. 11. p. 459).

Ver. 7. the *mystery of God* shall be *finished.*] “There are “(observes the Lord Chancellor Bacon) *three times* (if *times* “they may be called) or *parts* of Eternity :

“The first, the time *before beginnings*, when the Godhead “was, without the being of any *creature* :

“The second, the time of ‘*the Mystery,*’ which conti- “nueth from the creation to the dissolution of the world :

“And, the third, the time of the Revelation of the Saints “of God ; which time is the *last*, and is everlasting without “change.” (Bacon’s Works, *Theological*).

CHAPTER XI.

Ver. 3. *My two Witnesses.*] In this figure we see, clearly, the *two Covenants*, of the ‘*Law*’ and of the ‘*Gospel,*’ combined in the book of Holy Scripture ; the *latter*, confirmed by the secure and continued establishment of that *Gospel*, for more than eighteen hundred years ; the *former*, confirmed

by the contemporaneous, but separate subsistence of the *Jewish nation*, continued during the same measure of time: both, 'Witnesses' of God, and mutually confirming each other.

Ver. 10. those two prophets tormented them that inhabit the earth.] Such '*torment*,' is the manifest and notorious effect of the presence and power of those two '*witnesses*,' in all who strive to resist and overcome their testimony; who exult in illusive moments of apparent success, but are again exasperated to despair by their repeated experiences of the impotency of all their efforts to prevail finally against them (see Annot. to Matt. xxiv. 31, p. 171). Nor is that sense wholly confined to those who openly and avowedly deny their testimony: it is felt, also, as a perpetual '*tormentum*,' by those who vainly labour to effect an impossible compromise between the reception and rejection of their testimony. Compare '*tribes of the earth*,' Matt. xxiv. 31, Annot. p. 171; and c. i. 7.

CHAPTER XIII.

Ver. 3. the whole earth wondered, &c.] See above, p. 482; "the dignity of *Roman Emperor*, which had been extinguished, since the year 476, in *Rome*, was renewed in the person of *Charlemagne*; and Europe dates a new era from the restoration of the *Western Empire*."—Compare this verse: "And I saw one of its heads, as if it had been wounded to death; yet, its deadly wound was healed: and the whole earth wondered at the beast."

Ver. 5. to act.] The diversity of reading in this verse, πολεμεν ποιησαι—'to make war,' or simply ποιησαι—'to do, or act,' has caused some question as to the interpretation. Matthæi has retained the rec. reading, πολεμεν ποιησαι; on the other hand, the *Ephr.* and *Alex.* MSS. read only ποιησαι. The sense decides for the latter reading, in this place, to which πολεμεν has been drawn from v. 7. Scholz accordingly omits πολεμεν.

Ver. 10.] The abridged reference to Jerem. xv. 2. contained in this verse, has been disordered by transcribers.

during the long series of dark ages. From a comparison of the *Vat.* and *Mosc.* readings, we are to read thus :

Rev. xiii. 10.

εἰ τις εἰς ἀρχμαλῶσαι, ὑπάγει
εἰ τις ἐν μαχαίρῃ, δει αὐτοῦ ἐν μα-
χαίρῃ ἀποκτανθήσεται.

Jerem. xv. 8. LXX.

ὅσοι εἰς θάνατον, εἰς θάνατον· καὶ
ὅσοι εἰς μαχαίραν, εἰς μαχαίραν·
καὶ ὅσοι εἰς λιμὸν, εἰς λιμὸν· καὶ
ὅσοι εἰς ἀρχμαλῶσαι, εἰς ἀρχμα-
λῶσαν.

Ver. 11. *horns like a lamb.*] κερατα ἡμοια ἀρνιῶν:—So read the *Vat.* and *Mosc.* MSS. without *δύο* — ‘two,’ which has been added under the error, that the description respected only *form*: whereas it chiefly respected *power*, and intended to represent a treacherous appearance of *harmlessness*; as is manifested by the contrast, “*but*, spake as a dragon.” It is to be noted, that this symbolic figure rose in power, coincidentally with the fall of the *sixth* symbolic head of the *septenary series*, or *third* of *Roman Empire* (above, p. 482, 3).

Ver. 14. And it deceiveth *my people.*] τοὺς ἐμούς:—So read the *Vat.* and *Mosc.* MSS. This important specification, ‘*Mine*,’ which is essential to the interpretation, has lapsed from the *rec.* text, and is still excluded by Scholz. ‘*Mine*,’ τοὺς ἐμούς, i. e. ‘*My disciples*’ or ‘*My church*,’ is here shewn to be those who avoided or escaped the deceptions of the ‘*False Prophet*,’ which acquired *Spiritual Empire* at this period of the prophetic prospect.

Ver. 15. and to give *breath.*] πνεῦμα:—This is the reading of all the MSS.: ‘*spiritum*,’ Vulg. ‘*spirit*,’ Wiclif. Our revisers have substituted ‘*life*,’ which is rather interpretation than translation. The prophecy here represents the ‘*False Prophet*’ as acquiring a power to reanimate and *renew the head* which had been ‘*wounded to death*’ (v. 3 and 14): compare the ‘*renewal*’ and ‘*reanimation*’ of the *Western Head* of *Roman Empire* by *Leo*. (Above, p. 482.)

CHAPTER XIV.

Ver. 1. *the Lamb stood.*] τὸ ἀρνίον (*Vat.* and *Mosc.*) namely, ‘*the Lamb*’ emphatically described throughout the book.

Not ‘*a Lamb*,’ as our version reads, transmitting Wiclif’s reading ‘*a lomb*,’ from the Latin ‘*agnus*,’ which has not an *article*; and not collating it with the Greek.

Ver. 7. And I saw an angel—having the *Everlasting Gospel*, to preach to—every nation and people.] “The Gospel of the kingdom,” said our Lord, “will be preached in all the earth, for a testimony to all the nations, and, *then will the END come!*”—“The signal of our Lord’s Advent,” said Jerom in the *fifth* century, “is, *the Gospel having been preached in all the earth*, that all may be without excuse; and, although there may be some nation which has not had its preacher, yet it must necessarily have gained some knowledge of our faith from the nations which adjoin it. —*Signum Dominici Adventus est, Evangelium in toto orbe prædicari, ut nullus sit excusabilis; et quanquam aliqua gens non habuerit prædicatorem, tamen ex vicinis nationibus opinionem fidei non potest ignorare.*”—(In Matt. xxiv. 14). Let us duly consider, what is the extent of that ‘*preaching*,’ at the present day?

Ver. 16, 19. *Harvest* of the earth—*Vine* of the earth.] These distinctive representations appear to regard, severally, the final judgment on the *Gentiles*, and on the *Jews*; of the latter of which, our Lord speaks as a separate transaction. (Compare, Ps. lxxx. 8, Is. v. 1-7, and Luke, xxii. 29.)

CHAPTER XV.

Ver. 1.] The Greek *ελαγη* in this verse, as *φαιλα* in v. 7, is very improperly rendered ‘*plague*’ in our common English text. Wiclif so rendered the Latin ‘*plaga*,’ and his revisers have passed those terms, without critical consideration and correction. (See Pref. p. 7, and Annot. to ch. v. 8, p. 480.)

Ver. 2.] The *Vat.* and *Mosc.*, also Scholz, have not the clause of the *rec. text*, *ex του χαρσγματος*—‘*over his mark*,’ which is not contained in the most ancient and best copies.

CHAPTER XVI.

Ver. 7. And I heard *the Altar* say.] και ηκουσα του θυσιαστηριου λεγοντος :—So read the *Vat.* and *Mosc.*, also Scholz. Some of the later copies have inserted αλλου εκ—‘*another from the altar,*’ as in our common version. This addition will have arisen, either from a repugnance to admit the figure of an *altar speaking*; or, from following the Latin Vulgate, which reads, “*audivi alterum ab altari dicentem* ;” which last reading would betray an early confluence of two Latin readings ;

audivi altareicens,
audivi ab altari dicentem ;

from whence, ‘*audivi alterum ab altari*—.’

Ver. 14. The kings of the whole inhabited earth.] της οικουμένης ὅλης :—So the *Vat.* and *Mosc.*, also Scholz. The *roc.* text reads, της γης και της οικουμ. ὅλης., which shews a confluence of two readings—γης and οικουμένης.

Ib. the battle of that day.] This figurative battle, which the apostle describes again in c. xx. 7, denotes the terminating conflict of the *spirits of men* with the *revelations of God* ; the issue of which conflict, will “*finish*” and solve the long continued “*Mystery*” of the divine government of this visible system, by rendering the ‘*Kingdom of the World,*’ overtly and experimentally to all, the ‘*Kingdom of God and of his Christ,*’ who will thenceforth reign for ever and ever.’ The adverse army, explains itself to signify the universal host of all that portion of mankind whose spirits stand in hostile array against the ‘*Word of God* ;’ whether in *apostasy*, as the rebelling Jews and deserters from the Gospel ; or in *imposture*, as the various corrupters of the true faith ; or in *disbelief and rejection* of God’s communications to man, as the indiscriminate body of disbelievers. The *victory*, which will certainly terminate that great conflict, is thus set before the view of the church, that those who join its hosts may be emboldened to await the struggle, under a *certainty* of ultimate triumph ; and that, when they see these things ‘*beginning to come to pass,*’ that they may “*look up, and lift*

"*up their heads,*" in full assurance that "*their redemption draweth nigh.*" But, because that great conflict is here represented under the popular figure of a "*battle,*" we are not therefore to infer, that it will be attended with all the sensible circumstances and accompaniments of an earthly warfare: "*For, the weapons of God's warfare are not carnal, but are mighty to the demolishing of resistances; demolishing every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.*" (2 Cor. x. 4, 5.) The conflict may even now be engaged, since all the previous prophetic Heads of Empire have ceased on the earth; and, no one can pretend to know '*the day and the hour*' when the conquest will be achieved, and the Conqueror appear: for, His manifestation may only take place at the moment when He shall have consummated His victory. It behoves us, therefore, to look continually, with attentive observation, for *symptoms or notices of these things*; and to question ourselves, whether any such notices actually seem to reveal themselves to our discernment, in the present novel and widely disordered condition of the foundations of the Christian world? And, if they do, to marshal ourselves quickly in the ranks of the assured Victor; and anticipate, with humble exultation, the approaching spectacle of His final triumph.

Ver. 16. called in Hebrew, *Ar-Magedon*.] The MSS. are so nearly balanced between the readings *Αρμαγεδον*, *Αρμαγεδδον*, and *Μαγεδον*, that I have adopted the former on the ground of its being the reading of the *Alex. MS.* which is the oldest surviving copy of the Apocalypse. Matthæi decided on *Μαγεδον*, on the following characteristic criticism: "*Tam quia præstantiores Codd. habent Μαγεδον, quam quia Hieronymus, forte ex Origine, probavit Armageddon, probo Μαγεδον.*" Scholz, nevertheless, reads *Αρμαγεδον*.

CHAPTER XVII.

Ver. 9. will wonder, when they see that the beast that was, and is not, will yet be.] Compare c. xiii. 3, p. 492.

1b. *will yet be.*] ὅτι ηὐ το θηριον, και ουκ εστι, και παρισται:—this is the concurrent reading of the *Vat.* and *Mosc.* MSS.; and it is at this place that Matthæi makes his remark quoted above (p. 476) on the correspondence of his results with those of Birch. It is also the reading of most of the *anc.* versions. The *rec.* text reads καισερ εσται, from an unskilful division of the ancient uncial writing by some early small-letter copyist. (Pref. p. 67.)

Ver. 12. *distinct from the seven.*] εκ των ιστα:—εκ, has here the sense of *ἔξω*—‘*out of*,’ i. e. not included in the ‘*septenary series*.’ (VIGER.)

Ver. 16. *the ten horns—and the beast.*] και το θηριον:—*Vat.* and *Mosc.*, not *σει το θ.*, as in the *rec.* text, which alters the prophetic figure. The prophecy describes a *paramount power* represented by the *wild beast*, and certain dependent powers represented by its horns. In this verse, it states the proceedings, not of the dependent powers only, as the *rec.* reading would alter the figure, but of those powers in union with their chief.

CHAPTER XVIII.

Ver. 6. *repay to her the same measure.*] διπλασας αυτη διπλα:—For the true meaning of this phrase, see Annot. to Matt. xxiii. 14, p. 161.

Ver. 13. *and of bodies and souls of men.*] και σωματων και ψυχας ανθρωπων:—So read all the MSS.: our version renders σωματων, ‘*slaves*,’ the cause of which rendering should be assigned. The *Latin Vulg.* renders ‘*mancipiorum, et animarum hominum,*’ which Wiclif rendered, ‘*and of servauntes and othire lyves of men.*’ His revisers, adhering to the Latin version, thought ‘*slaves*’ a closer interpretation of ‘*mancipiorum,*’ than ‘*servauntes,*’ though the Greek has no word to sanction it; but, they rendered ‘*animarum*’—‘*souls*:’ not ‘*lives,*’ as Wiclif.

Ver. 18. all who voyage to the place.] *πας ὁ ἐπὶ τὸ πονεῖν πλεῖων* :—So read the *Vat.* and *Mosc.* and the *Alex.* MSS. The *rec.* text reads, *πας ἐπὶ τῶν πλοίων ὁ ὁμιλος*. Here, *ὁμιλος* is plainly a modern '*Italic insertion*.' Bloomfield observes: "*ὁ ὁμιλος* after *πλεῖων* has but slender authority, and is evidently, as Matthæi and others suppose it, from the margin, notwithstanding the learned demur made by Bishop Middleton." The word *ποσει*, has manifestly the same meaning here, as in Acts xxvii. 2, where see Annot.

Ver. 24–26.] Of a state of absolute desolation, similar to that which is so awfully and graphically described in these three verses, the Christian world has long had examples before its view, in the sites of *Babylon* and *Palmyra*. Another example, hitherto withheld from the Christian eye, has been recently revealed to the present generation, through the instrumentality of Mr. Irby and his adventurous associates; and, lastly, in minute detail, through the perseverance of M. Laborde; in the ruins of the city of '*Petra*,' the ancient capital of Idumæa. The prophecies of this desolation, proclaimed by Jeremiah and Obadiah, and cited by those travellers from our English version of these prophets, present themselves with greater force in the version of the Greek interpreters, who were living in Alexandria while *Petra* was still flourishing :

Jerem. xlix. 7, 16, 17. *ἐν Ἰδουμαῖα ταῦτε λέγει Κύριος—ἰταμία καρδίας σου κατελύθη ΤΡΙΤΜΑΔΙΑΣ ΠΕΤΡΩΝ—καὶ ἔσται ἡ Ἰδουμαῖα Εἰς Ἀβυθόν· πᾶς ὁ παραπορευόμενος ἐπ' αὐτὴν σφύρει.*

Obad. 3. *ὑπερηφάνεια τῆς καρδίας σου ἐσφύρει σε κατασκηνοῦντα ἐν ταῖς ὀπχαῖς τῶν ΠΕΤΡΩΝ· ὡφως κατοικίας αὐτοῦ, λέγων, τίς καταξίει με ;*

Here, what our translators, who were inscient of the place, have rendered '*clefts of the rock*,' which would only convey an idea of *natural* fissures and cavities, are explained by the Alexandrian contemporaries, to denote *artificial* perforations and excavations, forming the chambers represented to us by M. Laborde.

Ver. 28. the *bloods*.] *αἵματα*, in the *plural*, is the reading of the *Vat.* and *Mosc.* MSS. It is a reading demanding

peculiar attention, from its being used by the same evangelist in his gospel, c. i. 13, and by no other sacred writer. The Latin renders '*sanguis*' in the singular, because a plural '*sanguines*' is adverse to the genius of that language. It is adverse also to the pure Greek, unless in poetry. Valpy cites a gloss *αἱματων*, on *Æschyl. Agam.* v. 1487 (p. 1503). Though the *Alex.* MS. reads *αἷμα* in the singular, yet the testimonies for *αἱματα* are so prevailing, both in authority and number, as to render it probable that the *Alex.* copyist, like most of our modern editors, wrote *αἷμα* as a correction of *αἱματα*. Burton subjoins in a note, '*lege αἱματα.*' Matthæi, and also Scholz, has restored the reading *αἱματα*. Bloomfield does not notice this plural reading, in this place, though he duly notices it in John, i. 13.; and cites from Euripides — *αλλων τραφεις ἀφ' αἱματων* (Ion. 693).

CHAPTER XIX.

Ver. 3. the fine linen is the *justification* of the saints. Not their '*righteousness*,' as our version renders, but their clearance from all stain and imputation of sin, or guilt; which absolute discharge will, indeed, restore them to the righteousness with which God created man '*in His own image*:' a '*righteousness*,' affording no ground for *self-applause* to man, but an everlasting ground for his self-abasement, gratitude, and admiration. See Annot. to Matt. p. 130, and 2 Pet. iii. 13. p. 460. Compare the '*marriage-garment*,' Matt. xxii. 11.

Ver. 5. who hold the *testimony*.] The best *Vat.* MSS. have not τοῦ Ἰησοῦ — '*of Jesus*,' though Matthæi adopts it from his *Mosc.* copies.

Ver. 12. the *great Supper* of God.] τοὺς δεῖπναι τοὺς μεγάλους τοῦ Θ.—*Vat.* and *Mosc.*; not το δεῖπνον τοῦ μεγάλου Θ., as in the received text.

Ver. 15, 16. the *Wild-beast*—and with him the *False-prophet*—these two.] That *one* of these may be the same as

the '*man of iniquity—the son of perdition*,' mentioned by St. Paul in 2 Thess. ii. 3, appears probable; but, as has been already observed on that place, "the *fact* that is to resolve "this point, is still in futurity."

CHAPTER XX.

Ver. 2. and Satan, *he who deceiveth the whole inhabited earth.*] ὁ πλανῶν τῆς οἰκουμένης ὄλην: *Vat. and Mosc.* The received text has not this clause.

Ver. 4. lived and reigned *with Christ a thousand years.*] "The evangelist (well observes Augustin) used the term '*thousand years*,' to signify all the remaining years of this "earthly system; marking by a *round* or *complete number*, "the *completion of Time*.—*Mille annos pro annis omnibus* "hujus sæculi posuit, ut *perfecto numero* notaretur ipsa Tem-
"poris plenitudo." (*De Civitate Dei*, and xx. c. 7.) And this judgment is corroborated by those mystical thousand years concluding with the *second* or *general resurrection*, when '*Time shall be no longer*.' The first resurrection, therefore, implies that blessed and immediate transition '*from* "death into life,' declared and promised by our Lord to all his disciples, in John, v. 24, xi. 25, 26, and expressly to the repentant malefactor, in Luke xxiii. 41; and to which St. Paul directs his aspiration, in Philipp. i. 23. To that '*first resur-* "rection,' all those have '*blessedly*' attained, who have '*died* "in the Lord.' (c. xiv. 14.) Yet, these are the same *thousand years* which a carnal imagination has corrupted into various modes of an earthly '*millennium*,' retaining all the circumstances of time and temporal splendour which are most attractive to such an imagination. (See *Annot.* to 1 Thess. iv. 5, p. 404.) The '*millennium*' among *Protestants*, is a doctrine answering, in point of evidence, to '*purgatory*' among the *Romanists*.

Ver. 5. this is the *first resurrection.*] The intermediate clause of the common text, "*but the rest of the dead lived* "not again until the thousand years were finished," is un-

known to the best *Vat.* and *Mosc.* MSS.; and betrays a marginal inference of some glossist, which has been drawn into the text. It is excluded from the text by Matthæi, in his second edition, though he had given it within brackets, in his first edition. In this last, (1785), he had said, "*ne audacior viderer, tantum modo inclusi*;" but, in his edition of 1807, after long consideration and extended collation, he says, "a principio, hujus versus in prima editione incluseram hæc verba, *εἰ δὲ λατρεῖ, &c.*: ea jam, plurium et proborum *Codd.* auctoritate, prorsus excludo." In this decision, he was further strengthened by Birch's collations: "*εἰ δὲ λατρεῖ, &c.* desunt in Vatt. 1136. 1160. Pio. Vat. 50. Alex. Vat. 68." The clause, however, is read in the *Alex.* MS., and is retained by Scholz. Neither Burton nor Bloomfield notice the doubtful character of the clause. The question of its admission or rejection, rests on the following grounds. Its admission, is urged on the ground, that it might have lapsed from the numerous copies that contain it not, through the *ἑμνηστ.*—*χίλια ἐτη, χίλια ἐτη*; and that it is, therefore, entitled to hold the place it has acquired in the *Alex.* and *rec.* text. On the other hand, it is found to be absent from so many good copies widely dispersed, that its absence from all these cannot well be ascribed to an inadvertency in any single copy. These balanced accounts acquire a determination from the following clause, *αὕτη ἡ ἀνάστασις ἡ πρώτη*—'this is the first resurrection;' which plainly refers immediately to the preceding clause, from which it is severed by the intrusive clause in question, to which last it cannot pertain. Thus circumstanced, Matthæi has taken the most prudent course, of excluding it from his text; whose example I have followed in this revision.

"Of the *two resurrections* (observes Augustin, *loc. cit.*), "St. John has so expressed himself in his '*Apocalypse*,' that "the *first*, not being rightly apprehended by some amongst "us, has been perverted into *some ridiculous fictions*.—De "his *duabus resurrectionibus*, idem Johannes evangelista, in "libro qui dicitur *Apocalypsis*, eo modo locutus est, ut earum "*prima*, a quibusdam nostris non intellecta, insuper etiam in "*quasdam ridiculas fabulas* vertaretur." See Annot. to Luke, xxiii. 41, and 1 Thess. iv. 5.

Ver. 12. the sea gave up the dead which were in it; and

death and the *grave* gave up the dead which were *in them*.] There is something so remarkable in the parallel, distinction, and distribution, here presented, and in the priority assigned to '*the dead which are in the sea*,' that these can hardly be supposed to relate to the casualties, however numerous, which occasionally befall navigators on the existing ocean; and which bear no proportion or analogy to the accumulated mass of mankind, which the established progress of human life is daily and hourly bringing, by entire generations, to their termination in the *grave*. To find a parallel in the former, which shall bear both *priority* and *analogy* to the latter, we must look to St. Peter's record (2 Ep. iii. 6, 7.): "*The world that then was, being overflowed with water, perished; but, the heavens and the earth which are now, are reserved for fire, &c.*" It is, therefore, the accumulated generations of '*the earth which then was*,' (from the creation of man to the catastrophe of the deluge) now submerged in its bed, which the '*sea*' will '*give up*;' while the '*grave*' will give up all those consigned to *the present earth*, from the renovation of the human race until its absolute termination. Here we find proportionate analogy, and the true priority of the former in the order of succession. And it will be pertinent to notice an ancient Jewish tradition, preserved by a pious, though uninspired writer of that nation, who, in reverting to the Mossical record of the creation, thus describes the formation of the sea: "Upon the third day, Thou didst command that the waters should be gathered into the *seventh part of the earth: six parts Thou didst dry up.*"—(2 Esdras. vi. 42.) If we look now on a globe, or map, of the earth, we shall perceive, that the actual relative proportions of land and sea are very nearly the exact *reverse* of those here assigned to them at their first distribution. And, the transfer of the human race to a new *αὐτοκρατορία*, or "*habitable portion*" of the surface of the terrestrial sphere, would necessarily have caused a corresponding transfer of the phenomena of the constellations (as to navigators who sail to another hemisphere); presenting to the survivors, the appearance of '*other heavens*' than those to whose signs they had been accustomed, and therefore, the optical effect of the destruction of the latter, as of the earth that had perished.

CHAPTER XXI.

Ver. 1. *a new heaven and a new earth.*] This was a foresight, vouchsafed to the evangelist, of the ‘*new heaven and new earth*’ anticipated by St. Peter (2 Ep. iii. 13.); of the ‘*future earth*’ adverted to by St. Paul (Heb. ii. 5.); of the ‘*paternal country*’ foreseen and hailed by the patriarch; and of the ‘*city of the Living God*’ (lb. xi. 14–16, xii. 22), which will form the eternal habitation of those who shall have attained to the ‘*first resurrection*’ above described (p. 499).

Ver. 8. To him that overcometh, *I will give these things.*] δώσω αὐτῷ ταῦτα, *Vat. and Mosc.*—not, ἀληθρονομήσει πάντα, as in the *rec. text*, or ‘*shall inherit all things,*’ as in our version.

Ver. 9. *the fearful.*] “Perfect love *casteth out fear*, for, “*fear hath torment,*” says St. Paul; those, therefore, in whom *fear* will finally prevail, are shewn, by the associates here annexed, to be those only in whom the *expelling principle* will have no existence.

Ver. 25. and the nations shall walk, &c.] The *Vat. and Mosc. MSS.* read this verse as in the *first* of these columns:

| 1. | 2, <i>as rec.</i> |
|---|--|
| καὶ περιπατοῦσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φερούσιν αὐτῷ δοῦξάν καὶ τιμὴν τῶν ἰδίων εἰς αὐτήν. | καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φερούσιν τὰς δοῦξας καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. |

The former, is also the reading of the *Alex.*, and fifteen other MSS. cited by Wetstein, of the *Lat. Arm. Copt. Ethiop.* and *Syr.* versions; and, on these and further testimony, is adopted by Scholz. The latter has no higher authority than Erasmus’ *printed text*, digested by himself from his scanty materials. (See above, p. 476). Scholz adds, “*Recepta est ex Andree Scholii.*”—αὐτῷ is probably an ancient *erratum* for αὐτῷ—‘*there.*’

Ver. 27. and they shall bring the glory and honour of the nations, *that they may enter into it.*] ἵνα εισέλθωσι:—*Vat. and Mosc.* This last clause is not in the *rec. text*; but it is

confirmed by the contrast of *και ου μη ισιληθῃ* which immediately follows.

Ver. 29 (c. xii. 1. *rec.* text)—in the middle of *its open place*.] We are thus to divide this paragraph: *και εδειξε μου ποταμον υδατος ζωης, λαμσπον ως κρυσταλλον, εν μεσῳ της πλατειας αυτης και του ποταμου εντιυθεν και εκιυθεν, ξυλον ζωης.* All the *anc.* copies read *εντιυθεν και εκιυθεν*, not *εντιυθεν και εντιυθεν* as the *rec.* text.—*καθαρον*—‘*pure*,’ in the *rec.* text, has been intruded for illustration: it is not found in the best *Vat.* and *Mosc.* MSS. Though *ξυλον* is put in the singular, *εντιυθεν και εκιυθεν*—*ελασπον* imply its continuity or repetition along the banks of the river.—*πλατιας*, *sc.* *οδῳ* or *χωρῳ* (*sub.*)—‘*way* or ‘*space*:’—‘*open place*,’ Parkh. Pollux unites, *ιπποδρομοι*—‘*horse-courses*,’ *λειωφοροι*—‘*public ways*,’ *αμαξηλατοι*—‘*carriage-drives*,’ *πλαταιαι*—‘*broad or open spaces*.’—*πλατια* is, therefore, not to be understood in the restrictive sense of ‘*street*,’ but in the ampler sense of the English ‘*square*,’ or French ‘*Grande Place*.’

Ver. 30. and on *either side of the river, the tree of life, &c.*] Matthæi’s comment on this passage, though accurate in one point, is defective in the rest. He correctly refers, *εν μεσῳ της πλατειας αυτης*, to the preceding sentence, from which it has been unskilfully severed and joined to the succeeding. But, in interpreting both the contexts together, his criticism is unsound. “The subject,” he says, “is *ο ποταμος*, therefore, “the predicate, *διδουαι καρπους*—‘*yielding fruit*,’ is not to be “referred to *ξυλῳ*—‘*the tree*,’ but, to *ποταμῳ*—‘*the river*.’ “But, how can a river yield fruit? namely (as Andreas observes) by supplying it with *moisture*, that is, by watering “the adjoining trees: thus, we may read *αποδιδου:*” i. e. instead of the common reading, *αποδιδουν*. Now, the terms, *ποιειν* and *αποδιδουαι καρπον*, are peculiarly appropriated to *plants*; and the *Alex.* MS. reads *αποδιδουν*. Though the majority of *junior* MSS. read *αποδιδουες*, we have not that reading from any *uncial* MS.: and, because it is contrary to grammar, Erasmus, with equal error, changed it to *αποδιδουτα*, in his first three editions. Stephens, in his third edition, restored *αποδιδουν*. Matthæi has also another fanciful interpretation; that *μηνα*—‘*month*,’ here signifies *εμαυτο:*—‘*year*.’

“Interim intelligo, ex *μηνᾶ*, vocabulum *ἐνιαυτός* : id *durum* “*esse*, ipse video (1st ed.).” “In priore editione, ex *μηνᾶ* “*intellegeram ἐνιαυτός*, quod nec nunc *prorsus absurdum* “*censeo* (2d ed.):” I must altogether dissent from the learned critic, in both his editions; the ‘*monthly*’ produce is designed in the prophecy to contrast with the ‘*annual*’ returns of the existing order of the present earth.

CHAPTER XXII.

Ver. 6. the Lord God of *the spirits of the prophets*.] *Κ. ὁ Θε. πνευμάτων των προφ. Vat. and Mosc. Comp. 1 Cor. xiv. 32, 33.*

1b. ὁ δίκαιος, δικαιοσύνη ποιῆσατο ἐγὼ ὁ δὲ ἄγιος, ἁγιασθῆτο ἐγώ. *Vat. and Mosc.* The *rec.* text reads, *δικαιωθῆτο ἐγώ* — ‘let him remain justified,’ which is also the sense of *δικαιοσύνην ποιῆσατο*; as where it said, “*keep fast that which thou hold-“est,*” c. iii. 11. (See *Pref.* p. 81, and note, p. 463).

Ver. 10. See Annot. to John, x. 8, p. 273.

Ver. 15. his portion of the *tree of life*.] *αὐτοῦ τοῦ ξύλου τῆς ζωῆς* : — *Vat. and Mosc.*, not *αὐτοῦ βιβλίου τῆς ζ.*, as in the *rec.* text. Bloomfield has adopted the former reading in his text, from *Matthæi*; yet, his note relates wholly to the reading which he rejects.

Ver. 16. *Surely, I come quickly.*] “In an hour when ye “think not, the Son of Man cometh. *As it was* in the days “of Noah, so also *will it be* in the days of the Son of Man : “they eat, they drank, they married, they were given in “marriage, until the day that Noah entered into the ark, “and the flood came which destroyed them all. Likewise, “also, as it was in the days of Lot; they eat, they drank, “they bought, they sold, they builded, they planted; but, in “the day that Lot went out of Sodom, it rained fire and “brimstone from heaven, and destroyed them all. *The same* “will be in the day when the Son of Man shall be revealed : “for, it will come, as a snare, on all who dwell on the face

"of the whole earth." A 'snare,' to consist in the sudden interruption of the most promising speculations on the continuance, and prospective improvements, of the circumstances of this globe.

Ver. 17. *Amen* !] Our version assigns this word to our Lord's speech; but, as it is an *Hebrew* expression of *assent* (1 Cor. xiv. 16), and is immediately interpreted into Greek, *ΝΑΙ-εἰς*, it is evidently the response of the evangelist.

1b. be with all *the saints*.] *παρὰν τὰς ἁγίας*: *Vat.* and *Mosc.*; not *παρὰν ἡμᾶς*, as in the *rec.* text.

CONCLUSION.

SCHOLZ, in the *Preface* to his second volume, published in this year, 1836, announces, that the prefects of the Vatican Library have at length determined to gratify a desire long entertained, by printing a 'fac-simile' of the '*Vatican Manuscript*,' in the manner of those of the '*Beza*' and '*Alexandrian*' MSS., published by KIPLING and WOIDE:—*"Codicem B, æri incisum, chartæ tandem imprimendum curaverunt præfecti BIBLIOTHECÆ VATICANÆ."* Hug's '*Commentatio*,'¹ will be an important, because an independent, adjunct to the *Prolegomena* which may accompany that work.

I shall close these '*Annotations*' with one more, on Acts, xxvii.; which I have been obliged to postpone, from not having been sufficiently prepared, at the time, to introduce it in its proper place.

¹ Hug has shewn (p. 112) that the *Vat.* MS. was written '*before the middle of the FOURTH century—ante sæculi iv medium.*' Wherefore Scholz (p. 29) says, '*Hug, ante sæculi iv medium hunc codicem exaratum, præbuit.*' When, therefore, Scholz states (in his '*Prolegomena*')—'*sæculo v scriptus est,*' we must assume 'v,' to be an error of the press for 'iv;' since he alleges no other authority. This is necessary to be noticed, because Scholz's printed statement would go to diminish the antiquity of the MS. by one entire century.

Ver. 9. *also, because the 'Nesteia, or Fast,' was now past.*] St. Luke here states the grounds on which St. Paul was proceeding to dissuade the captain of the ship, and his associates, from putting to sea; and to persuade them to remain at the '*Fair-havens,*' where they then were: those grounds were, '*the setting in of the dangerous season for navigation, and the time of the Nesteia, or Fast, having passed during their tedious delays.*'

Now, what was this '*Nesteia, or Fast?*'—*της Ιουδαϊκῆς ἀπλευστοί*—'*namely, the Jewish,*' says Matthæi's scholiast, with confident brevity; and, with this short answer interpreters appear to have been generally, and easily satisfied. Yet, the Jews had no *fast* thus exclusively distinguished; nor could a *Jewish fast* have concerned any in the ship, not even Paul, Luke, and Aristarchus, now that they had become released from all subjection to the ordinances of the ceremonial law (Col. ii. 16, 20). The only festival with which St. Paul is connected by the historian, is '*the Pentecost*' (Acts, xx. 16); but it is to be remarked, that he says, *την ἡμέραν*—'*the day,*' not *την ἑορτήν*—'*the feast:*' and, as that took place on the '*first day of a week,*' and was the anniversary of the '*first effusion of the Holy Spirit on the church,*' it is evident, that St. Paul observed it as a *Christian*, not as a *Jewish* festival. With respect to a *νηστία*, or '*fast,*' we read, indeed, in Zechariah, viii. 19, "the fast of the *fourth*, of the *fifth*, of the *seventh*, and of the *tenth* months," but we read of no fast, in the Hebrew Scriptures, distinguished by the style, '*the Fast;*' and it is observable, that although the Greek interpreters use the word *νηστία*, generally, in the passage of Zechariah above cited, they do not apply that term, specifically, to the '*day of atonement*' (10th of October), which has been commonly resorted to, for an exposition of the term in this place. But, on the other hand, we find from history, that at the time when the ship first sailed from Asia, the ship's company had in their prospect a *heathen festival*, of much interest to them, denominated exclusively, ἡ *Νηστία*—'*the Nesteia, or Fast;*' a festival, peculiar to the country to which they were hastening, and for which St. Paul here reminds them, that *they would now be too late*. The anniversary of this festival fell on the 16th of October (J. Jonston. *De Fest. Græc.* Thes. Gronov.

tom. vii. p. 892: see, also, Athenæus, p. 307, Casaub.) Its origin is thus recorded by Ælian (lib. v. c. 20): "When Tarentum was besieged by the Romans, and was near being taken through famine, the Rhegians decreed, to fast one day in ten, and to send the provisions of that day to the people of Tarentum. The Romans having been forced, by these means, to abandon the siege, the town was saved; and, to commemorate their jeopardy and deliverance, the Tarentinians instituted a festival, which they called, ἡ Νηστεία—'the Nēstēia' or 'the Fast;'" and we are afterward informed (c. xxviii. 12.), that the passengers made a circuit to touch at Rhegium, in their course from Malta to Rome. This, therefore, will have been the ἡ Νηστεία intended by the sacred narrator.

The dangerous state of the navigation, at that time of the year, is shewn by Dr. Burton, from Vegetius: "*Post hoc tempus, xviii. cal. Octob., usque in iii idus Novemb., incerta navigatio est, et discrimini propior.*" The period of the original institution of the 'Nēstēia,' reveals itself to have occurred in the early history of 'Magna Græcia,' or southern Italy; before the Romans had extended their conquests over that territory, and before they possessed a power at sea enabling them to intercept the communication between the maritime towns of Rhegium and Tarentum.

I have further to add, on the testimony of officers very recently returned from some years' service in the garrison of Malta, that the Maltese people preserve an immemorial tradition, that the wind which caused St. Paul's shipwreck, was the 'north-east' wind which they call 'Gregale,' from its blowing to them from Greece. This direction of the wind is plainly to be inferred from the narrative, which relates, that the ship was blown along the coast of Crete with so much violence, that it was not able ἀντιπαραλῆσαι τοῦ ἀνέμου—'to work in the wind's eye,' or 'to windward,' so as to gain the entrance of the most western port of that island, Phœnice; but was driven beyond it, further to the westward in the Adrian sea, by the force of the gale. Such would be the direction of the Gregale, N.E. wind, or Euraquilo. It is evident, that κατ'αυτῆς in this sentence can relate only to τῇ Κρήτῃ preceding. A very recent learned and inquiring traveller as-

sumes, "that αὐτῆς implies *the ship*;"¹ but, if the historian had intended the '*ship*' in that pronoun, he would have written αὐτοῦ, in the neuter, since he uses το πλοῖον to express the '*ship*' eleven times, in this place and throughout his narrative; 'τῇ ναυί' once only, in his conclusion, at v. 41.

The modern claim of the island of '*Melida*,' in the *Adriatic Gulf*, to the honour of St. Paul's shipwreck, is not entitled to our serious consideration; because it is refuted by the historian himself, where he says, "we were driven along, in the *Adria*—διαφιζομενων ἡμῶν ἐν τῇ Ἀδρίᾳ." This name pertained exclusively to the open sea flowing between the Peloponesus, or Morea, and the southern extremity of Italy, and Sicily: so that the denominations, ποταμός Ἀδρίας, and Ἀδριατικός κόλπος—'*sea Adria*,' and '*Adriatic gulf*,' carry with them their own characteristic evidences of *distinction*; the latter adjective, only denoting the derivation of the interior waters of the gulf, from those of the exterior *Adria*.

From time immemorial, the Maltese nation has continued to celebrate the presence of St. Paul in their island, on the

¹ WALSH. *Residence at Constantinople*, vol. I. p. 53. I greatly regret, that these instructive volumes have only come to my hand as these last two sheets are going to the press; otherwise, I should not have failed to advert to that work with due attention above, p. 323, where I have introduced a diagram of the ancient compass, as it is given, with much reflective attention both to the Greek and Latin names, by Aulus Gellius. This last writer, as will there be seen, gives ἡγεῖ and ἀπὸ ἡγέας as synonymous denominations of the east, and ὑπερβοῦς as the proper name of the south-east, in his own time. Our learned traveller, on the other hand, thus gives the points of the compass from the ancient '*Temple of the Winds*' at Athens: "βέας, or the north; ακαῖες, or the north-east; ζέφυρος, the west; λιβ, the south-west; and so on of the rest. But," he adds, "that which interested me most was, 'ἡγεῖ, the south-east;' as it at once gave the direction of the wind before which St. Paul was driven, and, as far as that is evidence, seemed to decide the controversy." (p. 130.) I am quite unable to discern, how any evidence of such an indication is found in the simple word ἡγεῖ. I cannot, at this late moment, enter into an extensive discussion of the subject; I can only here observe, that it appears from an average of winds, taken during three years at Constantinople by the same traveller (*Append.* p. 538), that, in the month of October, the wind blows N. of E., twenty-four days, and S. of E., only seven days. Of the character of the N.E. wind, at that station and season, he relates: "There is a season in autumn when a N.E. wind sets in; the Black Sea, driven against its western shores—is prophetic of death and destruction, &c." (Vol. II. 233). This is, therefore, the wind which, traversing Greece, blows forward to Malta, where it is called *Gregale*; it is also the ακαῖες, or '*Evil wind*' of the Athenian temple; and the αἰμας τωφεύκης—'*tempestuous wind*,' or *Euraquilo*, of St. Luke.

10th of February; and tradition, in its progress through many ages, has at length assigned that day for the date of the *shipwreck* and *arrival* of the apostle. But, a very little attention will enable us to perceive, that this anniversary was originally intended to commemorate, not his *arrival in*, but his *departure from*, the island.

We have seen, that the 16th of October had passed before the ship left Crete, and that fourteen days were consumed in the tempestuous voyage; which will bring the arrival of St. Paul, and consequently the shipwreck, to the *first days of November*. "At the end of *three months* (says "the historian) that is, in the *first days of February*, we "departed in a ship which *had wintered at Malta*:" consequently, St. Paul also had wintered at Malta; and those three months were *November, December, January*, not *February, March, April*. "And when we *departed* (he "proceeds), they rendered to us many attentions; and put "on board such things as were needful for us." It was, therefore, this affectionate *farewell* that the Maltese of that day commemorated on the 10th of February.

That the *first object* of that commemoration should have become confounded with the *shipwreck*, during a series of dark ages, is not surprising; since the same wind, '*gregale*,' prevails in those seas, both in the months of *October* and *February*. And it is remarkable, that Dr. Walsh's '*average table*' distributes the '*winds*' to those two months, in the following equal proportions:

| | | |
|-------------|------------------------|---------|
| Feb. wind | S., S.W., or S.E. | 7 days. |
| | N.N.W., or N.E. | 21 |
| Octob. wind | S., S.W., or S.E. | 7 |
| | N.N.W., or N.E. | 24 |

THE END.

LONDON:

J. NOTES, CASTLE STREET, LEICESTER SQUARE.

SUPPLEMENTAL ANNOTATIONS

TO

THE BOOK

OF THE

NEW COVENANT.

BY

THE AUTHOR OF THE FORMER ANNOTATIONS.

A NEW EDITION, REVISED AND EXTENDED.

LONDON :

DUNCAN AND MALCOLM, 37 PATERNOSTER ROW.

M.DCCC.XLI.

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LEICESTER SQUARE.

TO THE
HONOURABLE AND REVEREND
SIDNEY GODOLPHIN OSBORNE,
VICAR OF STOKE FOGES,
IN THE COUNTY OF BUCKINGHAM:

In Testimony
OF THE SINCERE ESTEEM AND REGARD OF
HIS ATTACHED PARISHIONER,

THE AUTHOR.

STOKE PARK, *January*, 1841

PREFACE.

I. IN concluding the '*Expository Preface*' of the former '*Annotations to the Book of the NEW COVENANT*,' p. 89, I intimated 'the immediate object I had in view, in bringing 'into a printed form, my '*Revision*' of the text of that Book.' During the interval that has elapsed since its publication, I have employed myself diligently in the prosecution of that object; and, though I have found nothing to alter in the text, affecting points of *doctrine* or of *faith*, I have nevertheless found many occasions for increasing the *accuracy of the translation*, and in consequence, of multiplying the number of the *critical annotations*.

This, will not surprise any one who is at all conversant with such matters and operations. "No man who makes the first attempt (observes Michaelis, on Mill's great labour of collation), can expect to arrive at perfection" in that first attempt (*Introd.* ii. 456); and, strange it is to say, this '*Revision*' is the *first attempt* that has been made to extend to every English reader, the benefit of the vast accession of *light* which has been progressively accumulating, during the last two centuries and a quarter, for further illustrating the texts of the Evangelical Scriptures. Tyndale, in closing the first edition of his new version, in 1526, and looking forward to a future and more perfect edition, cautioned his readers with respect to the former, that "many thynges are lackynge, whiche necessarily are requyred." And he concluded—"count it as a thyng not havyng his full skope; but, as it were borne afore hys tyme; even as a thing begunne rather than fynned. In tyme to come (yf God have appoynted us there unto) we will gere it

"his full shape: and putt out yf ought be added superfluously; and adde to, yff ought be overzene thorowe negligence: and will enfoarce to brynge to compendousness, that which is now translated at the lengthe; and to geve lyght where it is requyred."

I had, at first, intended to reserve the matter of the following pages for incorporation, into a future edition of the work: but, when I considered the uncertainty of such a contingency at my advanced period of life, and the impropriety of withholding, from the acquirers of the first edition, matter of much importance ready prepared for their reception, I thought it my duty to present it to them in the present *Supplemental* form. To this last course, I have been determined, by the strictures of my censor in the '*British Critic or Theological Review*,' for July, 1837, No. 43, Art. 1.¹

2. This critic opens his article, by citing a position contained in my '*Expository Preface*,' p. 17. § 15: "*It is a somewhat startling assertion of the author,*" he observes, "*that although we have, by public authority, a standard English version of the Bible,*² *yet there exists no standard Greek text for the original of that version; and yet, strange as it may appear, the assertion is one which it would be much easier to contradict, than to confute.*" The assertion is rendered more '*startling*,' by the admission of Dr. Cardwell in the preface to his '*Gr. N. T.*,' p. 6, just now published; that, "*the authorised version does not appear to have been made from ANY EDITION WHATSOEVER, uniformly.*"

The *Theological Reviewer* follows his citation of the preceding passage, with some pages of words, in which he neither attempts to '*contradict*' or '*refute*' the assertion, or to draw any critical and practical inference from it; but he goes on to exercise his censorial judgments as unconcernedly

¹ If that sanguine assailant had made his hostile demonstrations on his own legs, I should not have deemed it necessary to revert to them in this new edition; but, as he has been ambitious '*curru vehi ad Curiam*' with the *Theological Reviewers*, in order to secure for them an admission into all our public libraries, I must, of necessity, endeavour to render my qualifications of them, co-extensive.

² The words, '*of the Bible*,' are here very idly added by the *Reviewer*, for, I was speaking of the '*New Covenant or Testament*' only; as the context, and the words '*Greek text*,' sufficed to shew to every scriptural scholar, of ordinary knowledge and circumspection.

as if that great paramount *fact* had not been presented to his intelligence, for its use. In taking cognizance of my work, he does not assume the quality of a *judge* (ordinarily affected by *reviewers*); he has preferably taken on himself that of a different officer, which he deems more especially called for, on this particular occasion; an officer, of very grave and important service in the administration of affairs in the court of Rome. It is the duty of that high functionary (who is popularly entitled in Rome, '*il Avvocato del Diavolo*'—the *Devil's Advocate*), to employ all his armoury of learning, ingenuity, and eloquence, in striving to prevent the undue canonization of a new saint. Following the rule of his canonical exemplar, this *Theological Reviewer* employs all his armoury of words, ingenuity, and temper, in striving to prevent the *canonization*, that is, the *acceptation*, of my revision of the '*New Covenant*.' That he does not present himself to his reader in the capacity of a *judge in equity*, is manifest, from his not noticing a single point in which I have had the satisfaction of adding very materially to his previous stock of textual knowledge; but, only apologises to him for not having produced a larger mass of damnatory matter, of which, he states, "*there remain abundant materials.*" "*No sooner,*" observes Tyndale's biographer, "*was the volume of his first edition of the English New Testament published, than the most extraordinary efforts were made to exterminate it.*" With this last example to console me, it requires but little philosophy to sustain the similar '*efforts*' renewed by such a critic as this *Theological Reviewer* of our own day. There is one point, on which he may confidently repose: that, if my work is founded on *that which is not the truth of Scripture*, '*it will fall to pieces*' without the aid of his good offices; but, if it has *that for its foundation*, he may be well assured—*οὐ δυνατὸν καταλῦσαι αὐτὸς*, '*he cannot overthrow it.*'

3. There are some persons, who rejoice to find it dark when they wake from their first sleep, that they may relapse into their former peaceful insensibility:—'*yet a little sleep, a little slumber; a little folding of the hands to sleep.*' The same persons are disturbed and irritated, if they find that they have slept till it is broad day-light, and that they must,

perforce, rouse themselves and get up. They wake in the mood of the Runic prophetess ;

" Who is he, with voice unblest,
That calls me from the bed of rest ?
Unwilling I my eyes unclose :
Leave me, leave me to repose !"

Such are the mood and temper of mind of my awakened and disturbed *Reviewer*.

When I said, in my former Preface, § 14, that we " can sensibly discern, in the present state of the text and " interpretations of the evangelical Scriptures, evidence of " the continued operation of a moral cause analogous to the " *vis inertiae* in physics," I had my eye on that particular section of the Christian community, of which my reverend opponent has appointed himself the *Oracle and Champion*. If this Champion had been born to flourish in 1537, it is evident, that he would have been a zealous and active adherent to (what Hume called,) the '*ancient religion*,' and that he would have advocated as *canonical*, the '*apocryphal*' writings of the old Scriptures ; but, having been reserved for the late period of 1837, and having been habituated to regard those *apocrypha* as spurious, there remain none to obtain the benefit of his protection and advocacy, but the *apocrypha and interpolations of the new Scriptures* : towards which, he displays the most filial reverence and attachment. In fact, he regards them, not as extraneous impurities which have invaded and attached themselves to the native record, but, as *affections of the record itself*, and therefore claiming his most reverential *tenderness* : " We should approach *its very defects*," he says, " *as a son would approach the infirmities of a parent*." I thank him, for his illustration. Fortunately, we have an example at hand, by which to try the wisdom of this comparison. The example is afforded in the conduct of the sons of Noah, on occasion of the infirmity of their venerated parent : " *they took a garment, and went backward, and covered the nakedness of their father*." But, if they had found, that some mischievous persons had bemired and disfigured their aged parent during his *infirmity*, would they have merely '*gone backward and covered him*' as he was ? Would not their filial indignation have been roused ; and would they not

have employed immediate and effectual *ablation* of his person, before they covered it and left it? Not so, the pious *Reviewer*: to judge by the analogy he has himself proposed and authorised, he would have regarded the *defilement* as *sanctified* by the contact, *identified* with the person, and forming a part of the ‘defects and infirmities of the parent,’ which ought to be studiously concealed. Such is the confusion of ideas, which ‘*inertial prejudice*’ has effected in the mind of the *Theological Reviewer*.

4. But, if purgation of a corrupted text were granted to be requisite and desirable, the *Reviewer* contends, that “the *temper of the time is not propitious to the safe accomplishment of such a work.*” This wary critic is a nice *timist*; and recalls the Abbot of St. Godwin, who, pressed for charity by a hungry and houseless pilgrim, while he was spurring homeward for shelter from a storm of rain and thunder, deemed it ‘*no time for charity.*’

“An almes, sir prieste!” the droppynge pilgrim saide:—

“Varlet!” replyd the abbate, “cease your dinnie!”

This is no season almes and prayers to give!”

It is quite a new suggestion, that ‘*safety*’ is to be a governing condition, in diffusing the lights which are continually accruing to illuminate the obscurities induced by man, on the original lucidity of the Gospel text. The *Reviewer* must, consistently, think that the ‘*temper of the time*’ in the reigns of Augustus and Tiberius Cæsar, was by no means ‘*propitious to the safe promulgation of the gospel,*’ nor that in the reign of Henry VIII., ‘*to the safe reformation of the Christian church;*’ and certainly, he is fully borne out by history: but,

“————— non defensoribus istis
Tempus eget.”

I have always thought, that the proper *time* for increasing *light*, is when the *candles want snuffing*; even, if we should risk the *burning our fingers in the operation*. The *Reviewer*, on the contrary, would have us patiently wait, in the hope or expectation that the candles may, somehow or other, snuff themselves; and thus he would wait, ‘*dum*

'*defluat amnis*,' till the stream of time has entirely run itself out. As, however, we have now waited above *two hundred years*, there can be no just impeachment of *precipitancy*, if we at length take up the snuffers for ourselves.

5. But, the *Reviewer* would by no means have them touched by any *single individual*, nor by fewer in number than "*a whole synod of divines and scholars*." How officious, then, was the adventure of an individual Wiclif, or of an individual Tyndale! whose translations, nevertheless, constitute the basis and substance of our authorised version. These personages, however, lie far beyond the horizon of our critic's retrospective vision. '*King James's translators*' form an '*epocha of creation*' in his view of biblical criticism: "Should it ever be thought *advisable*," he says, "to revise our version, a solemn and strict injunction should be given to the *persons intrusted with the task*, to ask themselves *this question*—'In what words would '*King James's translators*' have expressed the sense?'" And why should they be solemnly enjoined to ask themselves *this question*? In order to preserve "*the racy archaism—and simple idiomatic diction of the olden time*," which the *Reviewer* so judiciously admires; but, which are attributable to '*King James's translators*' just so much as, and no more than, the imagination of the *Iliad* is attributable to Alexander Pope. This writer's length of tether for critical expatiation, is not remarkable for extent, and its substance is too tough to stretch; and, consequently, the *cyclopædia* which it describes, is not *all-comprehensive*. If he could have stretched his *tether* a little further, so as to peep into the early part of the preceding century, he would have found, in Tyndale's first edition, the same '*racy archaism*' and '*simple diction*;' of which, King James's divines were only the channels of transmission, and which were innate in our language, before those venerable personages were born or thought of. "It is astonishing," observed Dr. Geddes, "how little obsolete the language of it (*Tyndale's version*) is, even at this day; and, in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, *no English version has yet surpassed it*:" and he declared, "that if he had been inclined to make *any prior English version the ground-work of his*

"own, it would certainly have been that of Tyndale."¹ It is told of the celebrated Piron, (who did not concern himself much with the Bible;) that, having opened it accidentally, one day, in the prophecy of Habakkuk, and having read it through (as it was short), he was so delighted with his discovery, that he questioned every one he met—*Avez-vous lu Habacuc?—Avez-vous lu Habacuc?* 'King James's translators' are the '*Habacuc*' of the *Reviewer*; who has evidently concerned himself as little, with any *earlier translators*. But, let us prove the test so '*solemnly and strictly enjoined*' by this punctilious critic; and let us inquire, in what words '*King James's translators*' would have expressed the sense of the Greek, γινώσκετε ἑαυτοὺς, in 2 Cor. viii. 1? We know, that they would have rendered those words, "*We do you to wit,*" because we know, that they have actually so rendered them; or, at least, approved them, only correcting the more ancient orthography:—or, the *interpolated* οὐ δὲκῶ, in Luke, xvii. 9? which they have rendered '*I throw.*' Are we to be bound to perpetuate these renderings?

But, there are some *renderings*, as in 2 Cor. iii. 7, 19 (Gr. 18), and v. 3, which strongly urge something more than a suspicion, that '*King James's translators*' *did not work alone*; that the scholastic monarch, in virtue of his supreme office of Head of the Church, deemed it to be both his *right* and his *duty* to add, here and there, some *finishing touches*, to the work of his reverend labourers. An opinion, that a fact so probable was also *real*, is evidently implied in Cruttwell's apologetical remark, in his preface to Bp. Wilson's Bible (1785): "Many are the characters to which posterity "has been unjust: among them, the editor places that of "*King James the First*, whose *abilities* seem to have been "despised with much partiality, and little reason. That *the learning of King James*, and his judgment, when not de- "praved by politicks, were *truly respectable*, the whole of "*this business will sufficiently evince.*" Could the royal moderator, then, conscious of these endowments, have absolutely and altogether abstained from determining some points in equipoise, by *supplying a makeweight* drawn from his own "*truly respectable learning?*"—especially, as his Ma-

¹ Abp. Newcome's *Hist. View of Eng. Bibl. Translations*, pp. 23, 26.

jesty's *personal criticism* contributed to cause the *new revision*? "The king answered Dr. Reynolds, That *he* (King James) "*had never yet seen a Bible well translated*; though *he* (King James) considered the Geneva translation as *the worst*." (Abp. Newcome, *ubi supra*, p. 92.) Here the royal critic was pleased, by one sweeping judgment, to pass *his own sentence* of condemnation on the learned and valuable labours of *Tyndale, Coverdale, Matthew, Cranmer*, and the following *Bishops of England*; in which judgment, if he has no other support, he has virtually, at least, that of the professedly '*Theological Reviewer for July, 1837*. But though, under his Majesty's presidency, those earlier revisions undeniably acquired some improvements, yet it is undeniable also, that *they sustained some very remarkable deteriorations*. See after, *Annot. to 2 Cor. iii. 7, 19, and v. 3*: after perusing which, the *Reviewer* may find cause to extend his designation, to '*King James—with his translators*.'

6. But, this critic still enforces his condemnation of any revision of our version offered, "not upon the authority of a "*convocation of learned men*, but solely upon the authority "*of one individual*!" Had he come better furnished for the field, and better acquainted with men and things, he would have known, that although 'a whole synod of divines and 'scholars—a convocation of learned men'—of our established Church, should be unanimous on the readings of all texts regarding the essential doctrines of Christian faith, yet, their unanimity would cease there; and that they could never bring their joint labours to a *common result*, unless by mutual concessions and compromises on other points of detail; so that, though they might put forth a *conventional* revision, they would never produce a minutely *critical* one.

7. "But," says the *Reviewer*, "*even if a revision were clearly desirable*:"—To whose standard of intellect, does he here mean to appeal for decision? Does this resigned victim of inertial thralldom wish to restore the principle, that we may not *think*, unless through the medium of a *body of learned divines*? He may as well hope to call back the breeze that has blown past him, as to recall those *safe* and *sopororous* days. The Apostle exhorts, "*Stand fast in the freedom with*

"*which Christ hath made us free.*" Are we to renounce that 'freedom,' which the *Reformation* recovered for us, because others "*use it for a cloke of evil?*" One degree of unfettered common sense, exercised for ten minutes on *the facts*, must clearly discern, that it '*is desirable.*' For, what are *the facts?*—namely, that between the dates of Tyndale's first edition, in 1525, and King James's, in 1611, *four* successive revisions were published by authority, according as the progress of the Reformation opened new stores of manuscript documents; thus giving a new revision, at the rate of *one* in every 22 years, during the 86 years that intervened between those two dates. Whereas, during the 225 years which have elapsed from 1611 (within which interval a far greater multitude of *manuscript* documents, and among them those of greater authority, from their greater antiquity, have been disclosed to the Christian world), no new revisional correction has been undertaken, by public authority; and, the fruits of all those disclosures, have remained unimparted to the mere English reader. Does the *Theological Reviewer* think, that King James's revision was, by its nature, a *final measure*, with respect to any further emendation or elucidation of the sacred text? If he does, he betrays a dulness below *zero* in the scale of judgment; if he does not, I leave to him to give a name to the desire and effort to impress so false an opinion on the unlearned majority of English readers. It would be, strictly, '*to take away the key of knowledge:*' not to enter in '*one's self, and not to suffer those who are willing to enter, to go in.*'

8. In proceeding to his strictures on my volumes, the *Reviewer's* first objection is to the title, '*the New Covenant;*' against which he has nothing to allege, further than that the title '*New Testament*' has, for so many ages, been in possession of the "*public eye and ear:*" an objection, stamped with the seal of *inertial prejudice*; for, it had never the sanction of the *reason*. Are we to believe him so entirely *inerudite* as not to know, that, during those ages, many of the most learned scholars throughout Christendom have concurred in calling that sacred volume '*Novum Fœdus*' ('*New Covenant*'), instead of '*Novum Testamentum*?' Assuredly he does not know, that Tyndale himself, in the

prologue to his edition printed in 1534, says, "*Here thou hast (moost deare reader) the New Testament, or COVENAUNTE, made with us of God, in Christe's bloude.*" It was only *ενηθισμὸς τοῦ εἰδώλου*—'*through custom of the idol*' (1 Cor. viii. 8), that is, through the long-inured practice of the *Latin Church*, that Tyndale adopted the former denomination for his title-page, instead of the latter. But, we have been long enough disused from the practices of that Church, to be any longer, under any of its influences.

9. His next objection, is to the *form* of my revision: "It appears," he observes, "in a *volume by itself*.—It would have been more modest, and *infinitely more useful*, if the authorised text had been printed in its integrity; and if the altered text had been introduced, *either at the foot of the page, or (what might have been still better) in columns parallel with the authorised text.*" This solemn effort of *excerebration* pertains to that branch of sagacity which Bishop Heber aptly called, '*absurd wisdom*.' "Abdallah" worried me a great deal—talking all sorts of *absurd wisdom*." For, to tell an author who professes to write for the especial purpose of '*separation*,' that he ought to have written for the purpose of '*conjunction*,' can only pertain to the head of *absurd wisdom*, if it is to be brought under any head of '*wisdom*' at all. The reverend mathematician's new *infinitesimal*, is too subtle for my apprehension; but, if he will only place a copy of my revision near his copy of the authorised version, he can have the former '*at the foot*' of the latter, or in a '*column parallel with it*,' according as he may choose to collocate the two books. And he will then be sensible of this advantage, resulting from the former being '*a volume by itself*;' that, if he should be instigated to put my revision into the fire, he need not make an *auto da fe* of the authorised version, in the same combustion: which will shew the '*infinite utility*' to be on the side of *separation*, rather than on that of *conjunction*. He is, certainly, not very expert at finding resources.

10. The *Reviewer*, feeling himself in a field wholly new and strange to him, and for which he had made no previous exercise of preparation, starts with dismay, at the suggestion

of spurious and apocryphal passages being incorporated into the text of the '*New Covenant*.' He cannot receive the idea, that in so sacred a consociation any thing can possibly have entered, that can justify the inquiry, *πως ιεσηλθεις ωδε, μη εχων ινδυμειν γαμου*;—'*How camest thou in hither, not having on a wedding garment?*' Yet, many such intruders have made their entrance; and the same causes and opportunities that procured them admission into the *old* Scriptures, existed and acted with enlarged facilities for their admission into the *new*: during the darkness of the middle ages, whose manuscript copies have chiefly supplied the commonly received text. The *Reviewer*, therefore, can only exclaim, "*with no small astonishment and consternation*—we find, in the '*revision*,' not merely noted as doubtful, but omitted as "*clearly spurious and apocryphal, not only the woman taken in adultery, the descent of the angel to trouble the waters of Bethesda, but, the bloody sweat of the Saviour, which is dismissed 'as an unskilful attempt at embellishment;'* and "*his dying prayer on the cross, which is also discarded, as 'the work of some weakly-pious philoponist!'*" Which mode of critical refutation, by *innuendo*, possesses just the same efficacy now, that it did in the days of Galileo, when they exclaimed—'*He says, the sun does not move round the earth!*' Or, in the days of Ridley and Latimer, '*He denies transubstantiation, and the supremacy of the Pope!*' The reverend critic displays excessive ardency of zeal for our '*national translation*' of the *Christian Scriptures*; imploring for it equal veneration, as for the *British Constitution*: a singular example of the *bathos*—from '*the sacred*,' to '*the secular*.' "*We should not mangle it,*" he very truly and pathetically remarks (after Burke), "*and toss it into a caldron of magicians, to regenerate and reproduce it in a newer and better form:*"—*μη γινωσκει*—'*Heaven forbid!*' But, the Knight of La Mancha saw giants and enchanters, where every one else saw only windmills.

11. Not to detain the reader any longer, by tracing the lines and parallels by which the *Reviewer* advances to the assault of my works, I shall bring him at once to the point where the assailant begins to open his batteries in detail. "*There remains,*" he says, "*a very ungracious part of Our*

"task to be performed, namely, the exhibition of some specimens of criticism, which have raised up, within *Us*, certain 'saucy doubts and fears,' relative to the soundness and accuracy of *Our critic's scholarship*, to say nothing of his taste. *Our examples* will be taken almost at random: and *We shall begin with his experiments on the Greek verb, ατιχω.*" I acknowledge the ingenuity of his device, in endeavouring to explode a mine under all my criticisms at once, by issuing his general 'caveat' against my *scholarship and taste*. There is also something magisterial, in the tone with which he introduces it. But, at the same time, it was no friendly star that prompted his confidence to pitch on the verb ατιχω, for summoning the attention of the learned world, in the first instance, to bear testimony to the 'soundness and accuracy of his own experiments.' If, however, he has no objection to their arbitration, I cannot have any. I therefore invite the reader's attention, in the following '*Annotations*,' not only to our respective experiments on the verb ατιχω, but, also, to all the other passages in which I have been so unfortunate as to experience the result of the *Reviewer's* censorial condemnation; viz.—

ατιχω. Matt. vi. 2.

βιζιται—βιζται. xi. 12.

εν τῷ Πιτρει—εν τῷ Πιτρι. xvi. 13 (Gr. 18.)

ι οίος—οίος. Mark, xv. 32 (Gr. xiii.)

πρω. xviii. 2 (Gr. xvi.)

καταλαμβανω. John, i. 5.

αλλα. xix. 34.

ελασσει. Acts, i. 18.

ειδεσθαι—ειδεσθαι. vii. 39 (Gr. 38.)

εναρκτηα. Acts, xiv. 23, 24.

ποιεσαι—ποιεσθαι. xvi. 28.

συναγωγη. Rom. viii. 28.

ιγος—χρησ. xi. 6.

ελεημενος—ελεημενος. 1 Cor. vii. 25.

καταλυθους. x. 3 (Gr. 4.)

δα νημεν—δα νημεν. Gal. ii. 20 (Gr. 19.)

πρεσβυτερος. Tit. iii. 8.

χρησι—χρησι. Heb. ii. 9.

12. The active progress in ascertaining the genuine text, which distinguished the first century from the Reformation, appears to have become spell-bound amongst us;—from the date of *King James's version*, for the *English* text, and from that of *Mill's collation of R. Stephen's text*, for the *Greek*. From those dates, both texts have stagnated with us, in England; and, though the contributory streams have flowed freely around us, yet, some accumulation has plainly formed itself, which prevents those waters from entering our home reservoir.

Three works, of valuable learning and labour, have been recently bestowed on the world, for the pious purpose of

advancing the youth of England in a knowledge of the original oracles of the Christian Scriptures; Bloomfield's, Trollope's, and Cardwell's *Gr. New Testaments*; but I find, with concern and disappointment, that those learned labours have been almost entirely devoted to the *perpetuation* of the *stagnant and imperfect* texts to which I have referred. I am quite aware, of the reverential principle which has induced all these learned editors to preserve the *numerous defects* of those texts *collectively*; yet, if many of the passages were proposed to them *separately*, the same learned persons would withdraw, in *particular cases*, the protection which they afford to them in their *consociated form*.

Thus for example, I am sure that in a *separate disquisition*, none of them would venture to maintain the *received reading*, which they all have nevertheless *printed*, in their texts of Luke, iii. 23; *ὡς, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ τοῦ Ἡλίου*—‘*being, as he was supposed, the son of Joseph, the son of Heli:*’ against the *most ancient reading*, *ὅτι υἱὸς, ὅτι ἐνομίζετο τοῦ Ἰωσήφ, τοῦ Ἡλίου*—‘*being the son (whilst he was supposed of Joseph) of Heli;*’—when they shall have duly considered, 1. that the *latter reading* possesses the *most ancient authority*; viz. the *princeps* surviving copy of the *Vatican*, attested by *Bentley* and *Birch*, and corroborated by the evidence of *Origen*; followed by the MSS. L, 1, 33, 118, 131, 209, cited by *Wetstein*, *Schulz*, and *Scholz*, and the *Vat.* 360, and *Ven.* 10, collated also by *Birch*; which testimonies, were *unknown* to our *English translators*. 2. that *ὡς* is commonly employed by *Luke*, as the *ὡς temporalis*: (*Ælian*, *V. H.* lib. xii. 1, cited by *Hoogeveen*, says—*ὡς ἤλθε πρὸς Κυρὸν ἡ Ἀσπασία, εὐτυχῶς ἀπὸ δειπνοῦ ὡς*: so we are to understand *St. Luke*—*ὡς ἐνομίζετο τοῦ Ἰωσήφ, εὐτυχῶς τοῦ Ἡλίου υἱὸς ὡς*’) 3. that our *Lord* was *not the son of Joseph*, as vulgarly supposed at the time, but was the son of *MARY*, whom the existing documents of the Jewish nation record to have been the *daughter of Heli* (see the former *Annott.* to *Luke*, iii. 24): 4. that it, thus, *entirely rectifies the confusion and depravation which the later and vulgar text introduced, and which continues until now*.

The same critical argument applies equally to the *adverse readings* in *Hebrews*, ix. 2, where the *most ancient*

reading of the *Vatican*, is in *strict conformity* with the *record of Moses*; but the *common reading*, (which we receive as it were *mechanically*,) is in *direct contradiction to it*.

The same observation is to be extended to many other texts, to be hereafter pointed out; all which clearly combine, to demonstrate the *essential* difference between a *Conventional*, and a *Critical Text*.

GRANVILLE PENN.

Stoke Park, Bucks,
1841.

I.

HISTORY OF THE GOSPEL.

MATTHEW { GOSPEL, WRITTEN IN HEBREW,
TRANSLATED INTO GREEK.

MARK AND PETER . . GOSPEL, IN GREEK.

JOHN GOSPEL, IN GREEK.

LUKE AND PAUL . . . { GOSPEL, IN GREEK.
ACTS OF THE APOSTLES, IN GREEK.
GREEK VERSION OF PAUL'S EX-
POSITION TO THE HEBREWS IN
ROME.

SUPPLEMENTAL ANNOTATIONS.

ST. MATTHEW.

CHAPTER II.

Ver. 16. of *two years old*, and *somewhat under*.] ἀπὸ διετούς καὶ κατωτέρω:—Pollux, lib. i. c. 7, § 54, under the head, καιρῶν ὀνόματα, καὶ χρόνων—‘*names of seasons and times*,’ or periods, says: εἶς, δωδεκάμηρος χρόνος—ἡμῖτις, καὶ ἡμισυς χρόνος, καὶ διετής, ἰὼς εἰς δικάστης.—ἐπὶ μὲν χρόνου, παροξύνεται, ἐπὶ δὲ παιδίου, ἐξυπτάται—‘*εἶς, a year, is a period of twelve months: ἡμισυς, a period of half a year; so διετής, of two years; which form is continued to δικάστης, of ten years.*’ When διετής is applied to *time*, the acute accent lies on the penultimate syllable; when applied to the *child*, it is laid on the last syllable.’ Pollux spoke only of *enunciation*, not of *writing*, for, written language was not then marked for accent (*Exp. Pref.* p. 67); and, as our most ancient MSS. of the Gr. Scriptures are not accented, we cannot appeal to them to determine, whether διετούς is here to be interpreted of *time*, or of *person*. But, as Herod’s inquiry was directed to a definite point of time (‘*the time when the star had appeared*,’ ver. 7), I must maintain, that sound interpretation directs us to understand, ἀπὸ διετούς (χρόνου), κατὰ τὴν χρόνον, &c. i. e. ‘*two years from that time*,’ to intend, ‘*a period of two years*;’ notwithstanding Dr. Bloomfield’s remark. It is true, that when applied to *age*, the number of the *current year* was often loosely assigned; thus they said, ‘*in the second year, or two years*;’ but, when the number is applied as a *measure of time*, it intends completeness of that measure: and κατωτέρω, shews διετούς to be used with a definite sense, as τριετούς καὶ ὑπὲρ—three years old and upward, in

2 Chron. xxxi. 16. For *κατωτέρω* — ‘*somewhat* under, or ‘below,’ see the former *Annotations*, p. 125. I have there shewn, that *κατωτέρω* is (if I may so speak) diminutive of *κατω*. In 1 Chron. xxvii. 23, we read, *απο ικισαττου; και κατω*, where *κατω*, in the *positive*, denotes, ‘*all below* twenty ‘years:’ *κατωτέρω*, in the *comparative*, reduces that extent, and signifies ‘*somewhat below*’ two years. It fully appears, from the history, that Herod’s object was, to *compute the exact age* of his intended victim; and, that his sanguinary caution caused him ‘*somewhat*’ to extend the calculation; but there is no ground, beyond traditional imagination, to ‘*justify the received opinion of the extent of his barbarity.*’ (Trollope.) And, this fact may serve to explain further, why no express record of this local act of cruelty is found in the contemporary writers. It was fully sufficient, to verify the prophecy of Jeremiah to the Jewish nation; but, not of sufficient magnitude to prompt a heathen historian to record it, in an age too familiar with scenes of sanguinary atrocity: as in the case of ‘*the Galileans, whose blood Pilate mingled with their sacrifices;*’ (Luke, xlii. 1); an incident, unnoticed by historians.

All the hypothetical arguments exercised with a view to detect the precise time of the appearance of the sidereal indication of the Saviour’s birth, from astronomical records, have been a pure waste of ingenious imagination. We have seen (*Annot.* p. 122,) that the Eastern travellers were conducted by it to his dwelling, not at *Bethlehem*, but at *Nazareth*; and it was very probable, that those strangers would not be summoned to his presence, until he had attained the stage of wakeful notice, which is acquired at the age of two years.

Ver. 23. *in the city called Nazareth.*] *Ναζαρετ*:—The received text and our authorised English version, add here another clause: *ὡπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται*—‘*that it might be fulfilled which was spoken by the prophets, He shall be called a Nazorean.*’ A sentence of the same import, is found in Luke, ii. 39, in the very ancient MS. D, or of ‘*Beza*:’—*καθὼς ἐρρήθη διὰ τοῦ προφητοῦ, ὅτι Ναζωραῖος κληθήσεται*—‘*as it is said by the prophet, that he shall be called a Nazorean.*’ No such passage exists, in any part of the Old Scriptures; wherefore, in the margin of the *Syriac MS.*,

Assem. I., it is noted by Birch (to Matt. ii. 23, p. 9, N. T.)—"in margine Cod. *Assem. I.* inonetur, hæc sumpta esse e libro "ignoto; licet S. Efrem ea ad Jes. xi. 1. referre velit." We know, from unequivocal testimony, that St. Matthew wrote his gospel in his own native *Hebrew*, for the instruction of his Jewish countrymen.¹ "Matthew compiled his gospel in "the *Hebrew language*; which every one translated as he "was able." This is the witness of Papias, an auditor of John the evangelist—Παπίας Ἰωαννου ἀκουστής.—Pantænus, a contemporary of the former, bears testimony also to Matthew's *Hebrew gospel*, which he carried into India. Clemens of Alexandria, the disciple of Pantænus, bears testimony to the *same original*; so also Irenæus, and Origen, in the second century. (Euseb. *Eccl. Hist.* pp. 116, 138, 219, 223, 290.) Matthew could not have confounded, in his *native tongue*, two words which had no relation common to each other; but, the *similarity* of two words were very easily to be confounded by a *foreigner* (such as was the *Greek translator* of the original Hebrew), who has supplied the augmentation of the concluding verse 23, of the *received* and *authorised* text; which demonstrates its spuriousness. I have no hesitation, therefore, to reject that self-convicted *philoponism*.—It will be well here to observe, that the form Ναζωραῖος, is found only in Matthew and John, and Ναζαρενός, only in Mark and Luke: as, in a similar manner, the form Ἰερουσαλῆμ is found only in the Gospel of Luke; but, in the other three, is uniformly written Ἰερουσαλὺμα. By which fact is shewn, that as the passage in *Matthew*, xxiii. 37, containing the form Ἰερουσαλῆμ, is an *interpolation* drawn from *Luke*, xiii. 36, so, both the two passages, now found in the *Greek translation of Matthew's Hebrew original*, have been *surreptitiously introduced*. (See the following *Annot.* to Mark, xiii. 1, and Luke, xiii. 36.) The elaborated annotation of Bengel to the word Ναζωραῖος in this place, who was not aware of the change which the text had sustained in its translation from the Hebrew

¹ The following consciousness of an intemperate author, would have been better withheld: "If so many books in Greek, why not all? It seems to "have been prejudice, which first made men fancy it was likely that those two "books (*Matthew and Hebrews*) should be first written in Hebrew, and thence "conclude that they were so."—(HEY'S *Lectures*, &c. vol. i. p. 28.) The writer would have more prudently suppressed, either this paragraph, or his own name.

original; and those of Burton, Bloomfield, Trollope, and of all others; are superseded at once by the direct internal evidence, that the *whole concluding clause* was an unskilful *philoponism* of the Greek translator: who erroneously conceived, that *ναζιζ* (*ναζιζαίης*, *ναζιζαίης*), Jud. xiii. 5, 'Nazarite,' or 'one bound under a certain vow;' and 'Nazarine' or 'Nazaraean,' or 'a native of the city Nazareth,' had the same signification; and who, under that error, devised his imaginative *superaddition*. (See, *Trommii Concord. Gr. ad Septuag. Interpr.* vol. ii. p. 62, fol.)

CHAPTER III.

Ver. 4. his food was locusts, &c.] *ἡ τροφή ην αὐτοῦ ἀκρίδες* — It is remarkable, that although in Lev. xi. 22, the 'locust and its kind' are specially named as lawful articles of food, and although they are, to this day, used as such, in the countries of scriptural geography (Shaw's *Travels*, p. 256, fol.); yet, we never find them again mentioned in Scripture, as applied to that use, by any one but by John the Baptist. The *Sept.* render, by the common appellation of *ακρίς*, the Hebrew name of several varieties of insects; but, that which is specified in Lev., is the *אַרְבֶּה*, 'locusta,' from *אַרְבֵּה*, 'multum esse.' (Castell. *Lex.*) Strabo (tom. ii. p. 1118) describes the simple process by which these insects were prepared, for present and future sustenance, by the Arabs: "These people," he says, "live on the locusts which the W. and S.W. winds blow in the spring, with great violence, into those countries. They place smoky fuel in their valleys, which they slightly kindle; and the swarms of locusts flying over, are blinded by the smoke, and fall down. They then collect and salt them, and preserve them for use." See Bochart's *Hieroz.* lib. iv. c. 4, p. 480; and c. 7, p. 487, where he established, in 1692, his position, "Joh. Bapt. veras locustas habuisse pro cibo," against his learned contemporary, Sir Norton Knatchbull, and other ingenious expositors, who conjectured, that *ακρίς* intended here a *vegetable*, not an *animal* substance; namely, what is called the 'locust-bean.' Knatchbull found a diffi-

culty in supposing, that the Baptist was able to prepare the animal food in the desert—"quarum artium ulla, vix credere "est usum fuisse Baptistam in deserto;" or, that he would encounter the *labour* of doing so, and of *hunting* for the insects—"et utrum laboris tedium in arefaciendo coram sole, "vel in *venando* vel in *aucupando*, sumpserit." But, the order of Providence brought the swarms of insects to his hand, by millions, without other labour than the kindling the smoke of some half-dried wild vegetation; and the 'Dead Sea' was close at hand, to supply him with its salt: "The "Arabs make pits at the side of the lake, which are filled "by its overflow on the melting of the snow; and, when "the lake is lower, the water evaporates, and leaves a *cake* "of salt:—the country, for a considerable distance, is supplied with it for common use." (Pococke, vol. ii. p. 36.) Bloomfield shews from Aristoph. *Acharn.* 1116, Brunck. (1129, Invernez.) that locusts were accounted a '*mean food*' by the Greeks; but I do not find, in either of those editions, the '*Schol.*' to which this learned annotator refers. It was, on account of the '*meanness*' of the diet, that it is here commemorated by the Evangelist. (See this question, determined also for the *animal locust*, in Elliott's '*Travels*' in Palestine.)

Ver. 15. *accomplish the whole of JUSTIFICATION.*] The phrase, '*fulfil all righteousness,*' given by Wiclif from the Latin '*implere omnem justitiam;*' and copied from him, by all the succeeding translators and revisers, demonstrates the embarrassment which the *English rendering* has caused to them all. It is the same with the *Latin* translation. Euthymius approached much nearer to the true sense with his *Greek*, when he paraphrased thus:—ἐν τῷ αἰτίῳ μοι πληρῶσαι πᾶσαι ἐντολὴν διὰ τοῦ βαπτισθῆναι, ἵνα—τῆς παλαιᾶς καταδίκης ἐγὼ νῦν ἀπαλλάξω τοὺς ἐξ ἐμοῦ.—'Thus it becomes me to fulfil 'every commandment, by *submitting to baptism*; that I may 'release my (people) from their ancient condemnation:'—that is, (as more briefly rendered here)—'Thus it becometh 'us, to accomplish the whole of JUSTIFICATION.'

The learned Cave thus betrays the equivocation with which these two words (*justification*—*righteousness*) were used by our early *English* divines. "In the first three "chapters of St. Paul's Epistle to the Romans, having

“ proved at large that the ‘*whole world*,’ both Jew and
 “ Gentile, were under a *state of guilt*, and consequently,
 “ liable to the divine sentence and condemnation ; he comes
 “ next to inquire, by what means they may be *delivered*
 “ *from this state of vengeance* ; and shews, that it could not
 “ be by *legal observances* ; but that, now, there is a way of
 “ *RIGHTEOUSNESS OR JUSTIFICATION*’ declared by Christ in the
 “ gospel, extending to all, both Jews and Gentiles : whereby
 “ God, with respect to the satisfaction and expiation of
 “ Christ, is ready freely to *pardon and justify* all *penitent*
 “ *believers* ; that therefore, there was a way revealed in the
 “ gospel, whereby a man might be *justified*, without being
 “ beholden to the *rites of the Jewish law*.” (*Life of St.*
Paul, § 10.) — Καταδικης απαλλαξαι, to ‘*reprieve after sen-*
 “ *tence of judgment given*,’ was conventionally expressed by
 the apostles, δικαιωσιν ; to convey which sense, the first Latin
Christian writers devised the word, ‘*justifico*’ — *i. e.* ‘*make-*
 “ *guiltless*’ (*Tertull. ad Marc. iv. 18.*) It is manifest, that the
 quality of absolute and essential *guiltlessness* or innocence, is
 widely different from the former ; yet, those qualities are un-
 warily confounded, as if they were *synonymous*, in that position
 of the learned Cave : which is, also, that of the ‘*eleventh*
 “ *article of Faith*, of our Church.’ I must therefore take leave
 to insist, (notwithstanding the denial of two learned modern
 divines,) that the proper signification of δικαιωσιν in this place,
 and generally throughout the evangelical Scriptures, is (as
 was asserted by the pre-eminent theologian named in my
 first *Annotation*, Bishop Bull,) “ altogether *forensic*, or of
 “ legal adjudication ; and intends, *release from the guilt*, and
 “ *consequent penalty, of Sin* :”— ‘*for, all have sinned ; but*
 “ *are justified freely by grace*.’ (*Rom. iii. 23, 24.*) There is
 the same relation to the terms ‘*justice and justification*,’ as
 to those of *rectitude and rectification* :—“ *rectitude, is strait-*
 “ *ness, not curvity* ; *rectification, is the act of setting right*
 “ *what was wrong*.” (*Johnson.*) *Righteousness* and *recti-*
tude, have the same ultimate signification ; and so, also,
justification and *rectification* have the same ultimate sig-
 nification. If, then, two such different imports (*righteousness*
 and *justification*) be used as *synonymous*, the references drawn
 from them must necessarily be *vicious*, that is, *false*. (See
 after, *Annot. to Rom. vi. 16-23.*)

CHAPTER IV.

Ver. 13. sea-coast in the borders of Zeb. &c.] παραθαλασσιαν εν ὁρίσιν Ζαβ. &c.:—This description, only denotes the *western line of coast of the sea or lake of Tiberias*; which formed the *eastern boundaries*, both of Zebulun and Naphtali. Some ancient maps give the whole of the W. coast to Naphtali, contrary to the statement in Josh. xix. 11, “the border of Zebulun went up to the sea,” i. e. of Tiberias or Gennesaret: (not the ‘great sea,’ or ‘Mediterranean,’ as is shewn in ver. 15; the tribe of Asher, extending from Tyre to Carmel, south, separated Zebulun from the ‘great sea,’ as is duly laid down in D’Anville’s map.)

Ver. 15. Zebulun, and Naphtali, on the way of the sea, &c.] (καθ’ ὁδον (της) θαλασσης (εις το) πέραν του Ιορδανου, i. e. ‘along the sea or lake-road, to the passage of the Jordan;’ in other words, ‘from Nazareth to Capernaum;’ which district, constituted the *Galilee* here mentioned. For, Nazareth was in Zebulun; and Capernaum, was situated at the eastern point of Naphtali where the Jordan enters the sea or lake of Tiberias. The ancient prophecy thus, minutely, described the first theatre of our Lord’s public ministry: “Topographia prophetica mirabilis,” observes Bengel; “latitudine et longitudine ad punctum conveniente.”

1b. to the Jordan.] All our English versions, from Wiclif to James I., have erroneously rendered the Greek πέραν του Ιορδανου—*beyond the Jordan*; following the first, or Latin translator, who rendered, ‘trans Jordanem.’ I therefore left the *received* term, ‘beyond,’ in my former text, until I could ascertain the principle by which the word πέραν ought, on all occasions, to be interpreted. This word, standing alone, has caused a perplexity to the commentators and annotators of all ages, which has not a little confounded the topographical history of the gospel; some writers assuming the word to signify only, ‘trans, ultra—beyond,’ whilst others contended, that it signified also, ‘cis—on this side.’ (See Parkhurst’s *Lex.*, new edition.)

1. Daum (*Lex.* p. 1972), speaking after Eustathius, says,

“ *πέραν* (*Ion.* *πέραν*), proprie est accusativus ab ἡ *πέρα* — eadem quæ ἡ *εἰς*, ἡ *γῆ* — per *ellipsisin*, κατὰ τὴν *πέραν* vel εἰς τὴν *πέραν*; et notat, ἀπὸ τῶν ἐνανθὰ εἰς τὴν ἐκείνην ἀντικρὺ γῆν — ‘*ab hisce locis in terram inde e regione sitam.*’” The word is of comparatively rare occurrence in the classical writers.

2. In the sacred Greek writers, of both Scriptures, it is of frequent occurrence, both with and without *ellipsis*. The *Sept.* use it about 80 times: of these, 48 times with the prepositions *ἀπὸ*, *ἐν*, *ἐκ*, *εἰς*, expressed, and the remainder, with *ellipsis* of the prepositions. The Evangelists employ *πέραν* 23 times; 11 times with the prepositions *εἰς*, *διὰ*, the remaining times elliptically; but, all these use *πέραν* as an adverb, with the neuter article *το*, when the preposition is expressed; not as an accusative case, with the feminine article, as Damm exemplifies: “the accusatives *πέραν* and *πέραν*, observes Eustathius, passed into adverbs — *εἰς ἐπιχειρήματα το, πέραν καὶ πέραν μετρίσιν.*” p. 1475, 42.

3. But, these last Hellenistic writers used it with a different acceptation from that assigned to it by Damm; they used it with the sense of the Heb. *עָבַר, עָבַר*—*διαβάσεις*—‘*transitus*—‘*alveus*—*passage*, *ford*, or *bed* of a river (‘*transitum pontis*—‘*culo conjungere*—to join the opposite banks by a bridge.’ Cic. *Tusc.* v. 59); so that, *εἰς το πέραν* signified *ad transitum*; *διὰ τὸ πέραν*—*per transitum*; *ἐν τῷ πέραν*—*in transitu*; *ἀπὸ τοῦ πέραν*—*e transitu*.’ When, therefore, *πέραν* is found alone, it is elliptical of one or other of those directing prepositions, and its intention is manifested by the tenor of the context.

In the citation from Isaiah before us, which describes the extremity of the tribe of Naphtali, whose “outgoings were at Jordan” (*Josh.* xvii. 9), the ‘*motus ad locum*’ indicated by *ὁδὸν*, directs us to understand, *εἰς τὸ πέραν*—‘along the sea-road, to the channel, or bed of the Jordan, or simply, to the Jordan,’ which formed the S.E. limit of Naphtali; not, ‘beyond’ Jordan. So, in ch. xix. 1, where our version also renders ‘beyond,’ and the Greek has only *πέραν*, we are to understand *εἰς τὸ πέραν*, which constituted τὰ ὅρια τῆς Ἰουδαίας. Mark, xi. 1 (*Gr.* x. 1), says, *διὰ τοῦ*—‘by or along the course or bank of the Jordan,’ which formed the eastern boundary of Judea; by pursuing which line, our Lord arrived at Jericho: not ‘beyond,’ or ‘on the other side,’ which was ‘not

'in the borders of Judea.' By rendering *πέραν*, '*ultra*,' in this place, the Latin translator entailed a prescriptive perversion of topographical history on all the ages that followed him. The theatre of the Baptist's functions, was the '*wilderness of Judea*;' the whole of which lay on the west side of the Jordan. So, ch. v. 3 (Gr. iv. 25), and in the corresponding passage, Mark, iii. 8, *πέραν* is governed by *απο*, and we are to understand, *απο του περαν*—'*from the boundary of the Jordan*.' In John, i. 28, *εν Βηθανια περαν του Ιορδ.*, *όπου ην Ιωαν.*, we are to understand, *εν τω περαν*—'*in or at the passage of the Jordan*;' so, in John, iii. 26; but, in ch. x. 40, *απηλθεν περαν του Ιορδ. εις τον τωσαν*, we are plainly to understand, *εις το περαν*. St. John is the only evangelist that always omits the preposition. In ch. vi. 1, and 17, we are to understand, *δια του περαν*: in vv. 22, 25, *εν τω περαν*: in ch. xviii. 1, *δια του περαν*. In Luke, viii. 26, *εις την χωραν των Γερασσηων* (*rec. Γαδαρηων*¹) *ήτις εστιν απεναντι της Γαλιλαιας*, we are to understand by *απεναντι*, not '*over against Galilee*;' but, '*the opposite coast of Galilee*,' both which opposite coasts Josephus (B. J. iii. 3) expressly states, were included in the territory of Galilee.—*απεναντισθαι των περαν πραγματος* (Polyb. iii. 97): "*citeriora et ulteriora*," Steph. Thes. Gr. v. *πέραν*.

CHAPTER V.

Ver. 6. *beggars in spirit*.] *πτωχει*:—I have shewn, in the former *Annot.*, on the authority of Tertullian, that *πτωχει* here signifies '*mendici—beggars*.' So Eustathius, p. 1782, 10. *πτωχειν, εν τω τω παταιν*—*πτωχειν*, is equivalent to '*to ask*;' also, p. 1833, 54. *πτωχος, ο παταις, πειης δε ο χειρι ποιουμενος, και ούτω διαζων*—'*the πτωχος (beggar) is one who asks; but the πειης (poor) is one who works with his hands, and so gains his living*.' Suicer, who loved to expound by the Greek of the *Lower Empire*,² says, "*πτωχος proprie est, ο απο πλουτου κατελθων εις εδιαν*—*πτωχος is, properly, one*

¹ See former *Annot.* to Matt. viii. 28, p. 140.

² So called from the French, '*LE BAS Empire*;' "*On appelle LE BAS Empire, le temps de la décadence de l'Empire Romain, qui commence à Valérien.*" *Dict. de l'Acad. Fr.*

"who has fallen from wealth to indigence:" for which definition he only quotes a 'Code of Ordinances' of the Lower Greek Emperors—"Ut habetur ad Basil. Cesar. regul. brev. resp. ad Interrog." 262, p. 630.—With such authority we have no concern.

Ver. 33. should go into hell.] The *Vatic.* copy, thus reads this clause, *εις γεινην απελθης*, as does the D, and some other *anc.* versions: the multitude of later copies, have repeated the clause of the preceding verse; betraying the carelessness of after copyists.

Ver. 51. your heavenly Father.] *ὁ πατηρ ὑμων ὁ ουρανιος* : *Vatic.* and D, MSS., and others, read thus; and do not repeat, *ὁ ουρανιος*, from *ver.* 48 (Gr. 45), as in the *rec. Gr.* text, or K. James's revision (of our common translation). It cannot be too often enforced, that our knowledge of the most ancient testimonies of the primitive text, has been acquired since the year 1611, when that monarch was an active agent in producing our present authorised version. (See the following *Annott.* to 2 Cor. c. iii. and v.)

CHAPTER VI.

Ver. 2. are far from their reward] or, 'put away the reward from them'—*απιχουσι τον μισθον (απ') αυτων*—as in Jer. v. 25, *απιστησου τα αγαθα απ' ὑμων*. The *Theological Reviewer's* manifested unacquaintance of the philological history, and genuine signification of the verb *απιχω* (see *Preface*), will oblige me to extend this annotation far beyond my first design; since he is more anxious to retain the particular terms used by 'K. James's translators,' than to ascertain the true import of the words used by our Lord.

I had stated, that the genuine and primitive sense of *απιχω*, was '*averto, procul teneo, disto, absum.*' The reviewer admits, that "some such transitive sense" (he does not inquire *how* or *why*?) "does, undoubtedly, belong to it, when used to signify the action of one person with reference to

"others;" but he objects, with much derision, that I have ascribed to ἀπέρχω "the same transitive force, when used to denote the action of a person with reference to himself:" and he concludes—"Never till now did we hear it questioned, that ἀπέρχω gives to the transitive verb ἔρχω, in composition with it, *only a more full and 'emphatic' sense*: ἔρχω implies possession, simply; ἀπέρχων signifies, that the possessor has *received in full*, from the proper quarter, whatever was due or expected—that he has carried off with him the whole of what was intended for him." It is easy to shew the source, from which the *Theol. Reviewer* has helped himself to this elaborated, but fallacious, definition of the verb ἀπέρχω. He has evidently taken it, without acknowledgment, almost *verbatim*, from the convenient '*Thesaurus*' of Suicer, first printed in 1682; who, in his turn, took it *verbatim*, also without acknowledgment, from Thomas Gataker's *Annotation* to the word ἀπέρχω, subjoined to his '*Marcus Antoninus*,' first printed in 1652; by which processes we may learn, *how freely learned critics sometimes deal with their brethren's critical property*—e. g.:

Suicer, 1682.

ἀπέρχω.

"— phrasis emphatica est, qua non tantum suum, quod quispiam assecutus est, indicatur; sed ita id omne, quod suum ducit, plenum et integrum assecutus, ut in eo plane acquiescat, nec quicquam amplius requirat, utpote qui illud sibi sufficere existimat. Unde recte Theophylactus in cap. vi. Matth." &c. (tom. i. p. 434, ed. 1746.)

Gataker, 1652.

ἀπέρχων.

"— phrasis emphatica, qua non tantum suum, quod est assecutus quispiam, indicatur; sed ita id omne, quod suum ducit, plenum et integrum assecutus, ut in eo plane acquiescat, nec quicquam amplius requirat, utpote quum illud sibi sufficere existimat. Ita Matt. vi. ver. 25; Luc. xii. vi. ver. 24, interpretatur Theophylactus." &c. (ed. 1652 et 1697, *Aunst.* p. 178.)

According to the reviewer, therefore, the '*only*' direct and full import of ἀπέρχω, is to '*receive in full*;' and thus he propounds '*suo periculo*,' with Bentley's daring, but freed from the learning; for, he is contradicted by every grammarian and lexicographer, and is not supported by any one of the ancient Greek writers; all of whom, from Homer, down to Dionysius Halicarnassensis in the age of Augustus, used ἀπέρχω with the significations assigned to that verb by Portus, in his *Ionic Lex.*—"abstinere; efficere ut aliquis a re aliqua abstineat; arcere, amovere, summovere; removere ab aliquo loco:"

—also, ‘*disto, absum* :’—*ἀποθεῖν καὶ παρῶν ἔχω*, Eustath. *παρῶν ἔμι, κωλύω*, Hesych.

The meaning of the verb, in ancient Greek, is thus correctly, though briefly, given by Dr. Maltby: “*absum, avertō* —to be distant, or keep off. Also, *abstineo*—to refrain from, which signification more properly belongs to the “middle, *ἀπιχωμαι*.” (*Gr. Gradus*.) Matthiæ observes—“The “middle voice is exactly equivalent, in signification, to the “active joined to the corresponding pronoun pers. refl.”—*e. g.* “*ἀπιχῶν*, to withhold another; mid. *ἀπιχίσθαι, ἀποσχισθῶν*, “*i. g.* *ἀπιχῶν ἑαυτῶν*, to withhold one’s self.” (*Gr. Gramm.* § 491, a.) Here, Matthiæ contradicts the *Theol. Reviewer*; shewing, that one of the two was by no means master of the subject with which he meddled. Priscian remarks: “*Græci* “*ἀπιχωμαι τούτου καὶ τούτο*: *Nos quoque, abstineo illius, et* “*illum, et illo*.” (*Gramm. Lat. Putsch.* p. 1176.) The first of these signifies, *ἀπιχῶ* (*ἑμαυτῶ ἀπὸ*) *τούτου*—the second, *ἀπιχῶ* *τούτο* (*ἀπ’ ἑμαυτοῦ ὃν ἔμι*). So in the Latin: “*sese* “*cibo abstinere*.” *Cæsar*. “*abstinere ignem ab æde*.” *Liv.* Eustathius, who interprets *ἀπιχῶ* by *ἀποθεῖν ἔχω, παρῶν ἔχω*, instances from Homer *ὑπισχεῖ φασγάνον*, which the Scholiast interprets by *ὑπιστήσῃ*—‘keep or hold back thy sword.’ In Pindar, we have *ψέγων ἀπιχῶν*, which the Scholiast explains by *ἀπωθεῖν*—‘to thrust back or repel an imputation.’ (*Nem. Od. vii. 31.*)

But, in an after and later age, *ἀπιχῶ* acquired the new modification of ‘*ex-cipio*’—(*cipio ex alio*)—‘to get from ‘another;’ not ‘*accipio* or ‘*recipio*’—(*cipio ad me*)—to ‘receive;’ still less, ‘*habeo*—to have.’ The eminently learned Salmasius, contemporary with Gataker, at the very time that Gataker penned the note on *ἀπιχῶν* above cited, was pointing out and demonstrating the fact, that a variation in the acceptation and use of the verb *ἀπιχῶ*, and of many other words, had taken place during the progress of the Greek language, from its adult age in republican Greece, to its decline under the Greek empire. No notice, however, appears to have been taken of his acute admonition,¹ until it

¹ Salmasius’s triumphant demonstrations are contained in his three tracts, printed by the Elzevirs, in 12mo. in 1643, entitled, ‘*de Hellenistica Commentarius—Fusus Ling. Hellenistica—Ossilegium Ling. Hellenist.*’ In which works he impreguably established, against D. Heinsius, 1. That a ‘*Hellenistic*

was recently pressed on the attention of the learned world by Frederic William Sturz, in his treatise '*de Dialecto Macedonica et Alexandrina*,' printed at Leipzig, in 1808, and inserted in the first volume of Valpy's *Steph. Thesaurus*. And yet, the fact, when once pointed out, was plain enough to every eye. But, the plainness of the fact, as plainly raised the question, and demands a discriminating answer—to *which age* of the verb *αἰχῶ* are we to look for its meaning, as intended by the writers of the Greek Scriptures? namely, the *Septuagint*, and the *Apostles and Evangelists*. This is a point which Salmasius did not pursue, but remained satisfied with the interpretations prescriptively transmitted by the early scriptural interpreters. But, all those interpreters were of the *late age* of the verb *αἰχῶ*; and they uncritically assumed, that the word was necessarily to be understood with the meaning current in their own day. The Latin Scriptures of the Roman Church, adopted and transmitted the same assumption; and we, as heritors of that church, have continued to transmit it.

But, throughout the whole version of the Septuagint, *αἰχῶ* is *nowhere* used with the sense of '*recipio*—to receive,' or '*habeo*—to have.' Trommius, after C. Kircher, does not assign either of those senses to any of the places in which that verb occurs, and he cites them all in his '*Concordance*' (under *αἰχῶ*, *μακρὰν αἰχῶν*, *σπερμα αἰχῶν*); viz. Gen. xlii. 23; xli. 4: Num. xxii. 19: Deut. xii. 21; xiv. 24; xviii. 22: 1 Sam. xxi. 5: Job, i. 1, 8; xiii. 21; xxviii. 28: Ps. cii. 12: Prov. iii. 27; xxii. 5; xxiii. 4, 13: Eccles. ii. 10: Isa. xxix. 13; xlii. 19; liv. 14; lv. 9: Jerem. vii. 9: Ezck. viii. 6; xi. 15; xxii. 5: Joel, i. 13;

'*dialect*' of the Greek language, was a pure fiction of John Drusius, who died about thirty years before their controversy, and who was the original inventor of an adjective '*Hellenistica*.' 2. That the noun *ἡλιμεναι* signified only '*Grace loquens*;' and, 3. That the Greek of the sacred writers was no other than the common mixed dialect of Greece, deteriorated in the distant provinces where that language was spoken, and corrupted by the admixture of numerous foreign terms—Syriac, Latin, &c. "In omnibus linguis hoc idem obtinuit, ut honestiores doctioresque, alio quasi loquendi genere uterentur, quam plebs ipsa et sex opificum. Hoc *ἡλιμεναι* dicendi genus, ab elegantium et urbanorum hominum sermone sejunctum frequens est—inde sunt, *αἰχῶν* pro '*habere*,' &c.—nihil horum Græcum est eo sensu, cum tamen verum illarum Græca sit forma, et Græcis usitata sint, sed alio intellectu." (*Ossil.* pp. 290, 291.)

ii. 8; iii. 8: Mal. iii. 6.—*Apocryph.* 1 Esdr. vi. 27: Ecclus. xxviii. 8: 1 Macc. viii. 4: 2 Macc. xi. 5; xii. 29; xv. 5 (*κατεσχεν*, not *απεσχεν*, in the *London Polyglott*, and in *Mill's Ed.*) To all those passages, the *London Polyglott* assigns only the significations of '*abstineo, recedo, absum, disto, aufero*;' (excepting the *first* and *third* passages, which will be considered separately.) Montfaucon, in his *Index* to the Hexapla of Origen, Aquila, Symmachus, Theodotion, &c. assigns to *απεχω* only the sense of '*abstineo*.' M. C. Rein-eccius, in his '*Manuale Biblicum in LXX. et N.T.*,' comprises all the senses of *απεχω*, in both Scriptures, under the Latin '*aufero, abstineo*.' This is ample evidence, that the *απεχω* of the Alexandrian interpreters pertained to the *primitive age* of that verb: it is also evidence, that the verb did not derive its new acceptation from Alexandria, as Salmasius and Sturz were disposed to conjecture.

Let us, next, look to the Evangelical Scriptures, in order to ascertain, by *which age* of that verb we are to interpret their Greek texts.

In Matt. xv. 8, we find the Septuagint version of Isaiah, xxix. 13, cited by the Greek translator of that gospel; and again rehearsed in Mark, vii. 6 — *ἡ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ* — in which there is an ellipsis of the pronoun, *απέχει (αὐτῆς)*. This passage, our authorised English version of the *gospel* renders, "their heart is far from me;" but, in that of the *prophet*, "they have removed their heart far from me:" but, if correctly and strictly rendered, 'their heart has re-moved or withdrawn (itself) far from me.' Here, we have a secure critical standard for the signification and acceptation of *απεχω* in the Apostolic age; and we therefore shall not travel, with Suicer, into the *Lower Greek Empire*, to ask an interpretation from Theophanes, in the 9th century, Oecumenius in the 10th, or Theophylact in the 11th, when the acceptation of the word was no longer the same.

Let us now, therefore, briefly review all the places in which *απεχω* and *απεχωμαι* are employed in the *New Covenant*; remembering, that the verb is *always followed with αὐτο* and its subject, either expressed or understood.¹

¹ Polyæmus (in the second century), in his '*Stratagem.*' lib. iii. c. 5, relates, "that when Clisthenes besieged Cirra, in Phocia, whose territory lay between

ασιχμ.

- Mat. vi. 2, 5, 16. ασιχουσιν τινι μισθῳ αυτων. — ἰ. ε. ασιχουσι τινι μισθῳ (απ') αυτων.
- Mark, xiv. 41. ασιχου ἄλλω ἢ ὧρα. — ασιχου (αυτου, ἰ. ε. ασιχου ἑστι, οφ' ὧρας ἢ ὧρα του καθυδου) ἄλλω ἢ ὧρα διου (και) παραδιδουται. Comp. Mat. xxvi. 45.
- Luke, vi. 14. ασιχουσι τινι παρακλησει ὡμων. — ασιχουσι τινι παρακλησει (αφ') ὡμων.
- vii. 6; xv. 20. ου μακροι ασιχουσι στα. — ου μακροι ασιχουσι (αυτοι, ἰ. ε. ασιχου εντος) στα.
- xxiv. 13. κωρον ασιχουσαν σταδ. ξ. — κωρον ασιχουσαν (αυτου, ἰ. ε. ασιχου εντος) στ. ξ.
- Philipp. iv. 18. ασιχου σεντα. — ασιχου (απ' ὡμων) σεντα.
- Philem. 13. ἵνα συνων αυτου ασιχης. — ἵνα συνων αυτου ασιχης (απο σου).

ασιχομαι.

- Acts, xv. 20, 29. του ασιχουσαι των αλισθηματων—ιδωλυθυτων και αιματων. — ἰ. ε. του ασιχου ἱστωυς (απο) αλισθ. ἢ και αιμ.
- 1 Thess. iv. 3. ασιχουσαι ὡμας απο τινι περιουσι. — (ὡμας) ασιχου ὡμας (αυτου) απο τ. π.
- 1 Tim. iv. 3. ασιχουσαι βρωματων. — ὡμας ασιχου ἱστωυς (απο) βρ.
- 1 Pet. ii. 11. ασιχουσαι απο τινι σαρκων επιθυμιων. — ασιχου ἱστωυς απο τ. σ. ι.

The uniform sense of the *middle*, ασιχομαι—'abstineo me,' in all ages, determines the primitive sense of the *active*, ασιχμ, to the sense of 'abstineo.'

In the passage of Matthew now before us, our Lord affirms, 'that those persons who seek justification from God, with an oblique regard to the praise of man, *sux*

"the sacred ground of Delphi and the sea, the Cirræans despised his efforts; "because the Oracle had pronounced, that Cirra would be impregnable until the sea should touch the sacred ground; and their own intervening territory separated it from the sea—*πλωμεν ασιχουσι θαλαττης*: but, Clitæmenes consecrated their whole country; and, by thus rendering the whole extent sacred, he made himself master of it." Here, the learned Meursius had rendered *ασιχμ*, by 'distare.' Kuhnus objected—"ubi ασιχου non est 'distare,' ut doctiss. Meursius existimat: sed, Cyrrhæni homo erant animo, quod maximam partem maris 'haderent.'" In this interpretation, there is evident absence of all pertinent sense. Accordingly, in the Leyden edition of 1690, with Is. Vossius's emendations, the passage is rendered in the same sense as by Meursius—"longissime distiti a mari." Though this last is nearest the true sense, it still requires the *ellipsis* to be supplied—*πλωμεν ασιχουσι (αυτου, τινι ἱστο, απο τινι) θαλαττης*—'since they kept back the sacred ground at a great distance from the sea.' (*Diag. Laert. Menagii. tom. ii. Ind. p. 530.*)

'The French use 'se tenir—se trouver,' in the sense of 'être.'—*Dict. de l'Ac. Fr.*

‘*εχουσι* — ‘have not,’ *απειχουσι* (απ’ αутου) — ‘keep or put back from themselves,’ and therefore, are *far from*, the ‘reward they seek.’

But, here the *Theological Reviewer* exclaims — “To Our Ears, this does sound *absolutely monstrous* : — as if the meaning were, that the persons spoken of, kept their own reward, or their own consolation, at a distance from them!” Without any allusion to the *Reviewer’s* ‘Ears,’ it would be difficult to match the *dulness* of this observation, from an aspirant to scriptural exposition. Has he, then, never read, “Your iniquities have turned away these things, and your sins have withholden, or kept back, good things from you” — αἱ αμαρτιαὶ ὑμῶν ἀπέστησαν (i. e. ἀπέχου) τὰ ἀγαθὰ ἀπ’ ὑμῶν (Jerem. v. 25)? And, what is this but to say, ‘Ye have kept (good things) — your reward — your consolation — back, or at a distance, from you,’ and therefore, ‘are far from it?’ Has he never read, “Ye ask, and receive not — οὐκ εχετε — οὐ λαμβανετε — because ye ask evilly — διότι κακῶς αἰτεῖσθε?” — James, iv. 2, 3.

The fate of the verb *απέχω*, in the progress of the Greek language, is remarkable; of which we have an apt illustration in the only place where that verb is used by Josephus, who lived in the apostolic age, and who was accustomed to the language of the Greek interpreters of his Hebrew Scriptures. (*Bell. Jud.* lib. i. c. 30.) Pheroras, the half-brother of Herod, having designed the death of Herod, intrusted the poison which he had provided for that purpose, to his wife; but, becoming convinced on his death-bed, that he had falsely suspected Herod of hostility towards him, he ordered his wife “to bring him the poison, and to destroy it quickly, before his eyes;” saying, *εγω μὲν ἀπέχω τῆς αἰσβιας το πατιμιστ’ αυ δι’ ὃ φυλαττεις κατ’ αутου φαρμακον ἡμιν φερε, και βλεποντες μου ταχως αφανισιν’ ἵνα μη καθ’ ἑδου φεροιμι τον αλαστορα.* Here, the Latin interpreter renders *απέχω* by ‘*fero* ;’ and the passage is commonly understood as it is given by Parkhurst : “I receive, or have, the reward of my wickedness,” &c. But, if the translator had been mindful of the ellipsis, *απ’ ἐμοῦ*, after *απέχω*, he would have been sensible, that Pheroras designed the action which he directed, to be a *discharge* of the consciousness

of his guilt; and that he used *απειχω* in its primitive sense: "I *remove*, or *put away*, from myself the *penalty* of impicty—" that I may not carry its *infliction* with me to the grave." So, *ὡς αὖ ἐξαργυρεῖς τὸ ἀνάθημα ἐξ ἑμῶν*—"until ye *take away* the 'accursed thing from among you' (Josh. vii. 13): *περὶ ποίησον (ἀδικίαν) ἀποσθῆναι*—"put away iniquity far from thee," &c. (Job, xi. 14): phrases, familiar to the Jewish narrator.

We have another example still more apt, in Plutarch, who uses the very phrase of Matthew, *τοὺς μισθοὺς ἀπειχῆν*; which Wetstein, Parkhurst, and many others, have cited, as a proof that the passage in Matthew is to be interpreted 'they *have* their reward.' Yet, here also, a short attention to the context will demonstrate, that *ἀπειχῆν* is used in its ancient sense, *ἀπειχῆν* (*ἀπ' αὐτοῦ*). Plutarch states, that, by the law of Solon, children born out of marriage were not obliged to maintain or relieve their fathers; and he remarks, that he who disregards the sanctions of marriage, *τοὺς μισθοὺς ἀπειχῆν*—*puts away from—deprives himself of*, that filial support. Langhorne has irreflectively followed the common error in his English translation of Plutarch. But, the Sept., the Apostolical, and also the profane writers, use *μισθοὺς λαμβάνειν* to express '*receiving*' a reward. St. Paul once says, 1 Cor. ix. 18, *μισθοὺς ἔχω*—"I *have* my reward;" which is evidence, that he would have understood *μισθοὺς ἀπειχῆν*, in a contrary sense. So also, when our Lord asked, *τίνα μισθοὺς ἔχετε*—"what reward *have* ye?" (Matt. v. 49; Gr. 46) it is equally evident, that he intended a sense contrary to '*have*,' in his phrase, *ἀπειχοῦσι τοὺς μισθοὺς*, which almost immediately follows in the same discourse, c. vi. 2.

Besides the sense of *σπέρω ἑμῇ*, Hesychius assigns to *ἀπειχῆν* the signification of *πᾶλιν*—"prohibeo," a sense congenial with its other ancient significations above stated. Alberti, in his note to Hesychius's *ἀπειχῆν* (tom. i. p. 446), either unapprised of Salmasius's admonition, or persisting in the prescriptive error, rejects the application of this interpretation to the passage of Matthew now before us. "Cave tamen hoc sensu interpretetis phrasin *ἀπειχῆν τοὺς μισθοὺς*, quasi '*prohibere mercedem*' significaret; ut vult doctiss. Knatchbull ad Matth. vi. 2: eodem modo exponens Plutarchum in '*Solone*, p. 90 (in quo loco citando conspirasse videntur

"Philologi Sacri): notat enim, *habere mercedem*." The preceding paragraphs shew the soundness of Knatchbull's exposition, and the unsoundness of Alberti's. The following is a translation of Knatchbull's learned '*Animadversion*' on the passage; exhibiting a striking contrast with that of the *Theological Reviewer*.

"Verily I tell you, they *have* or *receive* their reward.]
 "—So, the generality of interpreters; or, to that effect.
 "But, in the preceding verse, it is distinctly said, 'If ye do your alms before men, to be seen by them, ye *have* no reward,' &c., which is a positive denial; so that the following import would be more consistent, if those who so give their alms were said, '*not to have*,' rather than '*to have*' their reward. To remedy this incongruity, I would certainly render the word with this difference; 'Verily I tell you, they *prevent* or *keep away* their reward.'
 "By accepting praise from men, they *prevent* praise from God; from whom they will not obtain it, if they bestow their alms before men, in order to be seen by them. I am well aware, that the former sense may, as some think, be maintained by an applicable distinction, namely, That they *have* a worldly and frail reward; though, not a solid and heavenly one.' But, what need is there for a foreign and mystic sense; what need, I ask, is there for a distinction which is manifestly forced, when the sense is direct without any distinction, and such as the common use of the words import? Now, we find in all the lexicographers, that *καλινω*, *απιχω*, *εμποδιζω*, signify the same thing (sc. *to hinder, keep back, obstruct*.)—In this sense (without offence, be it said, to the learned Beza and Grotius), Plutarch designed to be understood in his *Life of Solon* (see the preceding paragraph). "And I am the more strongly urged to this acceptation, because the same word occurs, with the same sense, towards the end of his book on the *Cessation of Oracles* (and probably elsewhere), 'Nothing *prevents*, or *obstructs* (*απιχω*), the spirit of vaticination.' Which same phrase is most expressly employed, with the very same sense, by Dionysius Halicarnasseus: 'No fear shall *prevent* or *deter* me (*απεξι*) from speaking what I think.' Finally, it is absurd to resort to a *mystical*, where we have a *literal* sense; and this rule ought

"to be established, for all similar passages."—(*Animadv. in N. T.* p. 11. Oxon. 1677.)

The vicious circle of interpretation which ensued, is equally remarkable; proving Matthew's meaning by later writers, and again, later writers by Matthew. Thus, we have seen Suicer determining the meaning of ἀπὶχῶ in Matthew, from Theodosion, Œcumenius, and Theophylact, who lived about 1000 years after that evangelist; whilst Cotelerius renders ἀπὶχῶμεν, '*habemus*,' in the spurious epistle of Barnabas, alleging the authority of Matthew, so determined (*Patr. Apost.* tom. i. p. 42, not.). Yet, in the only passage that Stephens cites for the sense of '*recipio*' (Plut.)—καρπὸν ἀπὶχῶν, τὰ διδασκαλία, τοῖς μισθῶν; the proper meaning of ἀπὶχῶν is not '*re-cipere*,' nor '*ac-cipere*;' but '*ex-cipere*'—to '*gather from*,' as the metaphor attests—καρπὸν ἀπὶχῶν (ἀπὸ τοῦ διδόντος, δηλαδὴ) τὰ διδασκαλία, τοῖς μισθῶν: which *ellipsis* being overlooked by Stephens, he erroneously says, "*ubi præpositio non itidem privationem significat*." Yet, the *ellipsis* is proved in the first paragraph of the 11th book of M. Antoninus, where, speaking of the self-acting power of the soul, he says, τὸν καρπὸν ἐν φεῖν, αὐτὴ καρπεύεται—ὥστε ἵπται, ἐγὼ ἀπὶχῶ τὰ ἐμὰ—(ἀπ' ἐμοῦ *sub.*)—'*the fruit that it bears, it gathers itself; so that it can say, 'I gather my own (from myself):' ἀπὶχῶ has here a synonymous sense with καρπῶν preceding ('fructum percipere, 'excerpere');*' from which latter Greek verb was derived the Latin '*carpo*,' a derivation overlooked by Gesner, and by our Ainsworth. The employment of ἀπὶχῶ and ἀπὶχῶμαι became, progressively, more and more *elliptical*. Thus, where Homer says, κακῶν ἀπὸ χεῖρας ἐχίσθαι, Eustathius observes (p. 1928, 60), "Those who came after Homer speak *elliptically*: according to them, it suffices to say, κακῶν ἀπὸ χεῖρας." The notion of '*re-cipio*,' which has been attached by lexicographers to the verb ἀπὶχῶ, is only a *metonymy*, or a consequence implied or deduced from its sense of '*ex-cipio*,'¹ which always expresses a transfer or removal from one party to another; and, he who has obtained from

¹ "*Ex-cipio*—latissimæ significationis verbum, cujus duo tamen, velut capita constitui possunt; ut aut sit, (1.) *capere ex loco*, universitate, copia, numero, aliquid, id est, *eximere*: aut (2.) *recipere, accipere*, ea quæ veniunt: vel (3.) ita ut *repellat*." (Gesner, *Thes. Rom.*) The last of these Latin

another, may certainly be considered as having *received* what he has *obtained*. So, where Æschines says, ἀπείχεται την ἀποκρισιν παρα φίλων; and where Cæsar says (ap. Di. Cass.) ἀπείχεται πάντα παρ' ἡμῶν; the speakers did not intend to express 'reception by,' but, 'acquirement from.' In Num. xxxii. 19, ἀπείχομεν τοὺς κληροὺς ἡμῶν ἐν τῷ περάσῃ, &c.; a Greek ear would have understood, ἀπείχομεν τοὺς κληροὺς ἡμῶν (ἀπο τῶν κληρῶν) ἐν τῷ περάσῃ, &c.—'we have drawn our lots (*from* 'or *out of the lots*) on the side of the Jordan eastward.'

Though annotators have been prompt to say 'ἀπείχω pro 'habeo' (as Upton, *Index to Epictetus*), yet it is certain, that ἀπείχω never acquired the simple and absolute sense of 'habeo—to have,' but was always understood relatively to the subject of ἀπε with which it was compounded; therefore, Emanuel Moschopolus, in the *fourteenth century* (the latest age of the ancient Greek language), explains ἀπείχω by ἀπολαβὴν ἔχω—'take from,' (p. 176, *Lutet.* 1545). And, though Gataker described ἀπείχιν as 'phrasis emphatica;' though Suicer echoed Gataker; and though the Theological Reviewer, who admired the word, echoed 'emphatic' to Suicer; yet, there is no more of emphasis in that verb, than in any other verb compounded with ἀπε. It is used elliptically of its object; and Gataker, not having traced the *ellipsis*, was led to regard its power as *emphatic*. To obtain, therefore, the signification insisted upon by my censor, it is incumbent on him to *fill up the ellipsis*, so as to express the quarter from whence the reward was received.

But, the Theological Reviewer, like Gallio, 'cared for 'none of these things:'—it was sufficient for him to search, in some book of reference, for a passage which he might appropriate, and employ as an artillery to sink my exposition; and he flattered himself, that he had found it in Suicer. In that exultation, (to express a quality which he acknowledges, above) he 'saucily' asks:—"We are *extremely anxious* to know, *how* Mr. P. would translate the *Sept. Gen.* xliii. "23, το ἀργυρίον ἡμῶν ἀπείχω? *Would he say*, that the steward "of Joseph's house meant to affirm, that the money of Jo-

significations was the primitive sense of the Greek ἀπείχω: the *first* was the sense it acquired in a subsequent age; the *second* is the metonymical sense, which modern lexicographers have loosely assigned to it, but which the verb did not bear in the usage of the Greek, while it was a living language.

“seph’s brethren was ‘*far from him,*’ and that he had never “*touched a shekel* of it? If he should say this, he would find “himself grievously at variance with the *original Hebrew*; “which, literally rendered, is, ‘*your money came to me,*’ that “is, as our authorised translation gives it, ‘*I had your* “‘*money.*’” Passing over the unlearned confusion of the relations between the Hebrew, Greek, and English texts, which he here exhibits, I would ask this criticist—Whether it was through stratagem, or in honest ignorance, that he here proposes, as a sentence of the *Septuagint*, a sentence which does not so exist in any copy of the *Septuagint*? Whether it was stratagem, or pure ignorance, that caused him to suppress a word in the Greek sentence, essential for the translation which he calls for? The whole passage stands thus, in every copy of that version, printed and MS.;—το ἀργύριον ὑμῶν εὐδοκίμους ἀπέχω. The Hebrew text has no word answering to εὐδοκίμους: the Latin renders from the Greek, ‘*argentum probum vestrum habeo.*’ As Joseph’s steward had restored the money when he spoke those words, and therefore had it not actually in his possession, it is manifest, that the *present*, ἀπέχω is a vitiated reading. Wherefore, Augustin (who has ‘*probatum*’ instead of ‘*probum*’) aptly remarked, “*menda-* “*cium videtur; sed aliquid significare credendum est.*” (*Quæst. ad Gen. tom. iii. p. 413.*) Now, as Joseph’s steward was cashier of Egypt at that period, if εὐδοκίμους (instead of being a neuter adjective, as is supposed in the Latin translation) is the first person imperfect of a verb, εὐδοκίμω (quasi εὐδοκέω—εὐδοκεῖ, εὐδοκίμει; Hesych. εὐδοκία, and not. 13, p. 1495); and if ἀπέχω is properly ἀπεχῶ, i. e. ἀπεχών, by the curtailment of a final ν, common in MS. texts, we shall then have the pertinent sentence—το ἀργύριον ὑμῶν εὐδοκίμει ἀπεχών, equivalent to εὐδοκίμειν ἀπιχών: “*sæpe par-* “*ticip. verbo junctum, mutuam patitur permutationem, et* “*per verbum redditur; ipsum autem verbum, participii vim* “*obtinet: ut ελάθειν ὑπεκφυγών.*” (Viger. Hoogev. p. 262, and 344)—“*bene affectus erga vos retinui.*” ‘*I purposely, or* “*with a good design, withheld, or kept back, your money*’—i. e. *did not pay it in.* Thus it is, that I am disposed to read, and to translate, this *spurious* passage. The reviewer, however, could not have pitched upon any other, that would so palpably have betrayed his *ignorance* of the *Septuagint*

version, both in itself and in its relation to the Hebrew original. Trommius thus introduced it, *separately*, in his *Concordance*, tom. i. p. 662, under the word εὐδοκίμω, as an 'obelised' passage :

" 2. ubi nihil extat in Hebr. textu.

" Gen. xliii. 23. καὶ το ἀρχαῖος ὄρασ εὐδοκίμωσ ἀπὲχω:"

by excluding εὐδοκίμων, therefore, from his quotation of the passage, the reviewer has affixed his own seal, in attestation of *that ignorance*.

The reviewer calls this exposition of ἀπὲχω, my 'error'—my 'strange hallucination;' and adds, according to his notion of good taste, that 'fire cannot burn it out of me;' which is the only true point in his stricture. There is, usually, some balance observed, between self-admiration and knowledge; but, in this critic, the balance is destroyed by the preponderance of the former quality. '*De non mihi apparentibus, et non existentibus, eadem est ratio,*' appears to be the prompting and encouraging principle of all his criticisms.

I have to apologise to the reader, for detaining him so long with this annotation; but, as the reviewer had entered the arena professedly to shew, how instantly and easily he could demolish the labour of a long life, it was necessary once to present him in his true dimensions, as a philologist and a critic. In all future occasions, I shall advert only briefly to his animadversions.

Ver. 13. for, *Thine is the Kingdom, &c.*] Scholz, emphatically rejects this sequel from his text: "*Egomel, cum Complut., Erasmo, Camerario, Grotio, Millio, Bengelio, Wetstenio, Griesbachio, eam ut spuriam rejeci:*" but, with this '*Egomel,*' he forgets the name of his laborious senior, and fellow countryman, SCHULZ; who preceded him by three years; although he copies a portion of his note. Matthæi alone, of modern editors, would retain it *critically*. Its retention by Burton, Bloomfield, Trollope, and Cardwell, is rather *formal* and *conventional*, than *critical*. But, though we are bound to discriminate between our Lord's *own words*, and those of *any other*; yet, this very ancient and beautiful conclusion is well entitled to retain its place, with due distinction, as a *liturgical appendage*.

CHAPTER VII.

Ver. 22. *prophesied.*] The word *προφητεω* — ‘to prophesy,’ is vulgarly assumed as signifying only, to ‘foretell’ ‘future contingencies.’ But, since that word is used in the New Scriptures with a different signification, the English reader requires a more particular exposition of the cause and nature of that difference, than I find provided for him. Erasmus, in his ‘*Index Vocab.*’ prefixed to his N. T., says, “*Prophets* are persons adorned with the extraordinary gift, “of foretelling future things, and *declaring things that are concealed.*” This last is the true and proper meaning of *προφητεω*, and the former is only a particular application of the power. Eusebius, quoted by Suicer, clearly exposes this sense: (*προφητης*) *παρά το προβαίνειν και προφωτίζειν εν αυτω το θειον πνευμα, μη μονοι τα παροντα, αλλα και των μελλοντων αληθη και ακριβη γνωσιν* — “a prophet is so called, from the Holy Spirit exposing and bringing to the light, through him, “not only present things, but also, a true and accurate “knowledge of future things.” Festus, who lived under Augustus and Tiberius, in his abridgement of the more ancient work of Verrius Flaccus, says, “*Prophetas dicebant veteres, antistites fanorum oraculorumque interpretes* — the “ancients called *prophets*, the chief priests of the temples “and *interpreters of the oracles.*” So also St. Paul, after using the word *προφητευει* — ‘*prophesy,*’ in 1 Cor. xiv. 5, explains that word, in ver. 13, by *διερμηνευς* — ‘*interpret;*’ that is, declare and expound the hidden truths of the Gospel. Thus, whether in the ancient heathen world, or in the primitive Christian Church, *προφητεω* implied merely to ‘*speake forth, tell, or declare actually;*’ unless the action was expressly directed to a future object, by some determining adjunct, which then gave it the particular sense of ‘*fore-tell.*’ The common misapprehension of the proper import of this verb, has arisen from erroneously taking for granted, that the *εἰς* in this compound, always intends ‘*præ*’ with relation to time. Whereas, in its general sense, it intends ‘*coram,*’ ‘*in medio;*’ so that *προφητεω* signifies ‘*pro-loquor,*’ rather than ‘*præ-dico:*’ — as *προ-τίθημι* — ‘*pro-pono.*’ Stephens observes, on the passage of St. Paul, last quoted, “*est autem*

“in hoc loco ερρηγμενον nihil aliud quam υπορρηγμενον — adeo
 “ut præp. ερρς ponatur pro υπο.” This exposition is equally
 applicable to Matt. xxvi. 68; Mark, xvi. 65 (Gr. xiv.);
 Luke, xxii. 60; and John, xi. 51. In the passage before us,
 we are to understand: ‘Have we not *declared and published*
 ‘*the revealed mysteries of Thy Gospel*, as Thy own minis-
 ‘ters?’—How little this exercise in itself, will avail for
 justification with God, our Lord here awfully forewarns all
 secularly ambitious preachers.

CHAPTER VIII.

Ver. 29. *What hast thou to do with us?*] That our common
 English rendering of the phrases, τι ἡμιν και σοι — τι εμει και
 σοι — ‘What *have* we to do with *thee*?’ — reverses their true
 import, will appear on closer investigation; and, that σοι
 denotes the *agent*, ἡμιν or εμει the *patient*, in the supposed
 action. The lat. Vulg. translated “*quid nobis et tibi*” —
 Wiclif, “*What to us and to thee?*” Erasmus critically ob-
 served, of the Latin rendering; “Imo, quid hic ‘Inter-
 ‘preti cum Græca figura?’ Vertendum erat, si Latine
 “loqui voluisset, *Quid tibi rei nobiscum est?*” This inter-
 pretation is confirmed by the question that follows, ‘*Art*
 ‘*thou come to torment us before the time?*’ This order of
 interpretation is to be observed, also, in Mark, i. 24, v. 7;
 Luke, viii. 28; John, ii. 4.

CHAPTER X.

Ver. 6 (Gr. 2). the *twelve apostles*.] The order in which
 the names of the twelve apostles are given here by Mat-
 thew, by Mark, in ch. iii. 15, and by Luke, in ch. vi. 14, are
 generally the order in which they became disciples of our
 Lord. Andrew, Peter, Philip, Bartholomew (or Nathanael),
 and the two sons of Zebedee, were his first disciples that
 attended his person (John, i. 39-43). Of the conversion of

Thomas (named *Didamus*, or *Twin*) we are not informed; but the calling of Matthew, surnamed *Levi*, we have on record. The three following were our Lord's brothers according to his legal genealogy, viz.: James, the son of Alpheus (*Kleopas*, or *Klopas*), and his two brothers, Judas, called *Thaddæus*, and Simon, called the *Kananaean* or *Zealot*. In Luke, vi., and Acts, i., these last are plainly described in the *Vat. MS.*, *Ἰακώβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτῆς καὶ Ἰουδᾶς, Ἰακώβου*—'James son of Alpheus, and Simon the Zealot and 'Judas, or Jude, brothers of James.' (See c. xiii. 55, and Annot. to John, xix. 25.)

Ver. 7. *Bartholomew*.] *Βαρθολομαῖος*: 'Proprio nomine videtur vocatus fuisse *Nathanael*.' (Wetstein.)—'It appears, that *Bartholomew's* proper name was *Nathanael*.'—This is also the judgment of the learned Bengel; also, of Bloomfield: Clarke and Wilson are silent on the subject: Scott, Burton, and Trollope, balance: a more decided opinion is that of a modern, but modest, traveller in 1832-33; "*We passed Cana: this was the birth-place of Nathanael, afterwards called Bartholomew.*" (*Notice of the Holy Land*, by the Rev. R. Spencer Hardy, p. 232.) A question—"so long a-growing, and so leisurely" (Shak.)—does not occur in any other place. Now, St. John names *Nathanael* among the earliest of our Lord's disciples, but he never names *Bartholomew*; while, the other evangelists name *Bartholomew*, but do not name *Nathanael*: as, also, Matthew and Mark name *Thaddæus* among the twelve, but do not name *Judas*; and Luke names *Judas* (the brother of Simon), but does not name *Thaddæus*. Both the names, *Nath.* and *Barth.*, are mentioned among the twelve disciples; as are both those, of *Thadd.* and *Jud.* The latter two, are not distinct and different individuals, but the same person; and therefore, reason instructs us to understand, that the former two names also, are not those of distinct and different individuals, but of the same person. (See Cave, *Lives*, &c., *Bartholomew*.)

Ib. *Thomas*.] St. John tells us, that *Thomas* was called *Δίδυμος*, or *twin-brother*; and he is coupled, in the catalogues of the three other evangelists, with *Matthew*: but with this

observable difference;—that, in the *first*, they are presented as '*T. and M.*,' and in the *other two*, as '*M. and T.*,' but without the description of '*twin.*' It is reasonable to infer, from these variations, that '*Thomas*' was the *younger*, to whom '*Matthew*' yielded the priority of *courtesy*. This intimation, however, was soon lost sight of, under the error which early established itself in the copies, and which represented Matthew as being a '*son of Alphaeus.*' (Consult the next *Annot.*, and that to Mark, ii. 14.)

Ver. 7. *Matthew, the publican.*] There is much to set to rights in this catalogue, as it has descended to us. The clause *Λεββαῖος ὁ ἐπικληθεὶς*—'*Lebbæus, whose surname was*'—(as our Version renders those words), is *not found in the two* most ancient MSS., *Vat.* and *Ephr.*, nor in *Cod. L.*; it is not found in the *Latin* versions, nor in the *Coptic*. It was therefore, in its origin, a marginal gloss designed for elucidation, thus:

| | |
|---|--|
| <p>καὶ Ματθαῖος ὁ τελωνεὺς* * Λεββαῖος ὁ ἐπικληθεὶς. καὶ Ἰακώβος ὁ υἱὸς Ἀλφαιου, καὶ Θαδδαῖος —</p> | <p>and Matthew, the publican,* * who was called and James, the son of Alphaeus, <i>Lebbæus</i>. and Thaddæus —</p> |
|---|--|

but, afterward copied into the text, and erroneously inserted; since it regarded *Matthew*, not *Thaddæus* or *Jude*; and thus, *Lebbæus*, *Λεββαῖος*, was only a *Greek* form of the *Hebrew* *לוי*—'*Levi*,' another name of *Matthew*, which *Origen* wrote *Λεβης* (*contra Cels.* i. c. 62), but the glossist, *Λεββαῖος*: for *Euthymius*, in the twelfth century, pronounced, with sounder criticism than some of our latest learned commentators; ὁ *Λεῶς* αὗτος ὁ *Ματθαῖος* ἐστὶν, διωνυμος γὰρ ἦν—'*this Levi is Matthew, for 'he had two names' (in Marc. ii. 14).*' The clause, therefore, if inserted according to the intention of the glossist, would thus have constituted the passage: *Ματθαῖος ὁ τελωνεὺς, Λεββαῖος ἢ Λεῶς ὁ ἐπικληθεὶς, καὶ Ἰακώβος*.—*Mill*, as *Wetstein* states, "pu-
"tabat *Λεββαῖον* eundem esse, qui *Λεῶς* dicitur;" but *Wetstein* proceeds, "neque *rationes orthographicae* patiuntur eundem
"esse *Λεῶν* et *Λεββαῖον*." Yet, as *Origen* wrote *Λεβης* for *Λεῶς* (as *Δαβιδ* is written for *Δαυιδ*), and the later *Greeks* wrote *Λευαῖος*¹ for *Λεῶς*, it is evident, that the principles of

¹ "Græci posteriores *Λευαῖον* dicunt."—*COTELER. Patr. Apost.* i. p. 412, not.

orthography, supply the strongest confirmation, to the identity of the four names, Αιωῆς, Αιβης, Αιουαιος, Αιβιζαιος. For the identity of the three forms, *Alpheus, Kleopas, Kleopa*, see Annot. to John, xix. 25. (Connect the following Annot. to Mark, ii. 14.

Ver. 8. Simon the *Kananæan*.] *κακαναιος*: so read the two most anc. MSS., *Vat.* and *Ephr.*; and so also, this denomination should be written in English, with a *K*, to prevent its further misapprehension. This word '*Kananæan*' is only the Hebrew of the Greek word '*Zealot*:' thus, where the Sept. interpret the Hebrew by ζηλωτης—'*zelotes*,' the original is, כִּזְר—כַּנַּא—*kana*. Matthew, who wrote his original in Hebrew, and Mark, who copied from Matthew, read *κακαναιος*; in later copies *κακανιτης*. Luke, who wrote altogether in Greek, wrote ζηλωτης. ("כִּזְר—כַּנַּא—'*zelotes*,' Exod. xx. "5, sic in *Lege*; in *Prophetis*, כִּזְר—כַּנַּא"—*id.* Nah. i. 2, Castell. *Lex.*) The ignorance of a later age changed the word into a name of country, in Cod. *Beza*, *Χαναναιος*—'*Chanaanite*;' yet Euthymius apprehended the word in its true sense, Σιμωνα τοῦ ζηλωτῆς, ἢ τοῦ κακανιτῆς—"Simon the '*Zealot*, or the *Kananite*." (See former Annot. to Luke, vi. 15, p. 232.)

CHAPTER XI.

Ver. 2. sent to him by his disciples.] ΔΙΑ τῶν μ. α.—The rec. text reads *δις* not *δια*; on which readings Bloomfield thus observes: "*Some MS. versions and fathers have δια*, "which was preferred by *Mill*, *Bengel*, and *Schulz*, and "edited by *Fritz*; the evidence, however, is too weak." Let us assay this '*too weak evidence*,' which is that of the Codd. *Vatic.*, *Ephr.*, *Beza*, and *Dublin*; and which are the earliest surviving testimonies, written some centuries before any of the aggregate of those copies which constituted the received text. It is, therefore, permissible to reject the learned doctor's personal sentence, and to adhere preferably

to that of *Mill*, *Bengel*, and *Schulz*; and of the *four patriarchal authorities*, which are here alleged.

Ver. 12. is proclaimed.] βᾶται: corresponding to μαγγαλιζῆται—'is preached,' as the same passage is rendered in Luke, xvi. 16; not βιάζεται—'suffereth violence,' as in our *Engl. Vers.*, (see the former *Annot.* to Matt. xi. 12.) The Theological Reviewer says, "βιβημενος may signify 'celebrated;' but it is incumbent on Mr. P. to satisfy "Us, that βιασθαι is ever used, where the meaning is, "that a thing is 'openly proclaimed or taught by individuals.'" I therefore add from Favorinus (or Phavorinus), p. 152—βιβημῖνα, διαβητα:—that is, 'published, spread abroad;' and moreover, by individuals;—διατιμῶσαι τοὺς διαβησαντας, ὅτι Κομμοδος τεθῆκε—'they sent about those who 'should spread a report, that Commodus was dead.' (Herodian, ap. Steph.) "Διαβιβημῖνος, unde διαβητος:—του φόνου "διαβητου γινόμενου ὡς τῶν ἐκδοῦν—the murder having been "published abroad by those from within." (Ib. ap. Steph. διαβοῶ.) The falseness of the rule, first broached by Thomas Magister in the fourteenth century, and copied by Favorinus in the sixteenth, 'that διαβοῶ was applied only to evil report, 'and περιβοῶ to good report,' has been abundantly exposed by later eminent commentators: "in utramque partem, cum "adjuncta re quapiam, de qua agitur, sumi patet." (*Oudendorp. Thom. Mag.* p. 209, 10, *not.* ed. I. S. Bernard. Lugd. 1757.)—διαβοῶ expresses a wider sphere of divulcation than περιβοῶ. Βοᾶται, here, in the passive, and βοῶντος in the active, c. iii. 2, are used for διαβοᾶται, διαβοῶντος; the simple for the compound verb. We find the readings βουλεται and βιάζεται confounded in abbreviation, in MSS. (Steph. *Thes.* tom. iv. p. 14—p. 258, Valpy).

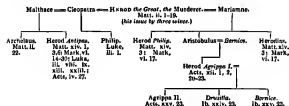
CHAPTER XIV.

Ver. 3. put him in prison.] The locality of that prison, and the scene of this whole transaction, have been wrought into much confusion. We learn, from three contemporary

historians, deeply interested in the fact, that, at the time of its occurrence, *Judæa* was under the jurisdiction of the Roman governor, Pilate, and *Galilee* under that of Herod, (Luke, iii. 1); that Herod gave a great feast to the nobles, chief officers, and principal persons of *Galilee* (Matt. xiv. 6; Mark, vi. 21); therefore, that the feast was celebrated within Herod's own dominions of *Galilee*. We learn, that during the feast, and while the guests were at table, a soldier was sent out, with an order to bring in the head of the Baptist, which order he duly executed: the prison was therefore in the same locality with the scene of the feast, namely, the sovereign's actual residence in *Galilee*. Yet, because Josephus, who wrote later, and was little interested in the circumstance, has cursorily stated, that the Baptist's imprisonment and death took place at '*Machærus*' (a fortress beyond the Dead Sea, in Arabia), many learned persons have seized on this obscurity, as a new light, and have thereby darkened the whole history. The authors of the '*Ancient Universal History*' pertinently remark; "Josephus " should have told us, how it came into Herod's possession; having told us just before, that Machærus belonged " to the king of Arabia." (Vol. x. p. 537.) The most probable opinion, therefore, seems to be that of John Phocas, who, about 1180, wrote his Itinerary in Syria and Palestine; and who referred the events in question to the city '*Samaria*,' which had been recently beautified by the late Herod the Great, and had been called by him, '*Sebaste*,' in honour of Augustus.

There is no ground, whatever, for assigning the whole of *Peræa* to Herod Antipas's tetrarchy. The name '*Peræa*,' from the Greek *περαία* (*γη* or *χωρά*), denoted that portion of the ancient Israel which lay on the east of the Jordan; from whence, an inhabitant of those parts was called *περαιῖνος* (Josephus, de B. J. lib. ii. 20); a term, which the *Sept.* translators have extended even to Abram, in Gen. xiv. 13, *אַβְרָם τῷ περαιῖνι*, where our version renders, '*Abram the Hebrew*,' from the original *הֵעָבְרִי*. Of that eastern transjordanian district, the portion that adjoined the Sea of Tiberias, formed the eastern extent of *Galilee*, as far as *Gadara*, as Josephus states explicitly (*ib.* lib. iii. c. 3); so that when our Lord crossed to '*the country of the Gadarenes*,' or Gerasenes

(whose countries were contiguous), he was still in the tetrarchy of Galilee; in the north of which district, Herod built the city *Julia*. No other portion of the *Peræa* is assigned to Herod Antipas's government by Josephus, and, therefore, none so remote as '*Machærus*.' And, as we have such strong reason for contesting the fact, that the fortress MACHÆRUS was the scene of the Baptist's death; it is reasonable to think, that the statement originated from a confusion of an oral tradition, that Herod Antipas had dealt with the Baptist, as Herod Agrippa afterwards dealt with James the Elder—*ἀνέλε ΝΑΧΑΙΡΑ*—'*slew him with the MACHÆRA, or SWORD*,' Acts, xii. 2. A recent learned annotator inadvertently describes this Herod, as '*Herod Antipas, who murdered the innocents*;' but, the murderer died during our Lord's infancy, before he was recalled from Egypt. It is advisable, therefore, to prevent further mistaking of their persons, to annex a distinct '*genealogy of the Herods*,' drawn from Prideaux's '*Connection*,' part ii. p. 509, fol. 1717.



Ver. 5. and though *she* wished.] This passage ought to be rendered in accordance with the more full and minute relation of the same incident, as reported by Mark, vi. 17-19; which shews, that the agent of the verb and participle, is not '*Herod*' (*he*) in the parenthesis, but (*she*) '*Herodias*' in the text preceding the parenthesis: and, therefore, that the text of Matthew has been unskilfully adapted, in the rec. reading, to an erroneous assumption of the former construction, and has been thrown into a direct contradiction to that of Mark: which last, is confirmed by the minuter circumstances it narrates. The primitive text will therefore have stood, as in Mark, *καὶ ἤθελε αὐτὴν ἀποκτείνειν*; or, *καὶ θέλουσα αὐτὴν ἀποκτ. ἐρεβ.* *τ. ο.*; a compend *ἐλ.* of the participle, being misapprehended.

CHAPTER XVI.

Ver. 13. Thou *hast said*:] not, 'Thou art Peter':—*συ ιπας*, not *συ ει πετρος*. (See the former *Annotations*, p. 151.) I have there shewn, that Jerom and Augustin found *both those ancient readings*, in the *same narrative*; and, that the former father testified his perplexity at the *double reading*: "*Quid est quod ait?*"—'Et ego dico tibi, *Quia tu mihi* 'DIXISTI':—'Et ego dico tibi, *Quia tu es PETRUS?*'"—both which *Latin imports*, resolve themselves into the *same original Greek*.

The *Theological Reviewer* here contends, with a puerile pertinacity, that, "unless I can shew that $\overline{\text{TTC}}$ was a *usual* "compend of $\overline{\text{Πετρος}}$, and $\overline{\text{ΕΙΠΤC}}$ of *ιπας*, my conjecture "falls to the ground." The puerility of this remark consists in the ignorance of assuming, that compendious writing was a process of defined and limited rule; whereas, from its cause and nature, it was undefined, contingent, and in a great measure *arbitrary*, in the position of every writer. (*Expos. Pref.* p. 71). What we are to require for a *sine quâ non*, as critics, is not necessarily a *duplicate* of a specific compend, but, full evidence that an alleged compend is in perfect conformity with the principles of usage by which compendious writing was commonly conducted. Now, since we have positive evidence from the MSS., that vowels were commonly omitted; that *ινδυματος* was written *ινδυματος*, *παρεβολη παραβλη*, *γενησεται* *γεινεται*, *Μαιασσης* *Μαισσης*, *παρθενος* *παρνος* (*Ib.* p. 74); we have *complete moral evidence*, that *ιπας* would have been correctly and familiarly abridged, *ιπς*. With regard to $\overline{\text{TTC}}$; it has not been suggested, that *πετρος* was *originally written* $\overline{\text{TTC}}$: but, that, the *connected primitives* *ομιπε*, having been afterwards arbitrarily divided *συ ει* *πς*, instead of *συ ιπς*, some early copyist, either by error or artifice, extended *πς* into *πετρος*, as, in the preceding paragraph, he had duly extended $\overline{\text{ΧC}}$ into *χριστος*.

The caviller is determined to force this question of simple *philological criticism*, into a question of *controversy*: "Among "the conjectural attempts of Mr. P.," he says, "there are few "which demand more cautious consideration than his dealing "with the celebrated text, *Matt. xvi. 18*, *Gr.* (v. 13 of the

“ N. C.), which forms, as it were, the foundation-stone of the fabric of Roman Supremacy. If the former (*ὅς ἐστι πῆξ*), ‘Thou art Peter,’ is the true reading, the Romanists will continue in possession of a weapon which they have most portentously abused: if the latter (*ὅς ἐστις*) — ‘Thou hast said,’ the weapon will be wrested from their hands for ever.” The theologian has thus spared me the necessity of demonstrating, that the foundation of the Papal Supremacy depends, and has always depended, on a philological selection between two ancient readings. It is undeniable, that the only passage of the New Scriptures which the Church of Rome ever alleged, or attempted to allege, as constituting a ‘Warrant of Primacy’ in the Christian Church, in favour of the Roman See, is this clause of St. Matthew’s Gospel, with the reading *ὅς ἐστι πῆξ* (*πῆξ*), instead of a reading *ὅς ἐστις* (*ἐστις*); and there is good ground for establishing a conviction, that a variation of the latter reading, to produce the former, was artificially effected, in order to create the spurious ‘War-rant.’ An internal evidence of very early corruptness, has now, at length, in this late age, revealed itself in its essence, which can never again recover its former deceptious appearance of integrity. Every one will henceforth be sensible, that the sentence, “thou hast said,” is more congruous with the context, and more consonant with our Lord’s mode of discourse, than, ‘thou art Peter.’ Yet, on this ground of vacuity were erected those monstrous pretensions, which the *Virgil of modern Rome*, Vida, bishop of Alba, thus portrayed, with impious fiction, in homage and obedience to his *Ecclesiastical Augustuses*, Leo X. and Clement VII.; at the very moment, when the dispensation of the ‘Reformation’ first began to beam on the Christian Church, A.D. 1550:

“ Interes, PRÆTÆ, Te (nulli pietate secundum
 Novi etenim) his, rerum Summam Clavumque teneantem,
 Prædicimus cunctis, ultro qui nostra sequuti
 Imperis: hoc Te præcipuo insignimus honore:
 Tu regere, et populis parcens dare jura memento.
 Summa tibi in Gentes jam nunc concessa potestas:
 Jamque pios tege pace: voca sub signa rebelles.
 Quemcunque in terris, scelus exitiale perosus,
 Admonitum frustra justa devoveris ira,
 Colloquio absterrens hominum, cætuque piorum,
 Idem erit invisus cælo: non ille beatis
 Sedibus aspiret, nisi Tu placabilis idem

Dignatus venia meliorem in pristina reddas.
 Jamque adeo Tibi concessum mortalibus agris
 Claudere sideris portas, ac pandere cæli.
 Talia mandabat, terras hominesque relinquens."

Christind. lib. vi. 662.

"And, PETER, Thee, in faith by none excelled,
 By whom the *Key* and *Sovereign Power* are held;
 Thee Chief, with peerless honour, I ordain
 O'er all who faithful own My Heavenly Reign.
Be Thine, alone, with moderating sway
To rule mankind, and make the world obey.
 O'er hearts submissive spread Thy sheltering hand:
 Reduce rebellion to Thy just command.
 Whome'er, in vain admonished, Thou condemn
 To fly an outcast from the haunts of men
 Of righteous converse; he, the same, shall be
 An object marked of Heaven's hostility.
 In vain shall he aspire to bliss above;
 Till Thou appeased shalt deign, with pious love
 Tempering the ardour of Thy righteous hate,
 Again to raise him to his first estate.
 To Thee, in fine, for mortal men 'tis given,
 To close, or to unfold, the gates of Heaven.
 He spoke, and rising left this earthly world."

And in his '*Hymn to the Apostle Peter, and his See*'—

"Ille inde Tibi, mortalibus præ omnibus,
 Eam (ecclesiam) reliquit ætheris repetens domos,
 Hereditario velut jure caperes—
 PETRE, sive Cephas, seu Simon dñi eligis—
 Tibique succedere adeo innumerabiles,
 Alium, deinde alium, instituit in secula;
 Eadem ut potestate pariter præcellerent,
 Sellâ sedentes in Tuâ, eodemque Solio:
 Consultum ut hominum generi ita deinceps foret,
 Omnes ut UNUM agnoscerent ultro CAPUT."

"And, when HE sought the realms of Light,
 To Thee, hereditary right
 To that High Power HE gave to claim,
 In *Peter's*, *Cephas's*, *Simon's* name:—
 And, endless heritors decreed
 Each after other to succeed,
 And fill, like Thee, Thy rightful Throne;
 Whom men, *SOLE HEAD ON EARTH*, should own!"—(l. 23—63.)

Thus, the "*Tu regere imperio populos, ROMANE, memento*," of heathen Rome — "*Roman! take heed thou rule the race of man!*" (—which constituted the maxim of *Imperial Roman policy*,) combining with the assumptive '*War-*

'*rant*' couched in the terms, '*Thou art Peter*,' &c. engendered the principle of *Pontifical Roman policy*.

I willingly accept the *Theological Reviewer's* designation, of '*faithful Protestant critic*;' notwithstanding, the irony with which it is bestowed.

Ver. 14. *on this rock.*] *ἐπὶ ταυτῇ τῇ πέτρᾳ*:—this Hebrew idiom is equivalent to the Greek *ἐπὶ ταύτῃ (λογῇ) ὡς ἐπὶ πέτρᾳ*—'*on this (word or saying) as on a rock.*' So in Exod. xix. 4, where our version renders too literally with the Hebrew, '*I bare you on eagles' wings,*' the Greek interpreters, though Jews, render paraphrastically, '*I bare you as on eagles' wings*'—*ἀνέλας ὑμᾶς ὡς ἐπὶ πτερυγῶν αἰτών.*

CHAPTER XIX.

Ver. 1. *to the Jordan.*] *πέραν*:—see above, c. iv. 15.

Ver. 28. in the *Regeneration.*] *ἐν τῇ παλιγγενεσίᾳ*:—This word occurs, in the N. C., only twice: here, with relation to the work of *Creation*; and in Titus, iii. 5, with relation to the work of *Grace*. In this place, with the definite article, it intends that period which will arrive, when "*He who sitteth on the throne shall have declared, Behold! I make all things New.*" It intends, the *γενεσις καινοῦ οὐρανοῦ καὶ γῆς καινῆς*—"*the generation of a New Heaven and a New Earth.*" (Gen. ii. 4; 2 Pet. iii. 13; Rev. xxi. 1, 5.) Comp. Luke, xxii. 29: "*For,*" observed Macarius, in the fourth century, "*for Christians, there is another world, and other enjoyments.*"

CHAPTER XXI.

Ver. 25. *planted a vineyard, and raised a fence*—and *dug a wine-vat*—and *built a tower.*] "*Within every in-*

" *closure* appeared a *wine-press*, and one of those rough
 " *stone edifices* — constructed of circular layers of loose
 " stones, the diameter of which gradually diminishing;
 " and they end in a conical top: — their sole purpose is that
 " of shelter for the guardians of the lands, who are gene-
 " rally stationed in them during the fruit and grape sea-
 " sons, to protect the produce from the depredation of ma-
 " rauders." (Craven's *Tour through the S. Prov. of Naples*,
 pp. 94, 95.) Compare, "a cottage in a vineyard." Isaiah, i. 8.

CHAPTER XXII.

Ver. 7. *soldiers*.] *στρατιματα* : — The authorised version, which I too scrupulously followed, in the former edition, renders, ' *armies* ;' for, there is an objectionable disparity between the *agents* so described and the *subjects* of their action. Tyndale rendered, with better proportion, ' *war-ryers* ;' the edition of 1548, ' *warriors* ;' the edition of 1611, changed those renderings to ' *armies* .' The same disparity recurs in Acts, xxiii. 27, in the *auth. vers.*, where it renders *στρατιμα*, ' *army* ,' though in ver. 10, it had rendered the same word, ' *soldiers* .' The former revisions, rendered more judiciously, ' *soldiers* ,' in both places.

CHAPTER XXIII.

Ver. 14. *just such another as yourselves*.] *ὁμοιωτερον υμιν* : the ancient error, of understanding this phrase to signify, *duplo quam*, Vulg., ' *dupliciter magis* ,' Bengel, ' *two-fold more* ;' has deterred the later annotators from seeking its simple meaning, which is merely that of a *counterpart*, or *fac-simile* ; or, as we popularly say, ' *a very double* .' — " *Double*, resemblance: as, *his or her double* ; meaning, " another person *extremely like the party* ." (Todd, *Johnson's Dict.*) Our Lord employed the phrase in the same

sense as ἰμωος, where he said, *τοι ἰμωωσω; ἰμωει οὐσι παιδισις*, &c.: so, in Rev. xviii. 6, *διπλᾶ*, means only *τα ἴσα*, 'equi-
'valent,' as in Luke, vi. 34.

Ver. 34. *all these things will come on this generation.*] This was the original conclusion of our Lord's discourse, on that occasion; but, a surreptitious addition was very early subjoined, copied from St. Luke's Gospel, xiii. 35, 36 (*Annot.*), which has retained its furtive station in this of Matthew, in all the surviving copies. As, the usurping *ὁ ἰμελεγει*, in 1 John, iv. 4, has expelled the primitive reading, *ὁ λυει*, from all the copies except one, ever since the fifth century. (Euseb. *H. Eccl.* vii. 32. See the former *Annot.* and the following *Suppl. Annot.* to Heb. ii. 9, and to 1 John, here referred to.)

CHAPTER XXIV.

Ver. 5. *in my name.*] It has been shewn, in the former *Annot.* to this passage, that *these words* do not express the counterfeiting or assuming our Lord's *name and person*; but, the falsely alleging his *authority and mission*. Such, also, were the propounders of the '*false Christs*' mentioned afterwards in ver. 24; that is, '*false propounders of Christ's true doctrine.*'

Ver. 24. *false prophets.*] i. e. not, '*false foretellers of events,*' but, '*false propounders of doctrine.*' See above, c. vii. 22. (*περιφηγιω*). I am astonished, that all the learned annotators could persuade themselves, that the various impostors which they cite from Origen and Josephus, have any relation to the parties here intended by our Lord; or, that the '*false prophets*' mentioned by him, were other than the '*falsifiers of his doctrine,*' foreshewn in ver. 5.

Ver. 37. *no one knoweth.*] *οὐδεις*:—I must venture to question an interpretation of this verb, in this place, pro-

pounded by a recent learned annotator. "The verb *οἶδεν*," he says, "*here signifies, according to a Hebrew idiom, to make 'to know; i. e. to reveal.'*" It is not easy to seize the learned writer's meaning in this position. There is no *Hebrew idiom* that can give to the *Greek οἶδεν* the sense of '*to make to know.*' The Hebrew has a conjugation which would give that force to its own verb, *יָדַע*; but, that would only cause the Greek translator to interpret by *γνωρίζω*: not to use *οἶδεν* in the sense of *γνωρίζω*, which would cause a confusion, without example, in the Greek language. See Trommius's *Concord.*, *γνωρίζω*, tom. i. p. 320 — *οἶδω*, p. 443; by comparing which places, the point in question will be clearly illustrated.

Ver. 37. *neither can know.*] See after, *Annot.* to Mark, xv. 32; and former *Annot.* pp. 201-7.

Ver. 47. *blessed is that servant who, &c.*] With this benediction, compare Malachi, iii. 16, 17: "Then, they
" that feared the Lord spake often one to another; and
" the Lord hearkened, and heard them, and a book of re-
" membrance was written before Him for them that feared
" the Lord, and that thought upon His name: And, *they*
" *shall be mine*, saith the Lord of Hosts, *in that day when I*
" *make up my jewels; and I will spare them, as a man spareth*
" *his own son that serveth him.*"

CHAPTER XXVI.

Ver. 28. *my blood of the Covenant.*] According to the direct testimony of the *most ancient copies*, (viz. B, C, D, E, and the *Coptic version*,) neither Matthew, nor his follower Mark, employed the word *καινος* — '*New*,' in their recitals of that occasion: that *qualification* was *first added* by St. Paul, in 1 Cor. xi. 25, and Heb. xii. 24, from Jer. xxxi. 31; and was adopted from him, by his disciple Luke, in *his Gospel*. From thence, it has at length been *added*, in process of time, to the *two former Gospels*, by *later philoponists*.

Ver. 68. *Tell us.*] προφητευσον:—Tyndale, who first translated from *the Greek*, rendered ‘*tell us,*’ in this place; so also, did the English versions, till 1611, when King James’s revision introduced the novel term ‘*prophecy,*’ from *the Latin* ‘*prophetiza:*’ Tyndale’s, is undeniably the most correct and most intelligible; King James’s, is the least intelligible and most pedantic.

CHAPTER XXVII.

Ver. 32. *they found a man, a Cyrenean.*] εἶρον ἀνδραπον, Κυρηναίον. Though our *Engl.* version renders ‘*of Cyrene,*’ in the first of these places, and ‘*a Cyrenian,*’ in both the latter, yet the Greek has the *adjective* in all the three. By thus changing the construction in the first passage, the *English* reader has been drawn into a misapprehension of the sacred writer’s intentions. The adjective Κυρηναίος, has the same *appellative signification*, both in this case of *Simon*, and that of *Luke* in Acts, xiii. 1, Λουκῆς ὁ Κυρηναίος — *Luke the Cyrenean*); and, in c. vi. 9, where it is applied, collectively, to the whole fraternity so described — Κυρηναίον — ‘*Cyreneans.*’ (See the *Annot.* to Acts, vi. 9, and xiii. 1.)

Ver. 50. *but another, taking a spear, pierced his side, &c.*] To the *historical fact*, of our Lord’s side *having been pierced before his death*, the Theological Reviewer opposes his two most potent objections, which he has selected as destructive of its *truth*: “Without venturing,” he says, “into the labyrinth of critical research which this question lays open, “We must content ourselves with offering *one or two* brief remarks. First, then, it is *extremely difficult* to understand, by *what inducement* any bystander could have been “impelled to this peculiar act of violence.” To any other structure of intellect, it would be extremely easy to understand, that a humane desire to close a state of torture which must otherwise terminate in protracted death, was, humanly speaking, an inducement sufficient for the committal of the act; but, when we further add, that by *that single act* was

accomplished the prediction, "*a bone of Him shall not be broken*," it is as easy to understand, that the motive, excited and impelled by the Almighty Author of the prediction, solves all the difficulty from which this *expositor* is unable to extricate himself. I may further point out, that the eventual '*beatification*' of the perpetrator of the act, in an after age, is in keeping with this view of his motive.

"But, secondly," says this ill-provided critic, "*We are quite at a loss to perceive, how the narrative of St. Matthew can be made to agree with that of St. John, xix. 34:—in the original, the word with which the sentence (in John) begins, is αλλα; and we know not upon what authority Mr. P. has given to that word the sense expressed by the English causative, for.*" This is an untoward confession of ignorance, on the part of the reviewer; for which he may consult Parkhurst, p. 33, § 11, ed. Rose, 1829, and Macknight, vol. i. p. 110, § 78, v. αλλα.

Ver. 50. crying out *again*:] that is, on receiving the *thrust of the spear*. The words of this last exclamation, are recorded only by Luke: '*Father! into Thy hands I commit my spirit!*'

CHAPTER XXVIII.

Ver. 1. *after the sabbath.*] εψι δε σαββατων,—not '*in the end of the sabbath*,' as our last revisers have chosen to render the sentence. Οψι, in this passage of Matthew, answers to διαγεγεμενου in Mark, xviii. 1 (Gr. xvi. 1), which those revisers correctly render, '*was past*:' for, the sabbath ended at six o'clock, on the evening of Saturday. That word reveals itself to be a contracted form from εσισω, in its relative sense of '*post*' and '*postea*;' and, to be applied here to *time*, as Homer opposes—*νυν και εσισω*. (See following *Annot.* to Mark, xviii. 2.) The time described, is '*the first dawn of Sunday.*'

Ver. 16. and the *eleven disciples* went.] St. Luke

relates, that on the day when our Lord ascended, ‘He gave commandments, through the Holy Spirit, to the apostles whom He had chosen; and spoke to them of the things pertaining to the kingdom;’ or, as St. Paul says, 1 Cor. xv. 7—*εἰς τοὺς ἀποστόλους πᾶσιν*—‘then to all the apostles;’ that is, to the *eleven disciples* or *apostles* enumerated by St. Matthew in this verse. A modern annotator has ventured to allege—“It is *highly probable*, that *some of the seventy* should accompany the *eleven* :” a *most illegitimate conjecture*; contradicting the terms and implications of the testimony, and seeming to suppose a *conflux of spectators*, assembled to witness the *gratification of an ascent*! Whereas, the several inspired writers who have been directed to transmit the transaction, have manifestly designed so to *shroud* the attendant circumstances, that no ground might be afforded for attaching *local superstition* to the place of its theatre. The same remark is to be applied to the scenes of our Lord’s *baptism* and his *transfiguration*:—namely, ‘That God caused him to be made manifest: *not to all the people*, but to the witnesses foreordained by God—to testify every where.’ Acts, x. 41–43. (Comp. after, Annot. to Luke, x.)

Ver. 16. *to Galilee, to the mountain.*] *εἰς—εἰς*:—As it is evident, from the *silence* of the four evangelists, that the identity of the place of the Ascension has been *suppressed* by them all (to avoid occasion for local superstition), it cannot be affirmed, whether the repetition of the preposition, *εἰς—εἰς*, was designed to convey a *mediate*, or a *final* station. Bloomfield says—“the words *ὡς ἐταξάτο*, have reference, not “to the *mountain*, but to *Galilee*.” But this would be inverting the order of communication, which proceeds from generals to particulars; from the country to the mountain, from *Γαλιλαίαν* to *ὄρος*; not reversely. It is more reasonable, therefore, to understand the *εἰς το ὄρος*, as progressive from the former *εἰς τὴν Γαλιλαίαν*, i. e. ‘to or through Galilee, and ‘from thence to the mountain.’

Ver. 17. *but, they stood at a distance.*] not, ‘but *some doubted*.’ The only parties that witnessed this incident, were the *eleven apostles*; who conversed with our Lord, for forty days after his resurrection. On the *first* of those days,

the apostle Thomas was *the last* of them that acknowledged his identity; but it was *only for a moment*, when he solemnly professed his conviction. Yet, we are to be told by *our common English version*, that even on *the last* of those forty days, ‘*some of them doubted.*’

In Matt. xiv. 31, xxiv. 3, we read *ἐδίστασας*, and *ἐδίστασαν*, and in Luke, xxii. 59, xxiv. 51, Acts, xxvii. 28, we read *διαστᾶς*, *δισταῖ*, *διαστάντες*. The former of these words, is thus clearly explained by Euthymius: *διὰ τὴν ἐδίστασας; ἡγοῦν, διὰ τὴν πρῶτον μὲν ἐθαγγήσας, ὕστερον δὲ ἐδωλίσσας; τούτο γὰρ ὠνόμασι δισταγμός*—“*Why didst thou hesitate? that is, Why didst thou first take courage, and afterwards be afraid? for, this is the meaning of δισταγμός—indecision.*” The last three passages from Luke, are not cited by Euthymius; but, *all the five words* have the same signification in all the places, and intend, *hesitation in acting*, not *doubting in believing*. Our *Engl. version*, therefore, renders the original faintly in the last passage of Matthew, by rendering, “*but some doubted.*”—*οἱ δὲ ἐδίστ.*, signifies ‘*they (all) hesitated or stopped;*’ and not, *τινὲς*—‘*some,*’ as a later editor would strain the sense, to adapt it to his own hypothesis. The Greek words in all the five passages above cited, have the same common original, though they are marshalled in the *Index* of the *Concordance* under the separate words, *διίσταμαι* and *δισταζω*. The proper sense of the word in this place, is the same as in the *οἱ ἐσθῆσαν τοῦ ἔργου*—*they stopped at a distance*, in Luke, xvii. 12.

S T. M A R K.

Μαρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτοὶ τὰ ὅσα τὸν Πέτρου κηρύσσεια, γράφει ἡμῖν ἀκριβὲς παραδίδει.—“MARK, the disciple and interpreter of PETER, has thus accurately written and delivered to us PETER's promulgation of the GOSPEL.”—Eusebius. *Ecol. Hist.* lib. iii. c. 39, and lib. v. c. 8.

CHAPTER II.

Ver. 4. *they opened the roof, &c.*] “Here, as in all the Arab villages, the houses are built of bricks dried in the sun; and the roofs are composed of mud laid over branches of trees, supported on long straight trunks of aspen. In the rainy season, the loss of a roof is an event of ordinary occurrence. Their houses are all of the same height, and never exceed one story; and their tops, communicating with one another, form a favourite promenade. A knowledge of these facts, and of the construction of Syrian buildings, throws light on the narrative of the ‘paralytic;’ whose friends uncovered and broke up the roof of a house, to let down his bed before our Lord.” Elliott’s *Travels*, &c., vol. ii. p. 278: see, also, p. 353.

Ver. 14. *Levi the publican.*] τὸν τελεωνῆν:—not, τὸν τοῦ Ἀλφαιου—‘the son of Alpheus,’ as in the *received text*. This last most remarkable false reading, has resulted from a similar depravation to that which has been exposed in the *Annot.* to Matt. x. 7. We find, that in this passage of Mark there was, very anciently, a varied *double reading*: *εἰ τις μιν, παραγῶν ἰδεῖ Ἰακώβου τοῦ Ἀλφαιου καθημένου*,—*εἰ τις δὲ, Ματθαίου τοῦ τελεωνῆν*—“some copies read,—As he passed by, he saw James the son of Alpheus sitting, &c., but others, Matthew the publican.” (*Scholium* from the *Comment.* of Victor Antioch. in Cod. *Reg.* 1048; Cotelier. *Apost. Patr.* tom. i. p. 413, *not.*) The Cod. *Beza* or D, and Vind. Lamb. 31, have the reading *Ἰακώβου*—James, in this place, instead of

Λευὴν; but, the latter copy has in the margin, *ἐν ἀλλοῖς Λευὴν*—‘in others, *Levi*.’ (See the *various readings* in Wetstein, Schulz, and Scholz.) From this compound evidence it is plain, that the common reading, which introduced the genealogical error, that *Matthew* or *Levi* was a ‘son of *Alpheus*,’ and therefore, ‘a *kinsman of our Lord*,’ has resulted from a *mangled commixture of the two readings*,

Λευὴν τοῦ τελευτή

Ἰακώβου τοῦ Ἀλφραίου

Levi, the publican,

James, the son of Alpheus;

which have at last established the confusion of the common text, and with which Michaelis has distracted himself and his readers, in his “*Account of St. Matthew*,” where, he makes Matthew and Levi distinct and different individuals. (*Introd.* vol. iii. p. 96, &c.), Cotelierius (*ib.* p. 275, *not.*) gives the following filiation of Matthew, from the Codd. *Reg.* 1789, 1026: *Ματθαῖος, ὁ καὶ Λευῖς, ἐκ πατρὸς Ρουκῶν, μητρὸς δὲ Χαιροθέας, ἀπὸ τῆς Γαλιλαίας*—‘*Matthew, who was also Levi, was the son of Rucus and Charothea, of Galilee.*’ This filiation was evidently unknown to Michaelis; as was, also, the mutilation of this passage of Mark. It was unknown, likewise, to his right rev. translator. (*Ib.* part ii. *Notes*, p. 86.)

CHAPTER III.

Ver. 8. a great multitude followed him *from*, &c.] St. Matthew states—“*from Galilee, and Decapolis, and Jerusalem, and Judea, and from the Jordan*.” St. Luke, ch. vi. 18, “*from all Judea and Jerusalem, and from the sea coast of Tyre and Sidon*.” both evangelists confining their descriptions to the inhabitants *within the Jordan, westward*. In this place of St. Mark, the *common text* reads thus: “*from Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from the Jordan; and from about Tyre and Sidon*,” which additional clause (*and from Idumæa*) in Mark, caused Bengel to remark with surprise—“*Ergo, Esau non erat plane exesus*.”—Now, all the MS. copies read alike, in the first-cited passages; but, with great variations, in the last passage: some, omitting the clause *ἀπὸ τῆς*

Ιδουμαϊας altogether; others, substituting Ιδουμαϊας for Ιουδαϊας, where the latter is the proper reading. From a similar careless confusion of the two names, resulted the common reading Ιουδαϊαν, for Ιδουμαϊαν, in Acts, ii. 9; as I shewed in the former *Annotation* to that place, p. 295. It will be evident, therefore, that the clause—'and from Idumæa,' is spurious, and intrusive in this verse.

Ver. 17. the *Kananæan*.] See above, *Annot.* to Matt. x. 8.

Ver. 27. eternal sin.] Bengel duly adopted the *most anc.* reading ἀμαρτίας of the *Vat.*, in place of the *junior* κρισίως : ' αἰωνίου ἀμαρτίας—æterni peccati. Peccatum, hoc loco reatum denotat; et æternum peccatum opponitur, magna proprietate sermonis, remissioni. Glossa, αἰωνίου κρισίως.' (*Gnomon.* tom. i. p. 213.)

CHAPTER IV.

Ver. 36. in the *ship in which he was*.] Bloomfield's note shews the perplexity caused to annotators, by the common reading, ὡς ἢ ἐν τῷ σλοίῳ; which is, clearly, an ancient sphalma by intrusion of a σ; for, ὡ ἢ ἐν τῷ σλοίῳ, as is shewn by what follows—'though other ships were with him'—'καὶ ἄλλα σλόια ἦν μετ' αὐτοῦ;' so read the *Vat.* and L MSS. See Canter, '*de literis supervacuis*,' c. 2. Pref. p. ii.

CHAPTER V.

Ver. 7. What hast *thou* to do with *me*?] See above, Matt. viii. 29.

Ver. 13. the *steep*.] "The mountains on the *East side* " of the Sea of Tiberias, come close to it." Pococke, vol. ii. p. 69. Birch says, "ἦσαν δὲ ὡς διεσχίλοι, desunt in *Vat.* " 1209;" but, Bentley had previously stated, "*Cod. Vat.* " ὡς Β," omitting only ἦσαν δὲ. See Elliott's, *Travels*, &c. vol. ii. p. 338.

CHAPTER VIII. (Gr. VII.)

Ver. 17. *even as all other foods.*] και ἑτερα ἰσιν, not καθαρίζον: as was pointed out in the former *Annot.*, pp. 194, 5. An analogous confusion occurs in *Anacr. Od.* 37, last line; where και ἐβελων—'*et sponte*,' contracted into καβελων, has perplexed all the annotators, who have persisted in referring καβελων to καθαίρω; but Stephens has shewn, that ἐβελων was used in the sense of '*sponte*'—'*etiam de rebus inanimatis*.'" In the passage of *Anacreon*, it signifies the same as αὐτοματη, or '*automatously*,' in c. iv. 28, of this Gospel.—και ἐβελων—καβελων, '*and of itself, or spontaneously.*'

CHAPTER X. (Gr. IX.)

Ver. 23. *If thou canst.*] The *Vat.*, *Beza*, and *L MSS.* read this verse: *εἰ τι δύνη, βοήθησον ἡμῖν, σπλαγχνηθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς ἔειπεν αὐτῷ, τοῦ εἰ δύνη; πάντα δυνάτα ἐν πίστει νοῦντι*—'*If thou canst do any thing, have compassion on us, and help us. Jesus said to him, If thou canst (sayest thou)? All things can be, to him who believeth.*' This is the primitive, emphatic reading of the verse, which should be thus rendered. It explains the force of *το*, shewing, that our Lord repeated the words of the supplicant. The changing *δύνη* to *δυνασαι*, and the insertion of *πιστευσαι*, bear the stamp of a later age.

Ver. 38. *Forbid him not.*] Our Lord here establishes the principle, that the argument, '*he doth not follow Us,*' affords no plea for *disunion* between those who are different communities, yet are *united in His true faith*; for, that all such constitute only '*One flock*,' under '*One Shepherd*.' (*John*, x. 15.) Conf. former *Annot.* to *Ephes.* iv. 12.

CHAPTER XII. (Gr. X. 46.)

Ver. 16. *as he went out of Jericho*—a blind man, &c.] Compare *Luke*, xviii. 35, "as he *was approaching* Jericho—a

"certain blind man," &c.—"A remarkable variation" (observes Michaelis, *Introd. to the N. T.* vol. iii. pp. 221, 2): "according to St. Mark, x. 46 (xii. 16), Christ restoring a blind man to sight, *after his entry* into Jericho, and as he was again *quitting the town*; but, according to St. Luke, Christ performed this miracle *before he entered into Jericho* (c. xviii. 35.)"—This is another instance, of the learned German charging *his own* confusion on the evangelist. Mark, as Matthew (xx. 13, 14), only relates the *conclusion* of this incident; Luke, relates it *from the beginning*. At its commencement, Jesus was *in transitu*; but the blind man was *in statu*. When our Lord had proceeded through the town, with the multitude, he halted, and then became *in statu*; and called for the blind man, who then became *in transitu*, to join him, where Mark and Matthew take up the incident. Michaelis, therefore, carelessly *falsifies* the evangelist's statement when he affirms; that '*Luke states, that Christ performed this miracle before he entered into Jericho.*' (See a similar confusion of the same expositor, in the former *Annot.* to Mark, xviii. 1, (p. 214,) relative to our Lord's burial.)

CHAPTER XIII. (Ga. XI.)

Ver. 1. Jerusalem.] 'Ιεροσολυμα: not 'Ιερουσαλημ, as it is erroneously given in this place, in all the printed copies; which latter *form* of the name, is *exclusively confined* to St. Luke's Gospel.—Schulz, 1827: "'Ιεροσολυμα, B (or Vatic.) D, L, 13, 69, 121, 124, 218, all. Sahid. Or. iii. 737, A. Recte; nam ex evangelistis nemo nisi Luc. usus est forma 'Ιερουσαλημ. Unus, quem fortasse opposueris locus, Matt. xxiii. 37, pendet ipse a Luc. textu, xiii. 34."

Scholz, 1830, copies and curtails the former's important criticism, only adding the *three references*, '28, 346, 435;' not apprehending the object of the former's acute observation, which he, therefore, *suppresses* in his edition. He gives it altogether thus:—"εις 'Ιεροσολυμα, B, D, L, 13, 28, 69, 121, 124, 218, 346, 435. Sahid. Orig. (3, 737 A.)"—This is the whole of his *Note*.

This single example affords sufficient ground for regret, that SCHULZ's manuscript notes for his *second volume*, passed, by *negotiation*, to the possession of Scholz, his near namesake and *continuator*.—(See the several *Annott.* to Matt. ii. 23; Luke, xiii. 36; and Heb. x. 24.)

CHAPTER XV. (Gr. XIII.)

Ver. 32. *neither can.*] ουδε εις, not ουδε ε εις:—See former *Annott.* to this place; where it is shewn, that *ei*, *i*, *u*, were frequently confounded in MS. copies. In Matt. v. 45, for *uiv*, some MSS. read, *ειμεις* (Scholz, tom. i. p. 13; and *Proleg.* p. xii. "*uiv* pro *ειμεις*"), as from *ei uiv*:—also, *οια* for *ουαι*, (Matthæi, *not.* Luke, vi. 25, p. 339, 2 ed.) "*But surely,*" (exclaims my *Theological Critic*,) it must have far exceeded "*even 'the abruptness characteristic of St. Mark,'*" to introduce the *solitary dissyllable εις*, as conveying this sense (*can*); stripped as it is, to *utter nakedness*, both by the omission of *τε*, and by the triple ellipsis of *ταυτου*, *ιστην*, and "*υδιναι*!" The force of this '*surely*,' will be most sensibly felt by contrasting with it the scholarship of Hoogeveen (*note* 64 to Viger, cap. iii. s. 8, § ix.): "*Non minus naturalis hujus adjectivi (εις) virtus percipitur, quando solum per se, sine verbo substantivo ponitur; ut in illo Platonis de Rep. lib. iii. init., αχ' ου ταυτα τε λεκτην, και ΟΙΑ (i. e. α δυνατα εστι) αυτους πεισαι ημισυ του θανατου δεδιναι—'nonne talia dicenda sunt, quæ mortis metum illis omnino eripere possunt (οια)?'*" Eleganter aliquando verbum substantivum omittitur, et infinitivus ex præcedenti oratione est suppletus:" or, what this Reviewer calls, '*utter nakedness.*'

CHAPTER XVI. (Gr. XIV.)

Ver. 3. *turning over.*] συντρεψασα: not συντρεψασα. (See the former *Annotation*, p. 207.) Mr. Trollope ingeniously

adduces the '*fracto cado*—*broken jar*' of Propertius, in support of the reading *συτρεψασα*, which Greek word signifies, '*smash or break in pieces*;' yet, he would restrict its meaning to signify, merely, "*she broke the cement with*" which the stopper was secured." He was probably induced to attempt this violation of the usage of language, by the same consideration that influenced Knatchbull: "Quod "*si fregisset, quo modo potuit effundere?*—if she had broken "*it, how could she have poured out its contents?*" Accordingly, this last learned annotator resorted to a very inadequate sense, which he found in the '*anc. Glossary*:' *συτρεβω, concutio*—to shake together.' But, the emphatic force of *κατιχιν* which follows, implies the '*inversion*' or complete overturning of the vessel, which was of too valuable a quality to be uselessly destroyed; being formed of a piece of solid alabaster excavated, in order to insure the preservation of the fragrance; and usually ornamented with silver or gold, as we learn from Pliny (lib. xxxv. cap. 8). We must, therefore, abide by the reading *συτρεψασα*, on the ground laid down in the former *Annotation* referred to.

I shall here adduce another example of the moral power of a single letter, to establish its genuineness, against the authority of every existing MS. All the MS. copies of Thucydides (lib. ii. c. 1, p. 123, Duker.) read, *καλων τε παγαθων*; and so all the editions are printed. As the words are used in lofty panegyric, they mutually contradict each other. Mr. William R. Hamilton has relieved future commentators from all perplexity in this reading, by simply correcting, *καλων τε παγαθων*¹—a *κ*, having been inadvertently written for a *λ*. This particular *sphalma* was noted, in the 16th century, as of ordinary occurrence, by Canter:

"*κ* corrumpitur in *λ*, et contra:

"scribendum igitur, *κακων* pro *καλων*, duobus locis;

"contra, *καλων* pro *κακων*."²

Ver. 14, 15—*guestchamber*—*upper room*.] *καταλυμα*—*αναγωγαιον*, Vat.—Mr. Trollope "thinks it plain, that these "*words intend identically the same place*." This is not

¹ See "Transactions of the Royal Society of Literature," vol. iii. p. 114.

² Expository Preface, p. 55.

exactly the case: every public 'guest-room,' was not necessarily a private 'room up-stairs,' which is the meaning of ἀνωγαιον, or ἀνωγειον — 'above the ground.' Though the κατάλυμα inquired for *generally*, proved in the present case to be an ἀνωγαιον *specialty*; yet we cannot critically pronounce, that the words *intend* the same place.

Ver. 41. the time is *past*.] ἀπιχει, sc. ἡ ὥρα του καθυδου, as is shewn by the opposition of ηλθεν ἡ ὥρα —: as in Cicero, 'abiit illud tempus, mutata ratio est' (pro Muræn. 7).

Almost all annotators have collated ἀπιχει, in this verse, with the same word as printed in Anacreon, Od. 28, 33.

ἀπιχει βλεπω γαρ αυτην:

but, there is no relation between the two cases. The poet, in the latter case, who was watching a painter engaged in painting the portrait of a female, suddenly exclaimed,

'Stop, or hold (your hand), for I now see her exactly!'

Pauw acutely perceived, that we should read ἀπιχει, in the imperative — 'abstine (manum);' and we have seen in *Annot.* to Matt. vi. 2, on the authority of Eustathius, that χειρα, was popularly *elliptic* after ἀπιχω. The final short ε of ἀπιχει, becomes *common*, before the mute and liquid of βλεπω. Fischer very simply opposed, to Pauw's conclusive correction, the objection, "that it would be *very uncivil* so "to check the painter — nec præterea ferri potest, quia "modestiae et urbanitati adversatur." (Fischer's *Anacr.* p. 111.)

Ver. 65. *rec. text*, εβαλλον: *Vat.* and *Alex.*, ελαβον: *Beza*, ελαμβανον: such negligent *inversions*, were frequent in the transcriptions of copies.

CHAPTER XVIII. (GR. XVI.)

Ver. 2. *long before the rising of the sun.*] *λίαν πρῶ*—*ἀνατείλειτο τοῦ ἡλίου*:—See former Annot. to this place. The Theological Reviewer resists this exposition, by a process of singular literary gallantry: “Who ever heard, before,” he says, “that the *adverb* *πρῶ* was capable of governing a *genitive* case? Mr. P., indeed, ventures to invest it with this “power, on the authority of Pollux; from whom he produces, in support of his assertion, the expression *πρῶ της ἡλικίας* (translated, by him, ‘before the age of manhood’), “as opposed to *ὅψι της ἡλικίας*. That the former of these “phrases is *opposed* to the latter, is certain; but it is “equally certain, that their respective meanings are, ‘early in manhood,’ and ‘late in manhood:’ that is, ‘at an ‘early or late period of manhood.’” It is surprising, that self-confidence should thus thrust itself forward for confutation, and exposure. The whole question is, whether *πρῶ* and *ὅψι* are *inclusive* or *exclusive* of the period named or implied. The Reviewer is desirous to make his readers believe, that both these words are *inclusive*; and he therefore boldly adventures the little *critical fraud*, of suppressing the words of Pollux which I had produced, and which would have decided the meaning, positively, *against* him. Pollux expressly premises (lib. i. § 68), that he is speaking of ‘things ‘done’ *πρὶ καιροῦ, ἢ μετὰ καιροῦ*—‘before or after a period,’ and therefore, not ‘early in a period:’ so also, that *ὅψι* means *μετὰ*—‘after,’ not ‘late in,’ a period (see above). The Reviewer seems never to have had occasion before to learn, that the *adv.* *πρῶ* is always elliptical of its object in the genitive case (as an ‘*adv. temporis*’), when that object is not expressed; and always denotes *preurrence*. In this passage of Mark, the object is expressed—viz. *λίαν πρῶ—τοῦ ἡλίου ανατ.*—‘long ‘before the sun had risen;’ as before, in c. i. 35, of the same gospel, *πρῶ ἡμερας* *λίαν*—‘early, long before it was day;’ which is explained in John, xx. 1, by *σκοτίας εἰς ὥσπερ*—‘while it was ‘yet dark.’ But, because, in the *English* phrase ‘dawn of ‘day,’ dawn is inclusive and partitive of ‘day,’ the Reviewer sagaciously assumes, that *πρῶ*, in the *Greek*, *πρῶ της ἡμερας*—‘just before daylight,’ must be *inclusive* and *partitive* of *ἡμερα*,

also: deaf to the vociferation of the etymon $\pi\rho\epsilon$ — ‘before,’ in $\pi\rho\omega$, which tries in vain to obtain the ears of his understanding. Whether the involution of the construction is original, or the work of later ages, it is sufficiently manifest, that Mark intended by $\lambda\iota\alpha\varsigma \pi\rho\omega$ — $\tau\omicron\upsilon \eta\lambda\iota\omicron\upsilon \alpha\nu\alpha\tau\iota\lambda\alpha\nu\omicron\varsigma$ — ‘long before the sun had risen.’ The Critic, however, feeling his ground not very solid under him, closes his criticism by asserting; “All this is expressed, intelligibly and precisely enough, by our own version: ‘very early in the morning — at the rising of the sun;’” which evinces his liberal indifference as to what is really expressed by the words: whether, ‘long before the sun had risen,’ or ‘at its rising.’ He admonishes me, “that a little stern collision with the mightiest masters of biblical criticism, may still be needful, in order to teach me a salutary distrust of my own sagacity and judgment:” to render me that important service, he has thus charitably engaged me in a ‘collision’ with himself, whom, it is evident that he tacitly includes in the number of ‘those masters.’

Ver. 3, 4. Who will roll away the stone? — but they saw, that the stone had been rolled back.] Every surviving MS. reads $\alpha\pi\epsilon\kappa\upsilon\lambda\iota\sigma\alpha\iota$, and $\alpha\pi\epsilon\kappa\iota\kappa\upsilon\lambda\iota\sigma\tau\alpha\iota$ (like the printed texts), excepting only the *paramount*, or most authoritative copy, the Cod. *Vaticanus*; which was unknown to all our translators, and which alone reads, $\alpha\pi\epsilon\kappa\upsilon\lambda\iota\sigma\iota$, and $\alpha\nu\alpha\kappa\epsilon\upsilon\lambda\iota\sigma\tau\alpha\iota$. From the very earliest departure from the primitive reading of this passage, have resulted all its intricacies. To roll away — $\alpha\pi\epsilon\iota$, and to roll back or aside — $\alpha\nu\alpha$, denote different degrees of exertion; and, to that different degree of exertion the writer alludes, when he adds, “for, it was very great.” Thus, the recovery of the primitive and genuine reading of the Cod. *Vatic.*, dispels all the perplexity which Bloomfield testifies in his *Note*; and which resulted, only from his not being aware of the vitiated reading of all the later texts. “The Commentators (he observes) have been not a little perplexed with this clause, because it could not be referred to what immediately precedes: — nothing would seem to remove it, but to transpose the words, as is done by Newcome and Wakefield; but, for that there is little authority.” In the corrupted reading of the received

text there is, indeed, no authority whatever; but, in the genuine reading of the *Vatican* copy, there is paramount authority.

Confer the case of Lazarus, in John, xi. 38-41. "*Take ye away the stone — and they took away the stone.*" But, in this case of Mark, it is said, "*Who will roll away the stone? — but they saw, that the stone had been rolled back — ανακυλισται: for, it was very great, (or too heavy to take away).*" Such, then, was Mark's original writing; and, there was no occasion for the *transposition* so anciently introduced by the '*Versio Syra-hieros*,' cited thus by Birch: "*Hic versus ita habetur: η γαρ μεγας σφοδρα και αναβληψασαι θιωρασι ετι ανακυλισται ο λιθος.*" *Quat. Evang.* p. 315, not. 4; and which has also been adopted by Newcome and Wakefield. This reading of the *Syriac Hier.*, shews how early this negligence of the *Gr. transcriber* must have taken place.

Ver. 9, inclusive, to the end of the *rec. text* and *auth. vers.*] Mr. Trollope, in his recent edition of the *Gr. N. T.*, would settle the question respecting this sequel, in a very summary manner. "*It is not possible,*" he asserts, "*that the Gospel could have concluded with the words, εφοβουντο γαρ — for they were afraid;*" although Eusebius's '*Canon*' expressly testifies, that *it did so conclude in his time, that is, in the fourth century.* But, the same assertor does not reflect, that we can affirm, with stronger internal testimony, that '*it is not possible*' that he who wrote those words, could have proceeded immediately with the unreferred and disjointed sentence, *αιστας δε πρην, πρην σαββατων*: suddenly going back to the time which he had just before described, in ver. 1. Whereas, the corresponding verse 8, in Matthew, is united and connected, by regular historical sequence, with the following verse: — "*Ultima Evangelii pericopa, a commate nono ad finem, omnino deest in præstantissimo et antiquissimo Cod. Vatican. 1209. — παρα πλειστοις αντιγραφαις ου κινται ταυτα — ως οθα νομισαντες αυτα τινες εισαι' κ. τ. λ.* Hoc *scholium* egregie confirmatur suffragio plurimorum optimæ notæ Codicum, qui numeros capitulorum, qui Eusebius in *harmonia usus, ultra versum octavum non habent,*" &c. Birch. *Quat. Evang.* not. p. 316.

S T. J O H N.

CHAPTER I.

Ver. 1. and, the WORD was GOD.] "The very gentile philosophers themselves (said Cave) could but admire John's writings: witness Amelius, the famous Platonist and regent of Porphyry's school at Alexandria; who, (quoting a passage out of the beginning of St. John's Gospel,) *'swore, by Jupiter, that this Barbarian (or foreigner) had hit upon the right notion when he affirmed, that the WORD that made all things, was in the beginning, and in place of prime dignity and authority with God; and, was that God that created all things, in whom every thing that was made, had (according to its nature) its life and being; that he was incarnate, and clothed with a body, wherein he manifested the glory and magnificence of his nature: that, after his death, he returned to the repossession of divinity, and became the same God which he was before his assuming a body, and taking the human nature and flesh upon him.'*" (Amelius, *ap. Euseb. Præp. Evang.* lib. xi. p. 540.)—και οὗτος ἀρα ην ὁ Λόγος, καὶ ἐν αὐτῷ οὐτα τα γενόμενα, ἐγίνετο, ὡς αὖ καὶ ὁ Πρακλειτος ἀξιώσκει· καὶ ἡ Διὶ ὁ βαρβαρος ἀξίον ἐν τῇ τῆς ἀρχῆς ταξίει τε καὶ ἀξίᾳ καθίστησθαι πρὸς Θεὸν εἶναι, καὶ Θεὸν εἶναι· κ. τ. λ. — Cave, *Antiq. Apostol.* St. John, c. xv., and *not.*—Comp. "WORD of GOD," Rev. xix. 8, (*rec.* 13), and 1 John, i.

Ver. 5. *overcame* him *not.*] οὐ κατέλαβεν:—the Evangelist's proposition is, that, while the moral world was subsisting in universal darkness, a light shone within it; and maintained its own brightness, *unsubdued* by the general obscurity, which nevertheless did *not admit* its rays (Comp. Ps. cxxxix. 11). In this clause, St. John speaks of the impotency of the darkness to extinguish the light; in the 11th verse, he speaks of the repulse or exclusion of the light by

the darkness. This representation of the state of the moral world, at the crisis of our Lord's opening ministry, must be acknowledged to be historically and minutely exact. Common experience shews us the three cases—a light diffusing its rays widely, through a clear unimpaired atmosphere—a light maintaining itself unimpaired, in a dense atmosphere, which, however, obstructs the diffusion of its rays—a light extinguished by a mephitic atmosphere, devoid of vital air. This last, could not be the case in the moral world: the second, was actually the case: and the object of our Lord's intervention was to produce the first case, by purging the density of the atmosphere, and causing an unobstructed diffusion of the light. Thus, then, *εν κατελαβεν*, in ver. 5, and *εν παρειλαβεν*, in ver. 11, do not intend the same operation, (as the *Theological Reviewer* assumes, with his ordinary indiscrimination;) but, on the contrary, two very different and distinct operations: *καταλαμβάνω*, always denotes 'an act of mastery;' *παρελαμβάνω* is, simply, to 'take to one's self.' I illustrated the former operation, by the entire obscuration of a heavenly luminary, through the intervention of a cloud, and cited from Shakspeare—"and overcome us like a (summer's) cloud." If I could have anticipated so frivolous a caviller as the Reviewer, I should have omitted the unneeded word, 'summer's;' which he has facetiously seized upon, for the sole point of his stricture. His great object is, to retain the rendering, 'comprehended,' however unmeaning to an ordinary English ear; and, even to his own, if his deference to 'K. James's translation' would license him to consult his own reason. We may assure ourselves, that John used the phrase, *σκοτια κατελαβεν*, in the same sense as his divine master used *σκοτια καταλαβη*, in ch. xii. 35, where it undeniably intends, the obscuration, or extinguishment of light.

Ver. 28. Bethany on the Jordan.] not Bethabara, as in the rec. text:—Bloomfield's note on this passage, is so conclusive, that I must transcribe it altogether:

"Bethany, instead of the common reading Bethabara, is found in almost all the most ancient MSS. (A, B, C,—D *hiat* —E, G, H, L, M, S, X, &c. SCHULZ), every version of credit, and many Fathers and ancient commentators. Also,

“almost all the other early editions; and was restored to the text by Wetstein, Matthæi, Griesbach, Knapp, Vatibus, Tittmann, and Scholz. The best commentators are of opinion, that the common reading proceeded from a mere conjecture of Origen; who, because the situation here does not correspond with that of Bethany where Lazarus and his sisters lived, made the change in question. There are, however, in all countries, many places of the same name; and *Bethany*, from its signification (namely, a *ferry-place* or *passage*), was very likely to be one. Besides, this seems to be distinguished from another *Bethany*, by the addition, *εἰς τὴν τοῦ Ἰσδαίου*.” So also, in the same chapter of Acts, xiv., the same name *Antioch*, intends in *ver.* 18, the city in *Pisidia*, and in *ver.* 25, the city of *Syria*. It is to be regretted, that the same learned annotator did not compare this passage of John with those of Luke, xix. 28, and xxiv. 47: he would then have perceived, that the same historian used the *same* name, *Bethany*, with *different* references in those places; as he uses the same name *Antioch*, also with *differences*, in the latter passages. To the *proximate* Bethany, the evangelist adds, only *εἰς*—‘to;’ to the *more remote*, he adds *ὡς*—‘as far as.’ Compare also, ‘*Libertines*’ and ‘*Libyans*,’ in the following *Annot.* to Acts, vi. 9. But, the errors of the Latin church, engendered in its earliest age of obscurity, established the fiction which has become inveterated, viz.—“*Le quarantième jour J. C. monta à ciel de dessus la montagne des Olives près de Béthanie.*” (*Dict. de Moréri, Prêtre, Docteur de Théologie.*)

CHAPTER II.

Ver. 4. What hast *thou* to do with *me*, Woman?] (See above, *Annot.* to Matt. viii. 29.)

Ver. 13. the *Passover*.] The first three Evangelists make mention only of *one* Passover during our Lord's ministry, namely, that in which it was concluded; and they therefore afford no *data* for computing its progress and duration;

whereas, St. John distinctly records *three* consecutive Passovers, which enable us to measure out, exactly, its duration and its progress. He tells us (ch. ii. 1 and 11) that our Lord's first public manifestation of his divine power took place at Cana, three days after his return into Galilee from John's baptism; at which period St. Luke records (*Annot.* to ch. iii. 24), that he had just *entered his thirtieth year* (at the end of the preceding December). That miracle was therefore wrought between Christmas-day and the following or *first* Passover, in March or April, for which festival he went up from Galilee to Jerusalem (c. ii. 13): but returned into Galilee (c. iv. 3). To the next, or *second* passover, our Lord *did not go up to Jerusalem*, but '*remained in Galilee*' (c. vi. 4, and vii. 1), until the '*feast of Tabernacles*' (ib. 2), which fell in October; from which time he continued in that city, until after the '*feast of the Dedication*,' in December (c. x. 21), when he went to the Jordan (ib. 38); but returned to raise Lazarus, at Bethany in Judea (c. xi. 7). After which, on the approach of the *third* and *last* Passover, he retired for a short time to Ephraim in the wilderness (c. xi. 54, 55), and, six days before the passover commenced (c. xii. 1), he returned to Bethany, in order to make his final entry into Jerusalem. The correspondence between the years of our Lord's public ministry, and the contemporary Passovers, will therefore stand thus:

- 25th December, our Lord completed his 29th year, and began his 30th: was baptised by John:—his first miracle, at Cana.
 1st Passover—March, or April, *He went up to Jerusalem.*
 25th December, *He completed his 30th year, and began his 31st.*
 2d Passover—March, or April, *He did not go up to Jerusalem.*
 25th December, *He completed his 31st year, and began his 32d.*
 3d Passover—March or April, *He went up to Jerusalem, for his Crucifixion.*

See the preceding *Annot.* to Luke, iii. 24, pointing out an excess of *one year*, in the vulgar computation of our Lord's age.

CHAPTER III.

Ver. 8. the *wind*.] *το πνευμα*:—It is very pertinently observed by Trollope, that "*αὐτος*"—'*so*,' which denotes

"similitude, plainly indicates the use of πνεῦμα, in this verse, "in two different senses." Burton had incautiously said, "our version says, *the wind*; but, many early writers took "it literally for *the Spirit*: it does not signify wind, in any "other place of the N. T." It signifies *wind*, nevertheless, at Heb. i. 7, in the citation from the *Sept.*, Ps. civ. 4, of which sense Burton takes no critical notice; but appears to admit it, by quoting "*ventis spirantibus*," from Erasmus, and other commentators. It signifies what the *Sept.* have rendered πνεῦμα πορεύομενος καὶ οὐκ ἐπιστρέφει, in Ps. lxxviii. 39, where our translators render, from the Hebrew, 'a wind that 'passeth away, and cometh not again.' The words πνεῦμα αἰῶμος, πνοή, ἀναπνοή, have been exchanged in different copies of the *Sept.*, as may be seen in Trommius's *Concordance*.

Ver. 10. *a teacher.*] ὁ διδάσκαλος:—I cannot think, that the article here is to be considered as emphatically definite: ὁ διδάσκαλος τοῦ Ἰσραὴλ, seems to intend the same in this place as ὁ διδάσκων ἱερέων, in Rom. ii. 21, '*one who teaches*,' or, '*one of those who teach*;' not "as indicating a pre-eminent "degree of celebrity which Nicodemus had acquired—"ma-
'gister ille," as a recent editor would understand, after Beza.

Ver. 23. *Ænon—because much water was there.*] As the rite of baptism causes no consumption of water, the clause "*because much water was there*"—ἐνι ὕδατα πολλὰ, &c. can only have reference to the signification of the name Αἰνον—Ænon; which word is the Greek form of the Heb. פֶּן—פֶּה—spring or fountain. Thus, Trommius shews (*Concord.* tom. i. p. 40), that in Nehemiah, xii. 37, where the printed *Sept.* reads, τῆς πυλῆς τοῦ αἰνὸς, some MSS. read, τῆς πυλῆς τῆς πηγῆς; both phrases signifying, 'the gate of the spring or fountain:' which is also expressed in the same verse, τῆς πυλῆς τοῦ ὕδατος. And, since the word '*Beth*'—domus—house or station, was commonly compounded in Heb. names of places, to denote their peculiar character or quality, there is good ground to assume, that '*Bethany on the Jordan*' should be divided Βηθ-Ανια (εἰ γὰρ συδ.) πηγάς τοῦ Ἰορδάνου; and therefore, that this Beth-Ania, and Ænon, were one and the same place. (See *Annot.* p. 258.) I cannot imagine why Mr. Trollope affirms,

that "the situation of *Ænon* and *Salem* is altogether uncertain;" for, the situations of few places in sacred geography are better established. Those places are laid down in the maps of the learned geographers, N. Sanson, of his son, W. Sanson, and of D'Anville (inserted in the first and second volumes of the Benedictine edition of *Jerom*), as situated a little to the south of *Scythopolis*, near, and on, the west bank of the *Jordan*: here was the *πέραν καὶ τόπος οὗτου ἧς Ἰωάννης το πρῶτον βαπτίζων*—"the passage and place" "where *John* at first baptised." Of *Salem*, *Havercamp* observes: "*oppidum juxta Scythopolim, quod usque hodie appellatur Salem. Vide Montacutium versus Seldenum, pp. 154, 155.*" (*Joseph. A. J. tom. i. p. 32, note.*)

CHAPTER IV.

Ver. 34. *look on the fields, &c.*] It is surprising, that any difficulty should have been experienced in this metaphor of our Lord. St. John had just before stated, "*they* went out of the city, and came to him." While the population of *Sychar* was pouring forth to visit him, he thus metaphorically directed the attention of his disciples to the multitude, '*lift up your eyes and look,*' as in *Matt. x. 2-4*. St. John proceeds, "and many of the Samaritans of that city believed on him," &c. These, then, were the figurative *fields*, and *harvest*, and *reaping*, which our Lord intended. It is reasonable, indeed, to infer from the narration, that this incident occurred about four months before some harvest-time; but, that is a very secondary and unimportant point for consideration, in the exposition of this context.

CHAPTER VI.

Ver. 4. *Passover.*] For this *second* *Passover*, our Lord did not go up to *Jerusalem*; but, continued to reside in *Galilee* until the '*feast of Tabernacles,*' in *October*; as we are informed in *c. vii. 1*, where see the Annot.

Ver. 9. *Here is a lad.*] This reply of Andrew, after that of Philip, reveals a secret anticipation of our Lord's impending manifestation of his power, or, the apostle would not have remarked so obvious a disparity: but, he had witnessed the miraculous supply of wine at Cana, and his *faith* applied that experience to the *present deficiency*. Andrew, was our Lord's *first disciple* (c. i. 40); and he is thus eulogised as such, in an extract cited by Photius from the writings of *Hesychius*, a presbyter of Jerusalem: Σαλπιγξ ἡμᾶς ἱερατικῇ πρὸς πανηγυρὶν κήρυξεν Ἀνδρέας, ὁ τοῦ χοροῦ τῶν ἀποσταλῶν πρωτοτοκός, ὁ πρωτοπαγὴς τῆς ἐκκλησίας στυλός, ὁ πρὸ πέτρου πέτρος, ὁ τοῦ θεμελίου θεμελίος, ὁ τῆς ἀρχῆς ἀπαρχή, ὁ πρὶν κληθῆναι καλῶν, ὁ πρὶν προσαχθῆναι προσάγων—“Andrew, the priestly trumpet, summons us to this general assembly; the *first-born* of the apostolic band; the *first-planted* pillar of the Church; the *Stone before the Stone* (or the *Peter before the Peter*); the foundation of the foundation; the first-fruit of the beginning; calling, before he was called; leading, before he was led.” (Photii *Biblioth.* p. 1488.) Euthymius observes on this passage of John—ἐψηλοτέρην μὲν οὐκ ἔσχε διάνοιαν ὁ Ἀνδρέας παρὰ τοῦ Φιλιππου—‘Andrew had, therefore, a more exalted mind, than Philip.’

CHAPTER VII.

Ver. 1. *walked.*] περιπατεῖ—render, ‘continued to walk,’ that is, ‘did not quit Galilee.’

1b. because (*he knew and testified to his disciples, that*) the *Judeans*, &c.] The narration, in the first six verses of this chapter, is *elliptical*, and requires to be read with reference to ver. 20 and 25; to c. viii. 51; x. 29; and xi. 8. The *first* of these verses shews, by implication, that our Lord knew, and *had imparted to his disciples*, the intention of the *Judean Jews* to destroy him; and the 4th verse records the disbelief of his apostolical brothers, of any such intention on their part.

1b. *Judeans.*] Ἰουδαῖοι, is here to be understood, spe-

cially, for the *Jews of Judea*, as distinguished from *those of Galilee*: as in Luke, xxiii. 49. (*Annotations*, p. 252.)

Ver. 3. *therefore* said.] *οὕτως* — ‘*therefore*,’ because of the opportunity afforded by the impending festival.

Ib. *there*.] “*Sub, οὐκ* — ‘*thy disciples there*, as well as ‘*here*, in Galilee,’” observes Bloomfield.

Ver. 5. *for, even his brethren, did not believe him.*] This clause, is apologetical of his brethren’s urgency that he should return to Judea, after he had announced his danger in so doing. — πιστευσεν εἰς or ἐν’ αὐτὸν, and πιστευσεν αὐτῷ, have the same meaning, namely, ‘*to believe him* :’ thus, in Matt. xxvii. 42, where the *rec. texts* read πιστευομεν αὐτῷ, the *Vat.*, *L.* and other *MSS.* read ἐν’ αὐτῷ. The common interpretation of this passage — “*that, the brethren of the holy Jesus did not believe in him*” — “*that, not even our Lord’s brethren believed on him*” — (Clarke, Scott, Campbell, &c.) is preposterous. It is contradicted generally, by the tenour of the whole preceding history; it is pointedly contradicted, by the incident narrated by the evangelist immediately before, in vv. 66–68, of the preceding chapter; it is conclusively contradicted in the last of those verses, where Peter emphatically declared, in the name of all the twelve apostles — “*We believe and are sure, that, Thou art the Holy One of God!*” But, it was much earlier contradicted, by the same evangelist. After the miracle at Cana, and before our Lord’s first Passover, St. John relates — ‘*his disciples believed on him*’ (ii. 12): And, in what character? — ‘*as the Lamb of God, that taketh away the Sin of the World*’ (c. i. 29); as, ‘*the Messiah or Christ*’ (ib. 41); as, ‘*Him, of whom Moses and the prophets wrote.*’ How could those learned persons have overlooked those several recitals? I must, therefore, protest against the position of a recent learned expositor — that “*our Lord’s brethren had no notion that He was the Messiah* :” for, the same expositor correctly observes (with self-contradiction), on Mark, i. 24 — “*ὁ ἅγιος τοῦ Θεοῦ* — ‘*the Holy One of God*,’ “*signifies, by the force of the article, the Messiah, as being* “*κατ’ ἐξοχήν* such :” and, in this sacred character, they had

just before explicitly declared *their belief in him*, by the mouth of Peter. The *incredulity*, therefore, noted by St. John in this place, regarded only the *reality* of the fact, which our Lord then alleged — ‘*that the Judeans sought to kill Jesus:*’ a reality, of which they presently acquired full conviction, as the sequel of the history shews.

Ver. 6. My time is *not yet* come, &c.] This rejoinder of our Lord shews, that the dialogue was wholly confined to the question of the risk he might prematurely run, in returning to Jerusalem.

Ver. 51. *that*, out of Galilee] not ‘*for*,’ out of G.:—See Erasmus’s remark on the confusion of the two significations of *ἐν*, by the Lat. translator, *Annot.* p. 152.

CHAPTER VIII.

Ver. 1-11. *received texts.*] With reference to the *internal evidence* of the spuriousness of the tale of ‘*the adulteress*,’ betrayed in the silence of the narrator respecting *the adulterer* (as pointed out in the former *Annotation*, p. 267); it cannot be alleged, that the criminal had escaped, as in the case of Susannah, where the accusers were only two aged men; who were, nevertheless, obliged to plead, “*the man we could not hold, for he was stronger than we.*” (Ver. 39.) In the case before us, it is affirmed, that he was “*taken in the very act*” (as in Num. xxv. 8), and the apprehenders were numerous; for, though the *rec. text* reads *κατελκβεη*, and the Cod. *Bezae* *κατελκβεται* — ‘*was taken*,’ the majority of the copies which contain the tale, read *ευρομεν* — ‘*we found*,’ nevertheless, the absence of the male criminal is not accounted for, which demonstrates an inventor wholly unacquainted with the Mosaic laws. Mr. Trollope (like Dr. Bloomfield) has thought fit to affirm *summarily* in his note to this passage, in his Gr. N. T. recently published: “*The weight of evidence, both internal and external, is DECIDEDLY in favour of its AUTHENTICITY;*” yet (like the learned

Doctor), he does not contribute a *single item of support* to his hardihood of defiance. The *forbearance of courtesy*, is put to a hard trial by such peremptory, but refutable asseverations. See the former *elaborated Annot.*, to the *New Cov.* pp. 266-271.

CHAPTER IX.

Ver. 8. *a beggar.*] *προσαιτης*: not '*blind*,' as in our *Engl.* version.—“*τυφλος ην*, *rec. cum codd. plerisque*; sed *προσαιτης ην*, A, B, C, D, K, L, X, 1, 22, 33, 62, 118, 124, 157, alii: “*Syr. utr. Arr. Pers. w. Copt. Æth. Arm. Sahid. Goth.* “*Slav. MS. Vulg. Cant. Brix. Corb. Germ. Foss. For.* “*Gat. Mm. Pseudo-Atb. Cyr. Chrys. (in commentar., ut videtur) Aug. πτωχος ην edd. τυφλος ην και προσαιτης 69.* “*Ver. Verc. Colb. Rd.*” (Schulz and Scholz.) Erasmus took a bold, but an acute, freedom with this reading; in adventuring to substitute *πτωχος*, in place of *τυφλος*:—“*Augustinus legit mendicus, non cæcus, consentientibus per- vetustis Latinorum codicibus, quos quidem viderim, omnibus. Proinde, mihi πτωχος magis arridet quam τυφλος, præsertim cum appositius sit ad sensum: ob id enim notus erat ille cæcus, non quod cæcus esset, sed quod publice mendicus; et mendicus legit Theophylactus.*” Matthæi, with inferior criticism and coarser nature, condemned Erasmus’s correction: “*Erasmus, interim, ex vulgata Latina hoc reddiderat πτωχος: sed hoc est partes im- postoris agere, non critici:*” but, the only error of Erasmus was in selecting the word *πτωχος*, instead of its synonym *προσαιτης*; in which error, he displayed his critical eminence.

Ver. 15. and *I washed*, and *I see.*] This brief reply, which merely declares the *facts*, without speaking to their *order*, shews the caution and circumspection with which it was uttered. A similar reserve is manifested in the reply of the parents; ver. 21, 22.

Ver. 35. the Son of *Man.*] *υιου ανθρωπου*: so reads the *Vat.*

MS., also the *Beza*, *Æth.*, *Sahid.*, *Cant.*, *Chrys.*; not του Θεου, with the *rec. text*. The *Vat.* reads the passage thus: Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστίν, ἔφη, κύριε; — not, ἀπεκριθὴ ἐκείνος καὶ εἶπε.

CHAPTER X.

Ver. 36. that ye may *know*—*That*, &c.] The *Vat.* and other *anc. MSS.* do not read ἵνα γινώτε καὶ πιστεύσητε — ἐν αὐτῷ, but, ἵνα γινώσκητε — ἐν τῷ πατρὶ, without πιστεύσητε.

Ver. 38. to the *Jordan*.] πέραν—understand, εἰς τὸ πέραν; and render, ‘to the passage of the *Jordan*.’

CHAPTER XI.

Ver. 19. *came to Martha, and Mary*.] All the *most anc. copies* read, πρὸς τὴν Μ., καὶ Μ.; not, πρὸς τὰς περὶ Μ. καὶ Μ., which last phrase betrays the tampering of the *rec. text*; as in *Acts*, xxi. 8, where the simple ἐξελθόντες ἦλθομεν — ‘we departed and came,’ of the *Vat.*, *Ephr.*, *Alex.*, &c. *MSS.*, is encumbered in the *junior received text*, with οἱ περὶ τὸν Παῦλον — ‘that were of Paul’s company.’

Ver. 54. a city called *Ephraim*.] So read all the *MSS.*, with some slight *var.* of *Ephrem*, and *Ephram*. I am at a loss to conjecture, why *Burton* and *Trollope* describe it “a village about two miles from Jerusalem;” for, it was situated in the wilderness, several miles distant from that city. *Bloomfield*, does not notice it: *Bengel*, refers to 2 Sam. xiii. 23; *Wetstein*, to 2 Chron. xiii. 19; quoting *Eusebius* and *Jerom*, who place *Ephraim* in the mountains, twenty miles north of Jerusalem; and citing *Josephus*, *B. J.* iv. 99.

Ver. 56. What think ye: That he will *not come to the feast*?] This doubt, was evidently caused by our Lord ‘not having gone up to the feast,’ in the first day of the preceding *Passover*. (See *ch.* vii. 11.)

CHAPTER XIV.

Ver. 28. *my Father is greater than I.*] *μεῖζων μου* : — He who imparts omnipotence *from Himself*, must stand thus, in internal relation, to Him who receives that omnipotence, without derogating from the equality of the power imparted ; as, even in the capacity of *human paternity*, there is an essential relation to *son-ship*, which can only be expressed by *μεῖζων* — ‘greater.’ The Father is, still, ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν I. X. — the ‘God and Father of our Lord J. C.’, whether in *time* or in *eternity* ; whether in our Lord’s assumed human nature, or in the mystery of his eternally generated divine nature. Though the Father has put ‘all things’ under the feet of the Son, yet, *it is manifest* (as St. Paul reasons), that *He is excepted* who did put all ‘things under him.’ These, therefore, are the ὁ μέγας Θεός, καὶ Σωτὴρ ἡμῶν — ‘the great God, and our Saviour,’ as described in Titus, ii. 13. (See Annot. to Heb. i. 3, and Titus, ii. 13.) It is infirmity of judgment, to suppose, that we cannot preserve our orthodoxy, without resorting to our Lord’s *human* nature for the exposition of this declaration. Instead of viewing this great argument *directly*, and in *itself* ; there is too general a disposition to view it always *obliquely*, with relation to some heresy or controversy of which we are afraid.

CHAPTER XV.

Ver. 20. *kept my word.*] *τοὺς λόγους μου ἐτηρέηται* : — Our Lord here reasons thus : “Remember the word that I said “to you, ‘the servant is not greater than his Lord :’ if “they have *persecuted* me, they will *persecute* you also ; (if, “*ἐτηρέηται* my word, *ἐτηρέουσιν* yours also) ; but, *all these* “things they will do to you, on account of my name, *because* “they know not Him who sent me.” A question has been raised, with what sense we are to understand the verb *ἐτηρέω*, in this place ? Knatchbull, adopting (as he tells us) a suggestion in the epistles of Cl. Sarravius (*Claude Sarrau*.

Moreri.), interpreted with an evil sense, namely, to 'watch' or 'spy,' in order to 'entrap:' so, also, some other learned commentators. Bloomfield observes, pertinently, "for that sense of *τηρειν*, with *τοις λογος*, there is no authority." In all the other passages in which St. John connects those words, viii. 51, 55; xiv. 15, 21, 23; xvii. 6, he uses *τηρειν* uniformly with the sense of to 'observe, keep, give attention' to; and we are therefore bound, by consistent criticism, to understand it with the same sense in this passage. But, Bloomfield is of opinion, that we are authorised, by a grammatical subtlety (which I am unable to apprehend), to turn the affirmative enunciation into a negative one, by the simple process of supplying 'not:—' if they have not observed my 'word.' Yet, surely, the passage needs no aid from refinement, subtlety, or artifice of interpretation. Our Lord represented to his apostles, the parallel fates of the master and servant, in two opposite alternatives: 'If,' he said, 'they have persecuted me (which they have done), they will persecute you also: (on the other hand) if they have kept my word (which they have not done), they will keep yours also. But, those (former) things (persecutions) they will do to you, because,' &c. The passage is slightly, but very intelligibly and popularly, *elliptical*.

Ver. 26. who proceedeth from the Father.] The distinct personality of that Divine Guide, is abundantly testified by our Lord in this place, and in ch. xiv. 25; xvi. 7, 8, 13.

CHAPTER XVIII.

Ver. 28. that they— might eat the Passover.] "The passage," says Trollope, "supports the hypothesis, that Christ had celebrated the Passover before the generality of the Jews." The learned annotator, has paid too much deference to the error of Euthymius. I have shewn, that *το πασχα* here intends the 'feast' of the Passover, which followed the day of the eating the Paschal lamb. See Annot. to John, xviii. 28, and Luke, xxii. 7.

Ver. 36. but my kingdom is not, *now*, from hence,] *νυν δε*:—this *latent* force of the adverb ‘*now*,’ reveals itself in Rev. xi. 15: “The kingdom of the world is become—“ *εγενετο*—‘is now,’ the kingdom of our Lord, and of his “*Christ*.”

CHAPTER XIX.

Ver. 17. *bringing forth for Him the cross.*] *βασταζων αυτω τον σταυρον*:—This is the *writing* of the most ancient surviving copy, the *Codex Vaticanus*; shewing, that the word *βασταζων* is an ancient *abbreviation* of the *genitive plural absolute*, *βασταζοντων*, whose upper line of contraction (*βασταζων*) has been effaced in time (as in other cases); and, that we are to *understand* *αυτων* omitted, on account of *αυτω* immediately following, *euphoniæ gratia*. The primitive reading of the text, lapsed into later variations: *e. g.* *βασταζων αυτοι*, *Vind. Lamb.* 31. *βασταζων και τον σταυρον*, *Pal.* 227; until it became finally established by Erasmus, in the vulgated or *printed* copies, *βασταζων τον σταυρον αυτου*. But, in *Matthæi's* 17, or *Dresdensis* iv. *Evang. Sec.* xiii., the text is thus written:—*βασταζοντες ε. σ. α. εξηλθον*. From which comparisons we are critically directed to infer, that the primitive reading was with the *gen. pl. abs.*: *βασταζοντων* (*αυτων sub.*) *αυτω τον σταυρον*, *εξηλθον εις τον λαγ.* *Κρ. τοποι*—*ουπου αυτοι σταυρωσαν*. St. John, does not notice the circumstance related by the other three evangelists, *viz.* “*they impressed Simon, the Cyrenean*,” the omission of which incident, has given occasion to a later vitiation of the narrative in this place, by making it to state, that our Lord, in the first instance, carried the cross *alone*, or *without assistance*; which early error gave origin to various ignorant fictions, as, ‘that our Lord laboured up a *hill* of Calvary,’ and fell *three* several times under the weight of his cross;’ although no such ‘*hill*’ existed at Jerusalem, and that none of the four evangelists make mention, or intimation, of such a ‘*hill*.’ The crosses raised for punishing criminals, were elevated above the persons of the gazing crowd, and were consequently of a length too high to be borne by one individual. As the guards attending the execution loathed their function, (as in the present case,) they gladly transferred

their office to some one whom they might venture to impress to discharge their duties. In this occasion, the *Roman* soldiers pitched on the *Cyrenean Jew*, Simon. Trollope, pertinently observes in his note; "*who seems to have been a disciple;*" for, the learned Bengel unheedingly remarks, "*Nec Judæus, nec Romanus ullus erat, qui vellet tollere crucis onus—no Jew or Roman would consent to bear the burthen of the cross:*" and he therefore adds, as heedlessly,—"ex Asia, Europa, et Africa, adfuere homines—there were other men from A. E. and A." (See above, *Annot.* to Matt. xxvii. 32, and Acts, xiii. 1.)

Ver. 25. his mother, and his mother's sister, &c.] We collect from this place, that Heli had two daughters, both named *Mary*; the one, mother of our Lord, and wife of Joseph; the other, the wife of *Alpheus*, *Kleopas*, or *Klopas*; which three words are only varying dialectic enunciations of the same name. "אֵלִי אֶחָד אֵלִי אֶחָד—*Kalpha* is the same as *Alpha*:" Wetstein, who (*N. T.* tom. i. p. 366) cites this from '*Juchasin*,' p. 92, says, "*Alphæus, quod pro vario pronunciandi modo etiam scribitur Cleopas.*" It is to be further inferred, from the silence of the Evangelists and of tradition, that Heli had no son, only those two daughters; the issues of both which daughters were referred, by the Hebrew canon and language of genealogy, to the '*loins of Heli*,' (the grandfather,) and consequently, to the '*womb of his wife*.' And, as ἀδελφοί, in its strict sense, signifies οἱ ἐκ τῆς αὐτῆς διελκυσ—'*those from the same womb*,' all those issues would be ἀδελφοί—'*brothers*,' with reference to *that source*. The sister of our Lord's mother, (called by Matthew, xxvii. 60, '*the other Mary*,' with reference to ver. 55,) was the mother of

1. '*James*,' called by Matthew, Mark, and Luke, '*son of Alpheus*;' also, by Mark, '*James the Less*,' (to distinguish him from James, son of Zebedee), and by St. Paul, '*the Lord's brother*' (Gal. i. 17),
 2. '*Joseph*,' or '*Joses*,' '*brother of James*,'
 3. '*Simon*,' called '*the Kananæan*, or '*Zealot*,' '*brother of James*'
 4. '*Judas*,' called '*Thaddæus*,' also, '*brother of James*'
- } Matt. xiii. 55; Mark, vi. 4; Jude, 1.

all these were accounted '*brothers of our Lord.*' *James* the son of Zebedee, and *James* the son of Alphaeus, are the *only* '*James*' I find mentioned in the *New Covenant* or *Testament*; when, therefore, Dr. Bloomfield says, on Gal. i. 17, "to which of the *three James* this is to be referred, the commentators are not agreed," I am quite unable to discover in the history, the *third James* that perplexes them. (See *Annot.* to Gal. ii. 12.) The reader will find this doubt entirely removed, in Cave's '*Life of James the Less,*' sect. 1.

Ver. 34. *for*, one of the soldiers.] *αλλα*:—"αλλα," observes Matthiæ, "expresses an *opposition*." The opposition, in this case, was between the fact which the soldiers *expected*, and the fact which they *found*; namely, that our Lord was *not alive*, but *dead*. Parkhurst and Macknight have shewn, that, in our idiom, the opposition is best expressed, in many cases, by rendering *αλλα* with the *causative* sense of '*for*.' Both those expositors, multiply the examples in which it should be so rendered. The correctness of the interpretation '*for*,' in this place, is rendered less apparent in all the translations, by the translators having overlooked the proper *order of construction of the original*, and translating according to the *order of the words*. The construction of the Greek sense, is evidently thus, which is shewn by the order of the *action*: *επι δε τον Ι. ελθοντες, ου καταεξαν αυτου τα σκελη, ως ειδον ηδη αυτον τιθηκοντα* αλλ', *εις των στρατιωτων*, &c. This order should be observed in the translation: '*but, coming to J., they brake not his legs, when (or since) they found that he was already dead: for, one of the soldiers had pierced,*' &c. Here, the evangelist proceeds to explain, how it happened that our Lord '*was already dead,*' and had so fulfilled the prophecy; for, the breaking of the bones, was only resorted to by the soldiers to produce death, in which work they found they *had been anticipated*:—*αλλα*, looks back to *ηδη τιθηκοντα*, not to *ου καταεξαν*.

CHAPTER XX.

Ver. 17. *Cling not to me—go, &c.*] *μη ἅπτου μου* (so the *Vat.*) *περιου* *προς τ. αδ.* (without *δε.*) The imperatives *μη ἅπτου*, and *περιου δε*, stand in direct opposition to each other; but are reconciled, by the negative *μη* joined to the former. The *rec.* text reads, *μη μοι ἅπτου*; and the most common signification of *ἅπτω*, is ‘*tango—to touch*,’ by which words it is rendered in this place, in the Latin and English vulgates. But, the Greek Jews, used it also in the wider sense of ‘*appropinquo—to come near; to approach*,’ as is shewn by Trommius in his *Concord.* tom. i. p. 186. (See Steph. *Thes. Gr.* ἅπταμαι.) It also had the signification of *κρεμαμαι—suspensus sum—to hang*: *λεγεται δε επι του κρεμασθαι το ἅπτισθαι.* Eustath. p. 166; which former word is used figuratively, in the compound *εκκρεμαμαι*, in Luke, xix. 47 (Gr. 48): ‘the whole people *hung on him* to hear him.’ Our Lord’s injunction, therefore, imported: ‘*Cling not to me:—but go to my brethren*:’ and his whole speech signified; ‘*Stop not here, for I have not yet departed; but, Go thou to my brethren, and tell them, from me, I am about to ascend to my Father and your Father, and to my God and your God.*’—*αναβαινω, μελλω αναβαινιν.* (See Eph. iv. 7-9.) Some copies, and ancient versions, have spuriously inserted (before the second *λεγει* in ver. 16) *και προσιδραμει ἅψασθαι αυτου*—‘*and she ran to him to touch him*;’ not apprehending the true meaning and intention of *ἅπτου*, in this place.

CHAPTER XXI.

Ver. 17. *lovest thou me?*] *φιλις*:—our Lord here varies his term, from *αγαπας*. Erasmus observed: “Variavit “*Evangelista Græcam vocem; prius illud est αγαπεῖς, posterius φιλις, quibus tamen citra discrimen est usus. Id quod indicavit et Augustinus libro ‘de Civitate Dei,’ decimo quarto, ne quis, arbitratus subesse mysterium in hac*

“varietate, *frustra philosophetur.*” This criticism of Augustin, forms the subject of the 7th chapter of the book referred to by Erasmus; and, as I regard that ancient father's decision, in this case, to be sound in judgment, I see no cause for altering the version, according to the suggestion of a recent learned reviewer, who surmises, in the variation of the terms, “*a delicacy which is lost in the common translation.*” (*Literary Gazette.*)

S T. L U K E.

Λουκᾶς, ὁ ἀκολουθεῖς Παύλου, τοῦ ἐκείνου ἀκροατοῦ τοῦ εὐαγγελίου, ἐν ὀφείλει κατε-
λεῖν.—“LUKE, PAUL’S attendant minister, recorded the Gospel promulgated
“by PAUL.” Eusebius. *Ecc. Hist. lib. v. c. 8, p. 219.*

οὐδὲ τοὶ ἀποστολὴ πάντων ἐρχεται δι πάντων, οὐδὲ ἐγώ.—“HE appeared to ALL
“the apostles: and, LAST of all, HE appeared to ME (Paul) also.” 1 Cor.
xv. 7, 8.

CHAPTER I.

Ver. 17. *from fathers, even to children.*] So, our own learned Knatchbull; before Bengel, whom I cited for this import in the former *Annotations*: “Intelligendum reor, “*usque ad filios, &c.*—Officium enim erat præcursoris, qui “parabat vias Domini, resipiscentiam prædicare omnibus “hominibus, a *patribus ad filios, et a filiis ad patres*; ut “paratiores fierent ad recipiendum, quod appropinquabat, “regnum Dei.” (*Animadv. p. 29.*)

CHAPTER II.

Ver. 6. *first-born.*] *πρωτοτόκος*: this word, is to be understood here in a *cardinal*, not in an *ordinal* sense, if I may so speak. Eustathius states, four several times (423, 24; 642, 42; 907, 5; 1091, 58) that *πρωτοτόκος*, with the accent on the *penult.*, applied to a mother, signified, in the words of Homer, *Il. g. 5, οὐ πρὶν εἶδονα τέκος*—‘*who had not before known ‘child-birth,*’ (not ‘*a first child-birth, in an ordinal course of succession*); and that, with the accent on the *antepenult.*, it was applied to the infant so born, as ‘*not having been pre- ‘ceded by any other.*’ It has, therefore, a retrospective rather than a prospective meaning: and does not necessarily imply, the beginning of a numerical series. It is evident, from the silence of the history, that the divine Providence limited the fruitfulness of the blessed Virgin’s womb, to its *One* glorious

fruit. Further questions on her connubial union, founded on St. Matthew's words, *οὐκ ἐγινώσκεν αὐτὴν ἕως*—‘and knew her not until,’ must merge in the oracular declaration of St. Paul, ‘*marriage is honourable to all men, and the bed undefiled.*’ For the question of ‘*our Lord's brethren,*’ according to his Hebrew genealogy, see before, *Annot.* to John, xix. 25.

CHAPTER III.

Ver. 3. *bordering on the Jordan.*] περιχωρὸν τοῦ Ἰ. :—i. e. the eastern side of the wilderness of Judea, defined by the western bank of the Jordan. “Circumjacens; *finitimus*, “*vicinus.*” Budæus (*Steph. Thes.* Valpy, p. 10, 791); not ‘*about,*’ or ‘*on both sides,*’ as I had incorrectly rendered in the former edition, following the *authorised version.*

Ver. 24. *Jesus was at the beginning of his 30th year.*] αὐτὸς ἢ ὁ Ἰησοῦς ἀρχομένης (i. e. ἐν ἀρχῇ) ἡμετέρας ἐταχότα :—I cannot conceive that *words*, if they are to be attended to, can speak more plainly than these; yet, Trollope joins Burton and Bloomfield in giving them a contrary sense: “The meaning,” he says, “is, that Jesus *had nearly completed his 30th year.*” But, how ἀρχομένης can be made to yield the meaning ‘*completed,*’ none of those learned annotators have undertaken to explain. In fact, they did not so much interpret the words by their native import, as strive to bring the import into an accordance with the *received tradition* of our Lord's age at the period of his crucifixion, which tradition they regarded as an authoritative standard: not reflecting at the moment, that the computation of the *Christian Era* itself has been in error, *by four years*, during its whole course. It is not surprising, therefore, if common tradition has erred in *one year*, concerning our Lord's age. The only positive authority we possess respecting that age, is this explicit statement by St. Luke, by which all computations must be governed: the result of that rule, will appear in applying it to the preceding *Annot.* to John, ii. 13. In the following *Annot.* to Acts, xiii. 1, an erroneous excess of *ten years* is shewn, in the vulgar chronology of St. Paul's history.

CHAPTER X.

Ver. 1. The Lord, *also appointed Seventy others*, and sent them *by two and two, &c.*] This circumstance is related by St. Luke alone, and is not adverted to in any other part of his history but in this solitary passage; it is evident, therefore, that those '*seventy*' individuals formed no connected or *constituted body* of our Lord's incipient Church. The writer relates, that those dispersed *pairs of missionaries* were appointed, for the express and exclusive purpose of preceding our Lord "to every several city and place to which he was about to go." Each pair, had its own distinct and separate function and station; and, consequently, it had no community of service with any other. None of the apostolic writers make mention of such *duplicate* emissaries; the whole of whose duties were confined to themselves, and were accomplished, when their respective objects had been attained. "The illustrations (says Mosheim) that we have yet remaining, relative to their character or office, are certainly composed by the more modern Greeks; and therefore, can have but little authority or credit." (*Eccl. Hist.* P. ii. c. 2, § 6, cent. i.) A later generation imagined, that their number had some relation to the number of the patriarchs who migrated from Canaan into Egypt; but, there is no ground whatever for assuming, that they were united into a corporate body, order, or community. "He called them all disciples, (says Chrysostomus), who were not of the Chorus of the Twelve. — μαθητας καλει, και τους μη τελουστας εις τον χορον των δωδεκα." (Homil. in Act. ix. 26.) This, was said as early as the fourth century. No other '*Chorus*,' or Community among the members of the Church, took place within it, till 'the Twelve Apostles' appointed the '*Seven Deacons*' to discharge their ministerial functions. Suicer, in his '*The-saurus Ecclesiasticus*,' does not extend his authorities earlier than Nicephorus Callisthus and Theophylact, of the fourteenth and eleventh centuries; whose authorities are null, on this point. Yet, a learned annotator, under the inveterate fictions of those dark ages, has adventured to contradict the express testimony of the inspired historian; and most unad-

visedly propounds, at the scene of the *Ascension*: — “It is *highly probable*, that *some of the Seventy* should accompany the *Eleven*.” (See above, *Annot.* to Matt. xxviii. 16.)

CHAPTER XIII.

Ver. 35, 36. *O Jerusalem, Jerusalem! &c.*] St. Luke relates this incident, in its due order of *time* and *place*, that is, when our Lord was proceeding *from Galilee to Jericho*, on his last progress towards Jerusalem; and, he marks the day on which he should enter that latter city: “Behold, I cast out devils and perform cures *to-day* and *to-morrow*, and, on the *third day*, I shall have finished; for, it cannot be, that a prophet perish *out of Jerusalem*.” But, the interpolator of Matt. xxiii., of the middle age, not critic enough to compare the order of his dates, but wishing to embellish his narrative, introduced his pious fraud after our Lord *had entered Jerusalem*. (Compare our *authorised version* and *this revision* of the last verses of this chapter, and of Matt. xxiii.)

Luke, xiii.

ου ιδουσαι περιτραι απαλειθει εγω
'Ιερουσαλημ. 'Ιερουσαλημ, 'Ιερουσαλημ.

Matt. xxiii.

εγω ταυτα παυω επι σοι γινωσκ τον
τον. 'Ιερουσαλημ, 'Ιερουσαλημ.

St. Luke's relation of our Lord's exclamation, '*Jerusalem, Jerusalem!*' was immediately consequent on his *naming that city, in Galilee*; but, the interpolator of St. Matthew's text, foists it in, without any previous mention or reference to it.

Finally; the name 'Ιερουσαλημ, inserted into Matthew's text, betrays its spurious origin. That word *so written*, was exclusively used by St. Luke, who is the only evangelist that uses the form 'Ιερουσαλημ: in all the rest of Matthew's Gospel, it is written 'Ιερουσαλυμα. In the *eleven* times that Matthew's text has occasion to name the city, it names it uniformly, 'Ιερουσαλυμα: in the *twenty-seven* times that Luke names it, he uniformly names it 'Ιερουσαλημ. If, therefore, the paragraph be found written with 'Ιερουσαλημ, in copies

of both evangelists, the one is a demonstrated *plagiarism* from the other. It is so found, in Matt. xiii. 37 of the received Greek text; the clause, is therefore spurious.

CHAPTER XVI.

Ver. 8. the Lord *acknowledged*—*That, &c.*] ἐπεὶ—ὅτι—*ἔρομαι*:—This is the proper meaning of the original; not, “*commended* the unjust steward *because* he had done “*wisely*,” or, as the Latin, ‘*laudavit quia prudenter fecisset.*’ Our first translator was misled by the frequent error of the Latin interpreter already exposed (former *Annot* to Matt. xvi. 13,) who confounded the two senses of ὅτι; and rendered ‘*because*’ in this place, instead of ‘*that.*’ The verb *εἰπαίνω*, is here used in its sense of ‘*assentior,*’ as used by Origen (c. *Cels.* lib. ii. c. 31), in a passage cited by Wetstein (N. T. note, tom. i. p. 834, in fine)—*οὐδενος* (των Ἰουδαίων καὶ σοφῶν) ἀκηκοα ἰπαίνοντος τοῦ λόγου εἶναι τὸν υἱὸν τοῦ θεοῦ—I never heard any of the Jews or philosophers ‘*acknowledge, that* the ‘*λογος* was the Son of God.’ So, also, *ἔρομαι* is used in a very different sense from *σοφως*—‘*wisely,*’ which our later revisers have inconsiderately substituted for Wiclif’s ‘*prudently.*’ Stephens, in citing Aristotle (*Eth.* 6, 7), observes, “*esse alioqui σοφους alios quam ἔρομους, docet, cum scribit* “*Anaxagoram et Thaletem et alios hujusmodi fuisse quidem* “*vocatos σοφους; at non ἔρομους, utpote ἀγνοῦντας τὰ συμφέροντα* “*αὐτοῖς*—That the *σοφοί* or ‘*wise,*’ are sometimes different “*from the ἔρομοι* or ‘*prudent,*’ Aristotle shews, when he “*says, that Anaxagoras, Thales, and others of that class were* “*called σοφους—‘wise;’ but not ἔρομους—‘prudent,’ because* “*they were ignorant of their own interests.*” (*Thes.* *ἔρομος.*)

CHAPTER XVII.

Ver. 17. Were not *the Ten* cleansed? but, where are *the Nine?*] οὐχ’ ‘ΟΙ ΔΕΚΑ καθαγισθήσαν; ‘ΟΙ ΔΕ ΕΝΝΕΑ, σου;—this emphatic interrogation of our Lord is grievously

enfeebled by rendering, 'Were *there* not *ten* cleansed:' as if the *number*, were the point of the question. Whereas, οἱ δέκα here is elliptical of πάντες—πάντες οἱ δέκα, 'all the ten?'—'why, then, does *one only*, return to give thanks?'

CHAPTER XVIII.

Ver. 8. will He find *faith on the earth?*] It is a most strange and portentous infatuation, which has possessed some of our learned commentators, to restrict the application of this parable to the '*destruction of Jerusalem.*' The evangelist states, that our Lord applied it generally; "*they* (all men) "*ought to pray always, and not be discouraged.*" In the preceding chapter, our Lord declares the objects to whom he applies it, that is, *universally*; as in all his parables: "*Nevertheless, when the Son of Man cometh, will He find "faith on the earth?"*" All "*in the days of Noah,*" intended, *all mankind* in that age; and, all "*in the days of the Son of "Man,*" intends equally, *all mankind.* It is this *universal* congregation of Mankind, of which St. Peter speaks, when he says: "*In the last days will come scoffers, saying, Where is "the promise of his coming? &c. but, beloved, be not forget- "ful of this one thing—that the day of the Lord will come, "as a thief,*" &c. (2 Pet. iii. 3–10.) It was with reference to that ultimate and universal crisis, that our Lord applied his interrogative admonition, on this occasion. At the period of our Lord's *first coming*, the *Jewish* people were in *expectation of His arrival* (c. iii. 16), through *their faith* in the prophetic notices of their sacred Scriptures. At the period of His *second coming*, will He find a *corresponding expectation* among the *Christian* nations, through a *similar faith* in their sacred Scriptures? Does it not appear far more probable, that in these '*last days,*' it will be more generally said,—'*Where is "the promise of His coming? for, all things continue as they "have been from the Creation,*' (2 Pet. iii. 4). Thus it is, that '*that day will come as a snare on all that dwell on the face of "the whole earth*' (c. xxi. 35); interrupting, disappointing,—or, more properly, astounding and distracting, every secular prospect and expectation, that '*all things will continue as "they have been.*'

CHAPTER XX.

Ver. 29. and he *be childless*.] και ουτος ατεκνος η:—So the *Vat.* and *Cod. L.*, and several *jun.* copies and versions; not ατεκνος αποθανη—‘die without children,’ as our *English* vulgate reads, after the *rec. text*; which repeats unnecessarily the preceding αποθανη.

CHAPTER XXI.

Ver. 24, 25. until the *times* of the Gentiles be accomplished—*when*, signs will be in the sun, &c.] Parkhurst has accurately and acutely observed:—“και, after words of time, ‘*when*. Mark, xv. 25, ην δε ώρα τριτη και εσταυρωσαν αυτον—‘Now, it was the third hour *when* they crucified him;’ or, ‘*when* it was the third hour, they crucified him.’ Compare “Matt. xxvi. 2, 45; Luke, xix. 43; Acts, v. 7; James, i. 2. “Raphelius has shewn, that this use of και, is not merely in “conformity to the Hebrew idiom, but agreeable to the style “of the Greek writers.” So here: αχρι πληρωθωσι καιροι εθνων, και ισται σημεια—‘until the times of the Gentiles be accomplished; *when*, signs will be in the sun,’ &c. That coincidence is shewn, by our Lord, to be simply that, of the time *when Jerusalem should cease to be trodden down by the Gentiles*. This, was the *only character of time* which our Lord then propounded; and, therefore, a learned expositor (like some others) travels much too fast when he propounds: “By ‘the times of the Gentiles,’ is meant, the period at which *all* “nations shall be converted to the gospel, and the Jews restored to their country.”—To this peremptory proposition, I must as peremptorily reply, ‘negatur!’ The proposition is entirely gratuitous and imaginative; and has no *real support* from revelation.

Ib. 25. as the roaring of the sea and waves.] ηχους θαλασσης και εαλου:—ηχους, not ηχουσης, as the *rec. text*: *c. g.*

D. David SCHULZ, 1827.

"A, B, L, M, 1, 33, 42, 69, 116, 131, 195, 209, Ev. 13, Syr. Pers. w. Arr. Slav. Vulg. [Rd] It. exc. Cant. Tert. *αἰώνος* ut Arm. ut *sonitus* Brix. velut a *sonitu* Mart. sp. Tert. *sonitus* et For."

I. Mart. August. Scholz, 1830.

"A, B, L, M, X, 1, 33, 42, 69, 116, 131, 195, 209, 346, *alii*. Ev. 13, Syr. Pers. w. Arr. Slav. Vulg. It. (exc. Cant.) Tert. *αἰώνος* ut Arm. ut *sonitus* Brix. velut a *sonitu* Marcion (sp. Tert.) *sonitus* et For."

Here, Scholz appropriates (only adding 'X, 346, *alii*,') SCHULZ's note of references; but, he suppresses that learned author's name altogether.

Ver. 32. I tell you, that *that* generation shall not pass away, until all *those* things be done.] ἡ γένεα αὐτῆς:—'*that* generation;' not '*this* generation,' as our *English* version has erroneously rendered; following the *Latin Vulgate*, which renders, '*generatio hæc*.' It is evident, that '*that* generation,' which is here pointed out, is that which is predicated in the preceding warning, respecting the '*times of the full accomplishment of the Gentiles*;' and, that our Lord declared, that '*that* generation' should not pass away, before the '*times of the Gentiles*' should be fully accomplished:—or, that, while *that* generation should be still subsisting, the '*times of the Gentiles*' should be brought to their termination. There are *contemporary* generations, between an *aged* man and a *new-born* infant; but, which of these generations is the one here designed in the prophecy, is not pointed out by our Lord. The Port Royal grammarians shew (B. viii. c. 6) from Budæus, "*that there is sometimes occasion for ambiguity in the pronoun αὐτός*." That ambiguity, in this place, misled the Latin translator, and Wiclif; and, from the latter, it misled also all our following translators from the Greek. "If αὐτός has the article before it, it signifies—*the same*—*idem*" (Matthiæ, *Gr. Gr.* § 467); therefore, αὐτῆς—*eadem*, here relates to the γένεα—'*generation*' in which '*the times of the Gentiles shall be fully accomplished*.' The verse 38 resumes, and clinches, the verse 24: *c. g.*

24. Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be *fully accomplished*:—

38. Verily I tell you that *that* generation shall not pass away, till those things be done.

Euthymius (in the twelfth century), who clearly saw

that 'the generation' intended by our Lord, did not mean a particular generation of coexisting persons, thus proposed to explain the reference:—"What did he mean by *γεννα αυτη*? "He called 'generation,' the 'religion of ALL who believed on him.' The apostles did not suppose, that our Lord's predicted dangers would entirely extinguish, both the preaching, and the faithful: for, he assured them, that his religion would not be effaced before his second advent; but, that it would continue to the consummation of time, and would not be affected by any danger." (Vol. ii. p. 935.)

But, the interpretation thus ingeniously devised, is not required; for, the *γεννα αυτη*—"that generation" here expressed, is plainly to be understood in its ordinary acceptation: and, therefore, it eminently behoves *Us*, of 'this generation,' so signally noted, to mark well our Lord's concluding, and most solemn warning:—"What I say to you, I say to ALL, WATCH!—WATCH, therefore; for, ye know not in what day your Lord cometh." (See after, Annot. to 2 Pet. iii. 8-11.)

CHAPTER XXII.

Ver. 37. *It is enough.*] *ιναυτοι ιστη*:—"This was our Lord's rejoinder to the apostles, after the last supper, when they had informed him—"That they had *two swords*:" which rejoinder, I had regarded as prospective to the use to which he foreknew that one of them would so shortly be applied, and which would produce the occasion of his last exercise of merciful power. But, a learned Reviewer objects, to this exposition of the words "*it is enough*"—*ιναυτοι ιστη*, that, "*We have no example of our Lord laying the ground-work for a miracle.*" (*Lit. Gaz.* for Jan. 1837, p. 50.) Yet, when the disciples inquired, concerning the man born blind, "*Why*" he had been so born? our Lord expressly replied, "*That the works of God might be manifested in him.*" And, in Exod. ix. 16, God declared to Pharaoh, "*For this very purpose I have raised thee up, that in thee I may shew my power.*" We have a direct '*example of laying the ground-work for a miracle,*' in the case of Lazarus, whom our Lord suffered to

expire by the course of nature, in order, by His power, that he might recall him from death in the presence of many witnesses. In the case before us, our Lord's miraculous power, exercised in this juncture, demonstrated; both the truth of his appeal, "*Thinkest thou that I cannot call to my 'Father?'*" &c., and also, that what he was able and prompt to do *for another*, he *would not do for himself*.

Ver. 61 (Gr. 64). This verse has been adapted, in the *rec. texts*, to the recitals of Matthew and Mark: the *Vat.* reads thus—*καὶ οἱ ἀνδρες οἱ συνεχόντες αὐτὸν, ἐπαίζον αὐτῷ δέροντες καὶ περικαλύψαντες αὐτὸν, ἐπηρώτων λέγοντες*—'and the men that held him, mocked him; and having blindfolded and struck him, they asked him, saying:—'

CHAPTER XXIII.

Ver. 29. *for, if they bring forth these things in the green tree, what will befall them in the dry?*] *ποιῶσιν*:—By not extending their view from this place, to the use and application of the proverbial sense of *ποιῶ* in Matt. viii., Euthymius, Erasmus, Bengel, and all our English divines, have missed the object intended by our Lord. All of them concurred (but by different courses), to apprehend the word *ποιῶ* in this place, in the ordinary sense, '*to do*;' without collating it with the congenial figure employed by Matthew. But, that figure was not divided and distributed, by Luke, in contrast to the *good* and the *bad*—the *young* and the *old*; it was altogether and exclusively confined to the '*bad*,' only; in their *successive* conditions, '*in life*,' and '*after life*.' The ancient version of the *Latin*, might have served to guide the interpretation of the *Greek* by its verb '*facio*,' signifying the same in both places, in Luke and in Matthew: instructing us, therefore, to understand *ποιῶ* in the same sense, in both. St. Paul, in Rom. vii. 4, 5, guided his contemporary translator of the *first century*; but, the translator of the *twelfth century* misled all his successors. "My brethren (said the former), ye have died to the law, through the body of

“ Christ, that ye may bring forth fruit to God : for, while
 “ we were in the flesh, our members, brought forth fruit to
 “ death.” The figure of the *green tree*, therefore, in our
 Lord’s last allegory, did not intend the ‘*green tree bearing*
 ‘*good fruit to God;*’ but, the ‘*green tree bearing evil fruit to*
 ‘*death;*’ which ‘*tree*’ would become ‘*dry,*’ and be cut down,
 ‘*and cast into the fire.*’—*τῶν ξύλων, τὰ μὲν σπγασίμα, τὰ δὲ*
καυσίμα —“ of woods (says Pollux) some are available for
 “ use; the others, are only to be burned.”

Ver. 31. the place called Kranion (*that is, Skull.*) Of all the delusions which the train of dark and ignorant ages have impressed on the minds of Christians of the West of Europe, none is more extraordinary than the topographical notion of a *Mount Calvary*, equally existent as a *Mount Sion*, or *Mount of Olives*. The great and earliest painters of the West, have mainly contributed to foment the delusion. Yet, the Scriptures make no mention of any such ‘*mount:*’ the four Evangelists only say, ‘*a place called Golgotha,*—‘*Kranion—of a Skull.*’ St. Paul only says, ‘*Jesus suffered without the City.*’ On which account, a very recent and learned visitor of that holy theatre observes; “ When it is urged, that the modern Calvary is not sufficiently high to meet our ideas of a *hill*; it may fairly be replied, *that Scripture nowhere states, that Calvary was a hill.*” (*Elliot’s Travels*, vol. ii. p. 442.)

CHAPTER XXIV. .

Ver. 13. *two of them.*] The Evangelist, in this place, names only *one* of those disciples, namely, *Kleopas* or *Alpheus*, husband of Mary the sister of the blessed Virgin; and the father of those who were called ‘*the Lord’s brothers.*’ A vulgar tradition early prevailed, that the other disciple was ‘*Peter;*’ the cause of which error can now be traced. The tradition was drawn from ver. 33, ‘*the Lord—hath appeared to Simon;*’ which Origen hastily interpreted to mean, *Simon Peter*, and impressed his error on the early church.

But, an ancient scholion to ver. 33, in the margin of Cod. Vat. 354, written in 949, first discovered by Birch, supplies the following obvious distinction: *ὅτι ὁ μετὰ τοῦ Κλεώπα περιεμνεῖς Σίμων ἦν, οὐχ' ὁ Πέτρος, ἀλλ' ὁ ἑτερος*—"he who was walking 'with Kleopas, was Simon; not Peter, but the other.' Now, that *other Simon* was the 'Zealot,' a son of Kleopas: an union, very likely to have occurred at a moment of such anxious domestic interest. And, this error goes to render the reading *Κεφας*—"Keph^{as}," in 1 Cor. xv. 5, very questionable, though ancient, when we consider, how easily the names *Κλεώπας* and *Κηρας* might be so abbreviated as to present an equivocal compend; and certainly, *Kleopas* was the first male witness to whom our Lord revealed himself after his resurrection, not *Keph^{as}* or *Peter*. This is further shewn, in the ancient tradition early appended to St. Mark, xviii. (Gr. xvi. rec. text.) Comp. the var. readings, *Κηρας* and *Πετρος*, Gal. ii. 9, 11, 14.

Trollope cautions—"That, *Klopas* mentioned in John, "xix. 25, must not be confounded with *Kleophas* mentioned "here by St. Luke," but, he states no ground for that caution, which is altogether superfluous; since we know only of one individual of that name, and also, that *Alpheus*, *Kleopas*, *Kleophas*, and *Klopas*, are only differing enunciations of the name of that individual. (See *Annot.* to John, xix. 25.)

It should here be observed, that the form '*Kleophas*,' with the aspirate *ph*, is unknown to every Gr. MS.; all of which read '*Kleopas*,' or '*Klopas*,' without an aspirate. The form '*Cleophas*,' was first introduced by the Latin translator; and it has been transmitted by Wiclif, from the *Latin Vulgate*, to all his successors.

Ver. 32. the eleven.] *τοὺς ἑνδεκά*: "But how," asked Euthymius, in the twelfth century, "could there have been "eleven, since Judas Iscariot had perished, and Thomas was "not then present?" The same question may be further asked, with respect to the absence of *Simon the Zealot* with *Kleopas*, which reduced the number of the apostles present to nine. Whether *ἑνδεκά* has grown out of *εἰσα*, or whether Luke wrote prospectively of the time when all were to be again reassembled, I do not take on myself to pronounce.

Ver. 44, 45, 46.] *αρξάμενοι*:—No reading has been more diversified than this word; each diversity altering the purport of the context, at the expense of grammar. Some copies read *αρξάμενων*; others, *αρξάμενος*; one MS. *αρξάμενην*; the received text has gratuitously adopted the reading *αρξάμενοι*, referring it to the *preceding* context, and inserting ‘*δε ιερι*’ in the following sentence. The *Vat.* MS. reads the passage thus:—*και κηρυχθησιν επι τη οσηματι αυτου μετανοειν εις αρεσιν αμαρτιων εις παντα τα εθνη. Αρξάμενοι απο Ιερουσαλημ, υμεις μαρτυρες τουτων*’ και ιδου, εξαποστελλω την επαγγ.—thus referring *αρξάμενοι* to *υμεις* in the *succeeding* context, where (as Luke shews in Acts, i. 8) we are to understand *ισοθι*, not *ιερι*. The Codd. L, N, or *Vind. Lambec.* 2, of the *seventh* century, and the *Copt. vers.* read as the *Vat.* MS. Both Bentley and Birch have stated, “*δε ιερι, desunt in Cod. Vat.*” The construction of the most ancient text, is, therefore, *υμεις, αρξάμενοι απο Ιερουσαλημ, (ισοθι) μαρτυρες τουτων*’ και ιδου.—Erasmus’s perplexity at this place, evidently arose from his not being acquainted with the most ancient reading of the *Vat.* MS.; for, he knew neither that MS. nor the Codd. L, N; to which Scholz adds Cod. X, or *Landskutusensis*, of the tenth century.

Ver. 47. And he led them out (*of the city*) AS FAR AS to *Bethany* (i. e. *on the Jordan*).] *εξηγαγε δε αυτους ΕΩΣ ΕΙΣ Βηθανια*: i. e. *ηγαγε δε αυτους εκ (της πελειως) εις εις Βηθανιαν* (i. e. *πειραν του Ιορδανου*). The words *εις εις*—‘*as far as*,’ in this place of Luke, distinguish it, in the same evangelist, xix. 28, from the simple *εις*—to ‘*Bethany, at the mount of*’ ‘*Olives*’;—which “*was about fifteen furlongs from Jerusalem*,” (or, not quite two miles). “*Particula εις, proprie designat continuam nec interruptam actionem.*” (Hoogev. p. 206. Schutz.) This, therefore, was the same *Bethany* intended by St. John, in c. i. 28. See the former *Annot.* to that place.

ACTS OF THE APOSTLES:

LUKE'S CONTINUATION OF HIS GOSPEL.

CHAPTER I.

Ver. 14. Mary the mother of Jesus, and with his brothers.] και συ ταις αδελφαις:—viz. 'Joses, and his sisters:' "οι αδελφαι, " etiam de sororibus;" (Zeun. ad Xen. κ. π. 245. Steph. Thes. Gr. p. 3197. Valpy) the plural *brothers*, in Greek, comprehends *sisters* also. See Matt. xiii. 55, Mark, vi. 4, where '*brothers and sisters*' are expressed; but '*brothers*' only by Luke, in this place; '*sisters*,' being understood.

Ver. 18. he *hang*, &c.] ελακῃσι; in Matt. xvii. 5, ἀσπῆξατο—'laqueo se suspendit.' Lat., as of Abithophel, 2 Sam. xvii. 23.—I have shewn (*Annot.* p. 292), that ελακῃσι is no otherwise Greek, than by adoption from the Latin '*laqueo—to hang*;' as φραγέλλω, from the Latin '*flagello—to scourge*.' "Jam vero, nemo ambigit," says Salmasius, "quin Græcus sermo, quo conscriptæ sunt *Novi Fæderis* tabulæ, multas *insiticias* voces Romanas habeat: σουδαριον, φραγέλλω, λευσιον, κισστωδία, τιτλος, ασσαριον, κιθαρατης, θηραρις, κησος, et aliæ plures, de eo quemquam dubitare non sinunt," (*de Hellenist.* p. 94). The *Theological Reviewer* contends, in defiance of orthography and grammar, that ελακῃσι is '*sufficient Greek*' to be interpreted in the sense of ελακε—'*crepit*.' I know no scholarly meaning that can be annexed to the phrase '*sufficient Greek*,' but, that a *insititious* word is *duly moulded into a Greek form*. The inflection ελακῃσι, certainly resulted from a *present*, λακω; a verb, which the Greek language, as certainly, *did not possess*. "*We think*," says the *Theological Reviewer*, "that λακω is *evidently* employed by the Evangelist, to signify that which is expressed, in familiar English, by the word '*split*' or '*crack*;' although the Greek text may possibly appear to us, to be *somewhat*

"*strange, and even coarse*:"—that is to say, in the sense of the obsolete *λακω*; with which word, *λακισω* has no nearer etymological connexion than our English '*lop*' with '*loop*,' that is, *an accidental community of elements*: he has no better ground for his *thought*. But, the Reviewer must be content to take with him, that, in that sense, it especially intends and includes the *sound* of the *crack*—'*cum strepitu*,' as when an earthen vessel is broken by falling on a pavement, or a piece of cloth violently rent asunder; not the mere separation of the parts, but the accompanying *audible notice* of the separation. It will thus signify, that '*Judas*' (whom he calls simply, *Iscariot*), *cracked in the middle*—'*cum strepitu—with a loud noise*.' I leave the benefit of this exposition to the *Theological Reviewer* to support his interpretation of *ελακησε*, by appealing to Suidas, a *Christian* lexicographer of the *twelfth* century (Harles.): "In "*Suidas*," he confidently says, "*this very word ελακησε is interpreted, μισεσιν ισχυισθη*." But, this is proving too much; for, *ελακησε* is not interpreted by the sense of *μισεσιν ισχυισθη*, that follows it. The critic did not perceive, that Suidas only copied the vulgar interpretation of that passage, as Kuster pointed out in his note; but which, the *critic* does not attend to: *viz.*—"Actor. i. 18, de Juda dicitur; *huc* "*Suidas respexit*."

I must here introduce a notice on this text, which was inadvertently overlooked in the first edition of this *Supplement*.—The reverend censor refers to what I observed on the *ελακησε* in this place, in my former *Annotation* (p. 293), relative to the reading of the ancient '*Borgian*' MS. of the line, '*Nubes*,' (Aristoph. 409); and he remarks:—"If the "*B. MS. be right, We do not quite see how the poet can* "*well be acquitted of a heavy sin, both against grammar,* "*and prosody; since διαλακισω is not a neuter but a trans-* "*itive verb, and that the integrity of the anapaestic verse,* "*absolutely demands διαληκισσασθαι.*"—But, "*the B. MS. may* "*still be right,*" though the caviller "*may not quite see how.*" If he had taken the pains, before he personated the teacher, to graduate as a learner, and to consult the Treatise, No. V. in vol. i. part ii. p. 47, note 1, of the '*Trans. of the R. S. of* "*Literature*,' printed in 1829, and referred to in 1837, in the first of these '*Annotations*,' p. 293, he might have

avoided this exhibition of *tirocinian criticism*; because, he would then have found, from INVERNEZIUS's learned and latest edition of *Aristophanes*, with Notes, (Lipsie, 1794), that his "*integrity of his anapæstus*," in this whole line, is a *spurious reading of the poet's own genuine text*:

ὁ δ' αὖτ' ὀφειλὸν ἐν ἰζαφθῆσι, διλακκῶσι πρὸς αὐτοῦ.

I have not further space for tracing out the intimate connexion between '*laqueus*—a *cord*,' *laqueo* (λακνῶ with the neuter sense of κριμαῶ—*pendeo*) '*to hang*'—and '*laquear*—'*a ceiling*,' consisting in the relations of *support* and *suspension*: I shall, therefore, offer my censor the following clues, and leave to him to work out that connexion.—"*A laqueo, laquear.*" (Priscian, *Putch.* p. 691.)—"dependent lychni laquearibus." *Æn.* i. 726.—"*Sidera ignibus cælum laqueantia*:" Manil.—"*pendentis sidera cæli.*" *Ov. Met.*—"laqueata templa," *Lucret.* ii. 28, is opposed to "*lampadas igniferas manibus retinentia*;" the former intimating, lights suspended from the ceiling:—"laqueata tecta," *Hor.*, '*e quibus pendebant lucernæ.*' *Baxter*:—"laqueus suspendiosi," *Plin. N. H.* xxviii. 12, '*the rope of a person hanged.*' The passage of the Acts before us, with its insidious *Latin term* '*LAQUEAVIT*,' will therefore signify, '*dejectus in faciem* (*Augustin*), *PEPENDIT*—ΕΛΑΚΗΣΕ, *in medio*,' &c.—'*casting himself headlong, he RUNG in the midst*,' &c.:

"—— cæli tæntaque perosus,

"*Inter utrumque perit.*"—*Arator.*¹ *ap. Suicer.* i. 405.

Ver. 25. to go to his own place.] The *Vat.*, *Ephr.*, and *Alex.* MSS. read *τετον*—'*place*,' not *κληρον*, '*part*,'—at the beginning of this verse, as well as at the end. Those most *anc.* copies, read the whole verse thus: λαβὼν τοι ΤΟΠΟΝ τῆς διακονίας ταύτης καὶ ἀπεστολῆς, ἀφ' ἧς παρεβη Ἰουδας πορευθῆναι εἰς τοι ΤΟΠΟΝ τὸν ἴδιον.

CHAPTER II.

Ver. 18. *after these things.*] We have here a '*duplex lectio conflata, or confluent double reading.*' The Greek

¹ *Arator*, secretary and minister of finance to *Athalaric*, king of the *Ostrogoths*, in 526; sub-deacon to *Pope Vigili*, in 544, to whom he presented his metrical version of '*the Book of the Acts.*'

text of Joel is, *καὶ ἔσται μετὰ ταῦτα καὶ ἐκχέω*—*and it shall come to pass, after these things, that I will pour out*; this is also the reading of the *Vat. MS.*, in this citation. The *Cod. Ephr.* reads with the addition, *καὶ ἔσται μετὰ ταῦτα, ἐν ταῖς ἰσχυραῖς ἡμέραις*—*ἐκχέω*—‘*and it shall come to pass after these things, in the latter days, that I will pour out.*’ All the following copies omit the genuine *μετὰ ταῦτα*, and retain only the intrusive gloss of the *Cod. Ephr.* We thus see the origin of the difference in the passage in question, in our *English version* of the prophet, and in *this place*.

CHAPTER VI.

Ver. 9. of the *Libyans*, and *Cyrenians*, and *Alexandrians*.] *Libyans*, not *Libertines*, as in the *rec. texts*:—It would be worth while to refer to the fruitless labour with which learned annotators have variously endeavoured to explain the Greek word *Λιβερινοὶ*—‘*Libertinorum*’ in this place, with the sense of ‘*Libertines*,’ as given in our *authorised English version*; before we consult Havercamp’s *Note* on Josephus, *A. J.* xvi. c. 6, § 1; and that of his follower, Wetstein, on Acts, in this place. The learned Havercamp, to the passage of Josephus where he mentions, *τοὺς δὲ κατὰ τῆς Ἀσίας Ἰουδαίους, καὶ εἰς αὐτὴν ἢ πρὸς Κυρήνην Λιβυὴν κατεσχεῖ*—adds this important observation: “We learn, from Acts, ii. 10, that there *were sojourning in Jerusalem, Jews—from Egypt, and the parts of Libya about Cyrene.*” Syncellus, the chronologist, in “p. 347, records (concerning those in the reign of Trajan)—“*Ἰουδαίαι, κατὰ Λιβυὴν καὶ Κυρήνην καὶ Αἰγύπτου καὶ Ἀλεξανδρείαν*—“the Jews that were in *Libya*, and *Cyrene*, and *Egypt*, and *Alexandria.*” Since, then, in Acts, vi. 9, the Synagogue *Λιβυστῖνων, Ἀλεξανδρείων, Κυρηναίων*—of the *Libustian*, *Alexandrian*, *Cyrenian* Jews, are joined together, I cannot doubt, that the same parties are intended; and, that the word *Λιβερινοὶ*—‘*Libertines*,’ is a *corrupted reading* in that place of the Acts. It is known, that ‘*Libystinus*’ was equally formed from *Libya*, as ‘*Libys.*’ Catullus, epig. 60,

“———— *læna montibus Libystinis.*”

See Wetstein's *note* on Acts, vi. 9; (where the learned German does not acknowledge his obligation to Havercamp, though he works on his ground). Comp. also, Heyne's note to *Æn.* lib. v. 37.

“ ——— pelle *Libystidis* uras : ”

“ *Libystidis*, defensum vide a Pierio contra eos, qui *Libystidis* malebant: *Labysticis* et *Labystinis* vitio librorum. Est Λιβυς, Λιβυστις.” But, though Wetstein has suppressed the name of his learned coadjutor in his *Note*, he has given us the name of Beza in his *various readings*: — “ Λιβυστινως] Λιβυστινως T. Beza in annotatt. Ed. 1, 2, (1565, 1576). J. Clericus, Jac. Gothofredus.” — Scholz, the latest annotator, gives us only — “ *Labyorum*, Arm. *Co-rintho* Ar. pol; ” but adds no remark. We are, therefore, wholly indebted to HAVERCAMP, for recovering this important reading.

Ver. 14. *the Nazarene.*] ὁ Ναζωραῖος: — Thus, reads the *Vatican Copy*, by the personal testimony of Bentley (*‘Col-latio Cod. Vatic. N. T., C. G. Woide, Oxon. 1799’*); omitting — *that — this Jesus* —

Ed. Oxon. 1675.

Codex Vaticanus.

Cap. VI.

v. 14. ὁ ἰσχυρὸς
τοῦτο

|

v. 14. ———

The *negative* testimony of Birch, after the destruction of all his second volumes, in 4to. (by the conflagration of the R. Printing Press, at Copenhagen, in June 1795), might well have caused the omission in his Suppl. *‘Var. Lectt.’* in 12mo., compiled from his MSS.; which were printed in 1798.

CHAPTER VII.

Ver. 39. *chose out.*] ἐξελεξατο: — *Vat.* MS.; not ἐδεξατο, as the *rec. text*, (see former *Annot.*) The *Theological Reviewer's* criticism can discern nothing more, in the

testimony of the *earliest and most ancient document that has been preserved for us*, than a solitary numerical unity. (See *Exposit. Pref.* p. 28.) It may, therefore, be to the purpose to observe, that the *Septuagint* use the verb *εκλεγαμαι* 112 times, but *εκδεχεμαι* only 8 times; the N. C. *εκλεγ.* 19 times, but *εκδεχ.* only 8. We read in Deut. xxx. 19, *την ζωην και του θανατου διδωκα προ προσωπου υμων — εκλεξαι την ζωην σου, ινα ζησης.*

CHAPTER IX.

Ver. 5. I am Jesus, whom *thou persecutest*: but, arise, &c.] Between these sentences, our *authorised English version*, copying the *vulgate Greek*, introduces a spurious insertion, borrowed from c. xxvi. 14.—Burton, Bloomfield, and Trollope, give due notice of the interpolation, but, they nevertheless give it a place in the genuine text: by which proceeding, I do not perceive that any practical gain is obtained, toward separating the *tares* and the *grain*. "*Glossam hanc esse, ex parallelo xxvi.*" says also Bengel; yet, he suffers the gloss to retain its usurped station.

Scholz, has duly expelled the intruder from his text: but, as he had obtained the possession and property of all the MS. labours of his learned predecessor, *SCHULZ*; without referring or adverting to his stores; we cannot venture to ascribe to the *former*, the credit which may very possibly be due only to the *latter*. (See, the following *Annot.* to Heb. x. 24.)

CHAPTER XIII.

Ver. 1. *Lucius* (or *Luke*) the *Cyrenean*.] Λουκιος (καλουμινος) ὁ Κυρηναιος:—This last denomination, gives the historian's own description of himself; which St. Paul expressed more familiarly in his Epistle to the Colossians, c. iv. 12.—Λουκας ὁ ιατρος ὁ αγαπητος — '*Luke*, the beloved *physician*:' κυρηναιος and ιατρος, being here to be understood

synonymously: *πρῶτοι μὲν Κροτωνῆται ἰατροὶ ἐλέγοντο ἀπὸ τῆν Ἑλλάδα εἶναι*· δεύτεροι δὲ, Κυρηναῖοι — ‘The Crotonians, were said to be the *first physicians* in Greece; the *Cyreneans*, the *second*.’ (Herod. iii. 131.) — “Λουκιος: *Lucius*, qui alias “*Lucas* appellatur. Observant enim nomen ejus in compendium fuisse redactum, ut pro *Lucilio* vel *Lucano*, vocatur *Lucam*.” (Wetst. in Act. xiii. and Rom. xvi. 21.) “*Lucii* nomen et *Lucæ* idem est, nisi quod prius istud, posterioris diminutivum, familiarius aliquiquando sonat.” (Bengel, ad Luc. c. i.) That name was written differently, according to its Greek or Latin inflection; but, in the darkening ages which followed, they became distributed to different imaginary persons. In our own *authorised* version, they became multiplied into three — ‘*Lucius*, *Luke*, and ‘*Lucas*.’ In the same manner, our common version has multiplied the solitary name Μαρκος, into *Mark* and *Marcus*. A learned annotator observes on this name (in his note before the Gospel of this evangelist): “if this Mark died in the eighth year of Nero (A.D. 60 or 62), as is said by Eusebius, he could not be mentioned in the 2 Ep. to Timothy, which was not written before A.D. 64, and perhaps in 66.” But, if that chronologist (who would thus settle a date definitively between the terms A.D. 61 and A.D. 66,) had been at all aware, that the received reading of his N. T. in Gal. ii. 1, διὰ δεκάτεσσιν — ‘fourteen,’ and that our recovered reading, διὰ δεκά (καὶ) τεσσαράσιν — ‘within four,’ made a difference of ten years in his chronology (“in which” he is constrained to acknowledge, “we do not know any thing of what happened to him;”) he would have had the caution to abstain from so futile an attempt of decision, on this chronological question. And, I cannot refrain from reprehending a ground which the same learned Annotator is so adventurous as to assume, for sustaining his own *personal conjecture*: — “*St. Luke* (he says) “MAY have been ill-informed of Paul’s movements, at this “time.” The reverend canon himself may, indeed, ‘have been ‘ill informed of St. Paul’s movements at that time;’ but not so probably the consociated historian.

Ver. 8. but the Sorcerer, for so his name *Elymas* is interpreted.] We should use this construction in the translation, in order to convey clearly the historian’s meaning.

CHAPTER XVII.

Ver. 25. *the God that made the world, &c.*] *This*, and the following *seven verses*, comprise the *two first Articles* of that Faith, which St. Paul was ordained to promulgate in the first instance, to the heathen world. After those *two preliminary articles* had been propounded and established, he next proceeded to expose *the third or last Article*, respecting the Holy Spirit. “*Have ye received the H. S. since ye believed?*” (he asked); and they said to him, “*We have not heard, that there is a H. S.*—Then Paul told the people, “that they must *believe on Jesus*: and when they heard “this, they were baptised *in the name of the Lord Jesus*. “And, when Paul had laid his hands on them, *the Holy Spirit came upon them*” (c. xix. 2-7). In the *first exposition*, therefore, St. Paul laid open *only the foundation* of the Gospel faith, as introductory to its entire revelation; following the example of his Divine Master toward his own generation: “I have yet many things to say to you, *but ye are not able to bear them now*; but, when he, the Spirit of Truth, is come, “He will guide you to *ALL the TRUTH*,” John, xvi. 12, 13. It is surprising, that this introductory *symbol or formulary* of belief, was not incorporated into our liturgy, with those of a later age.

ST. PAUL'S *First Profession of Faith, to the ATHENIANS.*

“The God that made the world, and every thing in it, being himself LORD of heaven and earth, dwelleth not in temples made with hands; neither is served by human hands, as if He needeth any thing; since He Himself giveth to all, life, and breath, and all things:

“and, from *one man*, He hath made *every nation of men* to dwell on all the face of the earth; having determined the appointed times and the boundaries of their habitation:

“that they should seek the LORD, if haply they may feel Him out and find Him; although, He is not far from every one of us; for, in Him we live, and move, and have our being.

“Being therefore ourselves, offspring of God, we ought

not to think that the **DIVINE NATURE** is like gold, or silver, or stone, graven by art and man's device :

" but, God, having overlooked those times of ignorance, now commandeth that *all men, every where, shall change their thoughts*; according as He hath appointed a day in which He will judge the world with justice, by **THE MAN** whom He hath ordained; of which He hath given assurance to all men, *by raising Him from the dead.*"

In a riper state of his auditors, he fully disclosed the mystery of that '**MAN**:'—"The first man, was from the "earth : *the second MAN, is from Heaven.*" (1 Cor. xv. 47.)

Ver. 25. made the world, and *every thing in it.*] '*Existence,*' is the exclusive and personal attribute of God, whether *self-existence* or *imparted existence*; both, emanate from Himself only: there is no *general* or *neutral existence*. As *every existence* springs from Him alone, it can cease to exist, or continue to exist, only by his will; and, though man can change the *corporeal circumstances* of his existence, as by *suicide*, he cannot affect the *existence itself*, which remains the same, and can only be affected by the *will* and *power* of its Creator.

CHAPTER XIX.

Ver. 9. in the school of *Tyrannus*.] *εἰς σχολὴν Τυραννοῦ*, Vat. M.S.:—*εἰς σχ. Τυραννοῦ τινος*, is the reading of the *received* text; on which Erasmus pertinently asked, "Si "nomen est *proprium*, cur addidit *τινος*?" The Vat. MS., followed by the *Alex.*, enables us, in our generation, to answer this question; by stating, that *τινος* is a *spurious reading*, introduced subsequently to the date of those copies; and thus, to render superfluous the learned and ingenious conjecture of Knatchbull, who endcavoured to expound the passage from Phavorinus, who says, *τυραννος ἐστὶν ἀρχῶν πολιτῶς*—'*tyrannus* denotes the *chief of a city.*'

CHAPTER XXI.

Ver. 7. *PTOLEMAIS.*] This name, which occurs only in this solitary occasion in the S. S., was given for a time, by the Greeks and Romans, to the ancient *Aecho* mentioned in Judges, i. 31; which ancient town recovered its former denomination in the Christian ages, in the forms *Aco*, and *Acre*, and finally, of *St. Jean d'Acre*. No notice, of the name or place, is taken either by Bengel or any of our English annotators; but, a copious note relating to it is added by Wetstein, tom. ii. p. 602. At the present moment, it is contemplated with interest as qualified for forming an *advance-guard* of a new sovereignty of Egypt, towards Syria.

Ver. 8. *departed and came.*] See note above, to John, xi. 19.

Ver. 16. taking us to (*lodge at the house of*) one Mnason, &c.] So the words ἀγορεύς (ἡμας) παρ' ᾧ ξενολογεῖται Μνάσων τινι, should be rendered; and not, '*bringing with them one Mnason,*' as I had too scrupulously followed our *English vulgate*. "Miror vero interpretes quos vidi omnes vertunt, *adducentes* " *secum Mnasonem*; cum neque steterit cum grammatica, vel " *sensu*. Multo est enim probabilius, Mnasonem habitasse " *et jam fuisse Hierosolymis, apud quem statuebant hospi-* " *tari.*" (Knatchbull, *Animadv.*)

CHAPTER XXII.

Ver. 2. *he spake to them in the Hebrew tongue.*] Here, the historian proceeds to report to his readers, a *Greek translation* of St. Paul's oration to his Hebrew auditory, which he delivered to them in their '*Hebrew tongue*;' as is expressly stated, also, in the conclusion of the preceding chapter. Now, it is a most remarkable oversight of a learned and laborious expositor, that, though Luke distinctly tells us, that Paul *delivered* that discourse *in the Hebrew tongue*, the matter of which he (the historian) presents in a *Greek trans-*

lation, yet, the modern expositor appeals to the translation, as if it contained the original words of the Hebrew speaker. He says—"The point of coincidence, important to be noticed, " between Acts, xxii. 5, xxvi. 11, and Heb. x. 29, in which " these terms respectively occur, is, that they are employed in " all the three contexts." But it so happens, that the middle one only of the three contexts, was truly St. Paul's original Greek; the first and last were Luke's Greek translations of Paul's Hebrew originals. (See the following Prefatory Annotation to the Hebrews; and, *The Apost. Author. to the Epistle to the Hebrews*, 1838, p. 62.) This fatal oversight, saps the foundation of the learned expositor's specious, but unsolid superstructure; as will be found in the place here referred to.

CHAPTER XXIV.

Ver. 23, 24. *His justification.*] These verses, as I before observed, have experienced the officiousness of *philoponists*. All the oldest copies, *Vat.*, *Ephr.*, *Alex.*, *Cod. Vat.*, 367, and many other ancient MSS., read the latter verse without *πιστεις*, which is an insertion of later copyists, after the eighth century; shewing, that the context has been tampered with: Scholz has, therefore, correctly excluded that word from his text. The unpunctuated words of the latest surviving uncial copies, previous to that date, stand thus: μετεσιμψατο τον Παυλον και ηκουσεν αυτου περι της εις Χριστον Ιησουν πιστειω διαλεγομενου δε αυτου περι δικαιοσυνης και εγκρατειας και του κριματος του μελλεντος εμφατος γενομενος ο Φηλιξ. The subject-matter, and '*ratio comparationis*,' direct us to distribute διαλεγομενου δε το Παυλον, the first mentioned; and the second αυτου, (by an emphatic *hyperbaton*,¹) to Χριστον Ιησουν, last mentioned, detached from της πιστειω. "*Hyperbaton*, id " est, *verbi transgressionem*, quam frequenter *ratio compara-* " *tionis* (al. *compositionis*) et decor poscit, non immerito inter " *virtutes habemus.*" (Quinctil. *Inst. Orat.* lib. viii. c. 6, p. 749. Ed. Burmann.)

¹ Knatchbull, on Jude, 18. "Est etiam in hoc loco *hyperbaton*—adeo ut " *extensum sit*, in singulis apostolis reperiri *hyperbata*, ut quis ultra in illis " *hæreat.*"

On a close examination, the *rec.* text is found complete, with the rejection only of the interpolated *πιστοῦναι*. The passage will then stand thus—*μετεπεμψατο τὸν Παύλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς ΧΡΙΣΤΟΝ ΙΗΣΟΥΣ ΠΙΣΤΕΩΣ· διαλεγόμενου δὲ, ΑΥΤΟΥ περὶ δικαιοσύνης, καὶ ἐγκρατείας, καὶ τοῦ κριματός τοῦ μέλλοντος, ἐμφαβὸς γενόμενος ὁ Φ.*—‘he sent for Paul, and heard ‘him *speak* concerning the faith in CHRIST JESUS: and, as ‘he reasoned of *His* justification, and power or dominion, ‘and future judgment, Festus becoming terrified,’ &c.—*αὐτοῦ περὶ δικ.*, for *περὶ δικ. αὐτοῦ*. The context shews, that Paul’s discourse was engaged in urging the great *articles of the ‘Christian Faith’*—viz. ‘Christ’s justification, His ‘supreme power, and His final tribunal.’ The first of these was the *δικαιοσύνη Θεοῦ*—‘justification of God,’ which Paul urges in Rom. i. 17; iii. 21-27: the second, was that supreme power which he enforced in Rom. x. 13, where he proclaims Christ *Κυριὸς πάντων*—‘Lord of all:’ the last, is the *κριμα τοῦ Θεοῦ*—‘judgment of God,’ of which he gives warning in Rom. ii. 3. The *Theological Reviewer* says—“a ‘moment’s inspection of the original will shew, how utterly “inadmissible is the insertion of the word ‘his’ in the above “translation.” This critic appears habituated to *momentary* inspections; but, an entire *minute’s* inspection of the same text, will shew him, that the pronoun ‘his,’ is not only admissible, but is actually expressed in it. He does not perceive that, in the last sentence, the historian has changed his subject, from *Paul* to *Christ*; and that *αὐτοῦ*, in this clause, signifies *αὐτοῦ τούτου*, referring to the last-mentioned person: “*αὐτός* is often in the sense of *is ipse*.” (Matthiæ, *Gr. Gr.* § 472, 10.)

Of the different senses appertaining to the Greek word *ἐγκρατία*, those of ‘*ditio, potentia, superioritas*,’ appear the most suitable to this place.

Εγκρατῶ, ἐγκρατεῖω, ἐγκρατία, ἐγκρατής, and *ἐγκρατῶς*, respectively express, in their primary and general imports, the *exercise, fact, or quality* of ‘controlling power.’ Of these different parts of speech, the last two are most common with the Greek writers. The verbs are also expressed by the adjective and *γίνομαι*, as *ἐγκρατής τῆς Αἰγύπτου πάσης γινέτο*—‘*omni Ægypto potitus est*.’ D. Cassius, lib. xxxix. c. 51. Also, with *εἶμι*; as, *ἀπατῶν τῶν ἀγαθῶν ἐγκρατεὺς οὖτας τοὺς Θεούς*,

και αυτοις ιχην, και δουναι τοις αλλοις. Demosth. *Ep.* Reiske, p. 1487. 27:—‘the Gods having the *power* both to possess, ‘and to impart, all good things.’

Pollux, who constructed his *Onomasticon* as early as the *second* century, thus associates *εγκρατεια*:—*καρτερια, εγκρατεια, ανδρεια, ευθυμια, ευρωστια*, which the Latin interpreter correctly renders, ‘*fortitudo, potentia, virilitas, animositas, robur.*’ (iv. 10.) The same lexicographer says, *λεωντα αι ιπποις*—*ισχυρος, δρασει, κρατερος, εγκρατῃ ανδρει*—‘*leonem vocabis—validum, audacem, fortem, virorum potentem.*’ Of this use of *εγκρατεια*, we have an example in Xenoph. *Cyrop.* lib. viii. c. i. 36: *την εγκρατειαν του ποτους, και ψυχῃ, και θαλπει, και λιμοι, και διψος δυνασθαι φερεν*—‘the *power* of enduring both labours, ‘and cold, and heat,’ &c. The Cod. *Guelf.* reads *επιγκρατῆσαι* for *εγκρατεια* (in marg. Schneider;) and it is to be observed, that verbs, compounded with *εν* and *εισι*, are frequently used in the same sense; as, *εγγραφω, επιγραφω*. So, Galen says, *επιγκρατει της θερμης ἡ ψυχῃ*—‘cold has *power* over, or over-comes heat.’

From this general and active sense, those words became restricted to a reflective moral sense, signifying ‘*self-coercion* ‘or *control*,’ especially of *temper*, or *resentment*, which exercise we express by ‘*forbearance*.’ Hence Pollux observes; *την ευφροσυνην, ατολμiam, την δ’ εγκρατειαν, ακανδρεια λεγεται* (vi. 134), ‘some think *prudence* to be *pusillanimity*, and *forbearance*, ‘*weakness*.’ This sense is also applicable to the passage before us, as also, to Gal. v. 23.

Finally: *εγκρατεια* became at length still more limited, and was applied by the Christian writers to signify, self-restraint from sensual and voluptuary passions and propensities, viz. *temperance, continence, and chastity*. These last, and latest, are the *only* senses, in which the word is known to the *Theological Reviewer*: “The *only dominion*,” he says, “which this word implies, either in *Attic* or *Hellenistic* “Greek, is the *dominion which a man exercises over his own* “*passions*. We, at least, have never seen an instance,” &c. Here he appeals to Hesychius in the *sixth* century, Suidas in the *twelfth*, and Suicer in the *seventeenth*; the last of whom, supplies him amply with the *ecclesiastical Greek* of the Constantinopolitan empire: “*εγκρατεια, εγκρατιευμαι, εγκρατης*: 1. sumitur “*pro exquisita diata, quo quis in vita sua utitur*. 2. sumitur

“*pro refrænatione appetitus omnium rerum malarum. 3. specialiter, sumitur pro refrænatione pravæ concupiscentiarum, quæ impellunt ad pollutiones et scortationes.*” It will be plain to every reflective and competent judgment, that the sense of ‘*temperance*,’ is wholly foreign to the triple association here selected for enforcement by St. Paul (Comp. Annot. to Gal. v. 22).

Ver. 26. *money could have been given him.*] The rec. text has absorbed a *marginal gloss* of explanation, unknown to the Codd. *Vat.* (Bentley), *Ephr.*, *Alex.*, *St. Germ.*, &c. viz. “ἵνα; λύσῃ αὐτὸν — ‘*that he might loose him.*’”

CHAPTER XXVI.

Ver. 23. *Art thou persuaded, thou wilt soon make me a Christian?*] I shewed, in the former *Annotation* to this passage, that the *earliest* MSS. read *πειθεῖς*, where the *junior* copies have substituted *γινισθαί*; and, therefore, in order for the context to accord in sense with that *ancient* reading, that *πειθεῖς* will reveal itself to be an erroneous conjunction of *πειθεῖ* ᾧ, i. e. *σ*; as in Matt. xxvi. 53, where the generality of MSS. read *δοκίμῃ*, but some read *δοκίμῃ σ*; proving the cause of the diversity to have been the union of the ordinary compend of the pronoun *σ*, in all its inflections, viz. ᾧ in undivided uncial writing—ΤΤΕΙΘΕΙΤΧΡΙΣΤΙΑΝΟΝ. The primitive reading will therefore have been: *ὡς εὐλογῶ με πειθεῖ εἰ χριστιανὸν ποιῆσαι*. The *Theological Critic*, whose only principle of scriptural criticism is to retain, at all hazards, all the readings of the *vulgar text*, and of ‘*K. James’s translation*,’ thus presents my exposition: “Now, says Mr. P., only detach the “final *ς* from *πειθεῖς* in the *Vat.* text, and supply a dash over “the *ς*, and then we shall have *πειθεῖ* ᾧ, which, written at “length, will be *πειθεῖ σ*.” I wish I could regard this presentation of my argument, as simply flippant and erroneous, but every reader must perceive in it, *something more*; for, I have *not said* what he *affirms that I have said*, nor any thing that can fairly and truly be so represented. I did not ground

my criticism on the word *πειθευς*, as he would pretend, but, on the reading *πειθεσαι*; and, if he is unable to discern by the testimonies adduced, that *πειθεσαι* is the *genuine* reading, he would do well to cease from 'critical experiments,' and confine himself to his professed sciences. I shewed, as a necessary *corollary* to the reading *πειθεσαι*, that the reading *πειθευς* (not of the '*Vat.*' only, but of *all* the texts), must be read, *πειθευς*. He further thus proceeds, as an arbiter of *taste*: "To us, it appears that, "in order to bear the sense assigned to it by Mr. P., the passage *should* run thus—*εν ελιγω πειθευς σε χριστιανοι με πειθεσαι.*" This collocation of the words may very possibly appear preferable to the *Reviewer*; but, as *με* bears the emphasis of Agrippa's reply, readers of any rhetorical sensibility will at once perceive another instance of '*hyperbaton*;' and will feel, that—*εν ελιγω με πειθευς σε χριστιανον πειθεσαι*, is a more probable order for Agrippa, or any Greek speaker to have used, than the hobbling measure suggested by the *Reviewer's* pedestrian notion of Greek elocution.

CHAPTER XXVII.

Ver. 37. *seventy souls.*] See former *Annot.*—*Numerical errors* in copies, were so familiar to the ancients, that where Homer's vulgar text had stated, that the tides ebb and flow *three* times in the day, Strabo readily solved the difficulty, by assuming a *manuscriptural error*: *μη τρις, αλλα δις, ταχα της γραφης διαμαρτυμενης.* (Strabo, tom. i. p. 9, ed. Wolt. fol.)

CHAPTER XXVIII.

Ver. 3-5. *a Viper* came out and fastened on his hand—but he felt *no harm.*] Two interventions of the divine power, are here recorded by the ocular testimony of the

¹ *Επει δὲ (καὶ ὁμοίως) λήψας ἡ ἰσχυρὸς ἐκ τοῦ κατ' ἀκολουθίαν ἐκκοσμητοῦ τοῦτο, καὶ ὡς ἐν χαλεπῇ ἰσχυρῇ πάλιν ἐλθόντων:—* '*Hyperbata, pro removals of words or thoughts from their consecutive order, and are certain indications of excited feeling.*' Longinus, *de Subl.* a. xxii., p. 55. Toup.

historian, Luke: 1st, the *existence of a Viper* in the island of *Malta*, at the moment when St. Paul had just landed from his shipwreck: 2dly, the *harmless power* of the reptile's bite, on that apostle.

A reviewer of the *Monthly Review* (of vol. xliv. 1804, p. 183), caught by a fugitive vision of the late learned but imaginative Jacob Bryant, denied the inveterated tradition of the *locality* ascribed to that shipwreck; asserting: 1. "*That Malta lay out of Paul's track*:"—the falsity of which position, has been sufficiently exposed in the former *Annot.* to Acts, xxviii., *Conclusion*, p. 506. 2. "*That it does not harbour Vipers*:"—which position, only corroborates the historian's relation. 3. "*That, in the time of the Romans, the inhabitants could not be represented as barbarians*:"—a proposition, revealing consummate ignorance of the subject; since, the Romans were only a *foreign garrison* of conquerors, but the inhabitants were *indigenous*; and were Arabian, both in origin and language. The notoriety of the absence of all Vipers in Malta, can alone explain the two opposite and sudden convictions of the Maltese spectators: "When the natives saw the beast, they said among themselves,—*Though he hath escaped the sea, vengeance suffereth him not to live*:"—but, when they saw no harm happen to him—they said, *That he was a God!*"

Ver. 23. he *expounded and testified*—the things concerning JESUS, *from the Law of MOSES and from the PROPHETS; from Morning till Evening.*] That '*Exposition and Testimony*,' delivered by Paul to his countrymen at Rome, in their *Hebrew tongue*, but translated into *Greek* under his inspection, by his disciple and fellow-traveller Luke, comprises the *first twelve chapters* of the Treatise called the '*Epistle to the Hebrews*:' the last of which *twelve chapters*, is followed and concluded by a separate or *thirteenth chapter*, written in Greek by Paul himself to his *Hebrew converts in the East*; transmitting and accompanying the whole preceding '*Exposition*;' which now finds its natural station as the substance of the following book, commonly entitled, '*Epistle to the Hebrews*;' the discussion of which (we are here told), engaged the Apostle '*from Morning till Evening*.' (See '*Hebrews*,' *Prefatory Annotation*.)

ST. PAUL'S EXPOSITION TO THE HEBREWS IN ROME:

RENDERED INTO GREEK BY LUKE.

(Acts, xxviii. 23.)

PREFATORY ANNOTATION.

PANTÆNUS, the Stoic philosopher, (afterwards the head of the Christian school of Alexandria in A.D. 180,) the *earliest surviving witness* of this Tract, has testified¹—την πρὸς Ἑβραίους ἐπιστολὴν Παύλου μὲν εἶναι, γεγραφθεὶς δὲ Ἑβραίοις Ἑβραϊκῇ φωνῇ—Λούκαν δὲ φιλοτιμῶς αὐτὴν μεθερμηνεύσαντα ἐκδόναι τοῖς Ἕλλησιν—“that, *the Epistle inscribed to the Hebrews, was written to the Hebrews by Paul, in the Hebrew tongue; but, that Luke translated it, with great accuracy, to impart it to the Greeks.*”—“Wherefore (adds Eusebius, in the fourth century) *the same complexion of style is found, in this Epistle and in the Acts.*”—ὁδὸν τοι αὐτὸν χροῖα εὐρισκίσθαι κατὰ τὴν ἑρμηνείαν, ταύτης τε τῆς ἐπιστολῆς, καὶ τῶν πράξεων. (*Eccles. Hist. lib. vi. c. 14.*) The authority of Pantænus, is witnessed in the next generation by his eminent auditor and disciple, Clemens Alexandrinus. In the two following centuries, spurious rivals were raised up to contest the genuine title of Pantænus's *primitive testimony*; which, nevertheless, remains unrivalled and unimpeachable.²

¹ φωνῇ and ὁδοῖς in p. 273, c. 14, refer to their distant nominative, ‘Pantænus,’ in c. 13, l. 14, p. 271.

² οὐκ ἔστιν Ῥωμαίων τινῶν τομίζονται τὸν ἀποστόλου συγγραμμῶν—‘some of the Romans do not think it a work of the Apostle.’ (Euseb. ib. p. 273—not.) “Omnes Græci patres—una Caio, quo Hieronymus in Catalogo scribit, excepto—hanc epistolam receperunt ut Paulinam. Admonet Eusebius paulo infra, cap. 20, hanc epistolam, a quibusdam Romanis, Pauli non esse agnitam; quod etiam de sua ætate Hieronymus testatur: at, quotquot fere deinceps secuti sunt, eam pro Paulinam agnoverunt.”—Dr. GUEL. ESTIUS, *Præfegom. in hanc Epistolam.* (G. Estius, célèbre Théol. natif de Goreum de l’anc. famille d’Est, Docteur à Louvain, en 1580. *Comment. sur les Ep. de St. Paul*, 1700, 2 vol. in fol. (Ladrocet.)

This sacred Tract, contains St. Paul's reply to the *Hebrews* who were residing in Rome at the moment of his first arrival in that city : "*We are desirous (said they) to hear from thee, what thou thinkest : for, as to this sect, it is notorious to us, that it is every where opposed* (Acts, xxviii. 23)." The original of this expository reply to that question (composed and delivered in *Hebrew*), remained among that people; but, Paul deemed it expedient to employ his disciple and attendant Luke, to *translate it into Greek*, for the benefit of his converted adherents in the East, both Jews and Greeks : subjoining some further suggestions, arising from subsequent contingencies. That account of the document, fully explains the statement of Eusebius, that "*it was not received by many ; for, it was rejected by the Church of Rome, as not being one of Paul's genuine epistles :*" in fact, it was not properly '*an Epistle,*' but '*an Exposition, accompanying an Epistle,*' nor was its matter addressed to the general body of that Church ; and *local jealousies*, might have conspired to cause that *local rejection*.

By omitting to produce the *primary authority* of Pantænus, and by inadvertently beginning his critical argument *eleven lines lower than he ought to have commenced his quotation*, a learned expositor reverses the whole purport of Clemens' and Eusebius' testimonies ; making those authorities to record, the *very contrary* to that which they *truly record*. It is (as I before was constrained to observe, in *Annot.* Acts, xxii. 2) a remarkable oversight of the same laborious expositor, that although Luke explicitly relates, that Paul delivered this discourse in the *Hebrew tongue* (the matter of which, Luke imparts in a *Greek translation*) ; yet, the expositor appeals to the *translation*, as to the *original words* of Paul. Whereas it has been shewn, that, of the *three contexts*, Acts, xxii. 5, xxvi. 11, Heb. x. 29, the *middle one only*, contains Paul's own Greek ; and that, the *first*, and the *last*, are *Luke's Greek versions of Paul's Hebrew originals*. The learned author has aspired to demonstrate, by *his own critical tact alone*, after a lapse of 1800 years ; that a simple matter of fact (testified by an unimpeachable witness within 180 years of the fact in question,) *is not true*. But, a disciple, of the same nation and language as the preceptor ; translating

the preceptor's native original into a foreign dialect equally familiar to both; and scrupulously rendering its import, under the eye and correction of the preceptor; may defy any *Œdipus* to assign the actual writer, *by internal evidence alone*, especially, after such an interval of ages.¹ It is by *collateral testimony* only, that the fact can be attained; and, that fact has been clearly demonstrated by an unimpeachable, and almost contemporary witness. Had Michaelis, also, duly combined Luke's record in the last chapter of his Acts of the Apostles, with Luke's *Greek version* of Paul's exposition to the Hebrews, (alluded to in that place,) the learned German might have spared himself nearly an hundred fruitless, though elaborate pages. If you cannot see what has fallen at your feet, the farther you seek for it, the less hopeful must be your search; and such has been the case of these two (and other) learned aspirers, in their abstruse expositions.

A moment's reflection, will now suffice to demonstrate:—*First*, that Luke's 'Gospel' and his 'Acts of the Apostles,' are divisions of the same general history, and ought never to have been separated. *Secondly*: that the 'Epistle to the Hebrews' contains, as it were, an *Appendix* to the last of those two Tracts, constituting an 'Exposition' of the general argument referred to in the 23d verse of the last chapter of that Tract, namely, "That it engaged Paul, from morning till evening, in Expounding and Testifying the kingdom of God: and, endeavouring to persuade them of the things concerning JESUS; both from the law of MOSES, and from the PROPHETS." Such, is the argument of Paul's 'Epistle to the Hebrews,' compressed in that summary title; and thus, Luke's three works are, as it were, dove-tailed into each other; the first and second, comprising Luke's History of our Lord's Life and the Infancy of his Church; and the second and third, Paul's Exposition to his Hebrew countrymen at Rome, recorded by the same Luke.

¹ "Duvus es, non Œdipus."—TERENT. *Andria*, I. ii. 23.

CHAPTER I.

Ver. 3. the *effulgence of his glory*.) ἀπαύγασμα τῆς δόξης αὐτοῦ : this designation cannot be better paraphrased, than by the words of our great poet :

“ — of the eternal, co-eternal beam —
Bright effluence of bright essence increate ; ”

this exposition, which the poet does not apply to *created light*, is applicable, and applicable only, to that *Divine Light*, with propounding which, St. John opens his Gospel ; which also was the ‘ *WORD OF GOD*, without whom nothing ‘ was created that has been created.’

I shall take this opportunity to remark, that the ‘ *Nicene Creed* ’ concluded, originally, with an *anathematising clause*, of the same character as those incorporated into the body of the *Symbol* called the ‘ *Athanasian Creed*.’ “ Such,” observes Jortin, “ was the *Nicene Creed* as it stood originally. “ Our Church hath dropped the *anathematising clause* at the “ end ; and one cannot help wishing, that the Nicene fathers “ had done the same.” (Vol. III. p. 117.) The fathers of our Church did what it behoved them to do, in that omission ; for, as they introduced the Creed into our liturgy for general public expression, it was not the function of the laity, nor even of the clergy generally, to pronounce spiritual condemnation or censure. It is therefore greatly to be lamented, that the same parents of our Church did not, in consistency, exclude the *anathematising clauses* from the Athanasian Creed. The presence of those clauses, has always given much, and reasonable, offence to many pious minds ; and has ever acted injuriously to the Creed itself, of which they do not form an integral part. It is therefore to be desired, that those clauses should, even at this late hour, be rejected and expunged by authority ; and they would then leave that sublime *symbol of Christian faith* (skilfully constructed to meet, at once, all the chief heresies that infested the early Church,) thus unobjectionable to every orthodox Christian. It would be an unskilful and a culpable expedient,

to resort to the alternative of suppressing the symbol altogether. (See the former *Annot.* to Heb. i. 3; and after, the *Annot.* to 1 John, iv. 9.)

Symbol of the CATHOLIC CHRISTIAN FAITH.

1 The CATHOLIC FAITH, is this: That we worship ONE GOD in Trinity, and the Trinity in Unity:¹

2 neither confusing the Persons, nor dividing the Substance.

3 For, there is one person of the Father; another of the Son; and another of the Holy Spirit;

4 but, the Divine Nature² of the Father, of the Son, and of the Holy Spirit, is One and the Same: the Glory equal, the Majesty co-eternal.

5 Such as the Father is, such is the Son, and such is the Holy Spirit.

6 The Father uncreate, the Son uncreate, and the Holy Spirit uncreate:

7 The Father incomprehensible,³ the Son incomprehensible, and the Holy Spirit incomprehensible.

8 The Father eternal, the Son eternal, and the Holy Spirit eternal:

9 and yet, they are not three eternals, but ONE ETERNAL;

10 as also, they are not three incomprehensibles, nor three uncreate, but ONE UNCREATE, and ONE INCOMPREHENSIBLE.

11 So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty:

12 and yet, not three almighties, but ONE ALMIGHTY.

13 So likewise, the Father is God; the Son, God; and the Holy Spirit, God:

14 and yet, not three Gods, but ONE GOD.

15 So, likewise, the Father is Lord; the Son, Lord; and the Holy Spirit, Lord:

16 and yet, not three Lords, but ONE LORD.

17 For, as we are compelled, by the Christian Truth, to acknowledge each separate Person to be God and Lord;

18 so we are forbidden, by the Catholic Religion, to say, There are three Gods, or three Lords.

19 The Father, is made from none; neither created, nor begotten:

¹ Matt. xxviii. 19, and former *Annot.*

² *θεοτης*—'Godhead; godship; divinity; divine nature.' (Johnson.)

³ *ακαταληπτος*. See Chrysostom, *ap. Suid. v. ακροασις*, tom. i. p. 305.

20 the Son, is from the Father alone; not made, nor created, but begotten :

21 the Holy Spirit, is from the Father,¹ and the Son;² not made, nor begotten, but proceeding.

22 So, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

23 And, in this Trinity, none was before or after, none is greater or less than another; but, the entire three Persons are co-eternal, and equal :

24 so that, in all things, as hath been said, both the Unity ought to be worshipped in Trinity, and the Trinity in Unity.

25 Furthermore; it is necessary, to believe rightly the Incarnation of our Lord Jesus Christ :

26 for, the right faith is, That we believe and confess, That our Lord Jesus Christ, the Son of God, is God and Man :

27 God, of the Substance of *his* Father, begotten before the world; and Man, of the substance of *his* mother, born in the world :

28 perfect God; and perfect Man, subsisting of a reasonable soul and human flesh :

29 equal to the Father, as to his Divine Nature: and inferior to the Father, as to his human nature :

30 Who, though he is both God and man, is yet, not two, but One Christ :

31 One, not by conversion of the Divine Nature into flesh, but by assumption of the Human Nature unto God :

32 One, altogether, not by confusion of Substance, but by Unity of Person.

33 For, as the reasonable soul and the flesh are one man, so, he who is both God and man, is one Christ :

34 Who suffered for our salvation; descended to the grave; and rose from the dead, the third day.

35 and ascended to heaven, and sitteth at the right hand of the Father, the GOD ALMIGHTY; from whence he will come, to judge the living and the dead :

36 at whose coming, all men will rise again, and give account of their own works :

37 and they that have done good, will go into life eternal; but, they who have done evil, into eternal fire.

38 This, is the CATHOLIC FAITH!³

¹ In *essential being*. John, xv. 26. ² In *effusion on the Church*. Ib.

³ Though this Creed was composed in Latin, yet, as it was digested by the works of Athanasius, and so translated into Greek, I have referred to the terms of that translation.

CHAPTER II.

Ver. 9. *apart from God.*] *χωρις Θεου*:—I stated unreservedly, in the former *Annotation*, p. 423, that (*the Vat., as well as*) *every other known MS.*, reads *χαριτι*—‘*by the grace,*’ in this place; *excepting the Cod. 53, Wetst.*, which alone reads *χωρις*—‘*apart.*’ On this statement, nevertheless, the *Theological Reviewer* thus observes, “It happens, sometimes, that the critic is *tempted to rebel* against the *Vat. MS. itself*: among other instances, his *allegiance* fails him at the 9th verse of Heb. ii.” In my ‘*Expository Preface,*’ part i. § 34, p. 49, I had providently and distinctly stated, that, as the *Vat. MS.* pertained, not to the first but to the fourth century, some deviations of its text, from *earlier copies*, might reasonably be expected; which might be rectified, by the testimony of *still more ancient authorities*; as I stated at pp. 465, 6, in I John, iv. 3, where both the *Vat.* and the recited MSS. read *ὁ μὴ ἠμολογεῖ*, but where the *still earlier copies* used by Socrates in the fifth century (now long since perished), read *ὁ λυσι* (Euseb. *H. E.* lib. vii. c. 32). My ‘*allegiance*’ to the *Vat. MS.*, therefore, was expressly declared to be subject to ‘*more ancient authority,*’ which I produced. I therefore said: “In the very rare instances, in which I have deemed it obligatory to depart from the readings of that MS. (*Vatican*), I have fully assigned the reasons in the annotations.” Had I rejected the *Vat.*, for a *junior* authority, my censurer might have warrantably said, that I *rebelled* against it; but, he was careful to *keep out of sight* my exposition on this point: exhibiting, throughout his whole *Article*, the *animus* of a party-voter, who, finding his favourite candidate sorely pressed, deems himself *secularly justified* in relaxing the strict rules of *moral obligation* toward his opponent.

CHAPTER X.

Ver. 24. *let us attend to.*] *κατανομεν*:—This, is the reading of *every Manuscript*. Scholz, however, opposes to that *unanimity*, his *solitary dissent*: “*κατανοω, Conjectur.*

(he adds) — *Τὴν κατακτανῶν.* Now, the former verb, is used 41 times in the O. and N. Gr. T.; but, the latter is *not found in existence* in any Greek writing, Sacred or Profane. It *appears to be*, indeed, in one single instance, in the *Hippolytus* of Euripides (line 823 of Invernezium, 829 of Brunk, and 821 of Musgrave); but, on that *solitary occasion*, Stephens adds this caution (*Thes. Gr.*), “*nisi prava hæc lectio est pro κατακτανῶν — unless it is a corrupted reading for κατακτείνῶν.*” Such, is Scholz’s “*Conjectur.*” Such trifling with texts and readings, might possibly be tolerated in *profane criticism*; but, it is very far otherwise in aspiring to discharge the office of ‘*steward of the mysteries of God.*’ It is deeply to be regretted (as I have already had occasion to remark, p. 49,) that SCAULZ did not complete the *second* volume of his edition and notes of the Gr. N. T.; but was induced to *negotiate* the property of his own manuscripts, with his *near namesake and junior*, SCHOLZ; the latter of whom has, by that means, acquired the transfer of the honour of his *senior’s* earlier achievements, and has embodied them with his own, undistinguishably, *suppressing the name of the former possessor.*¹

CHAPTER XI.

Ver. 36. were pierced through] *σπένδωνται*: — On this reading, Knatchbull observes: “a mode of death so notorious, that it is not credible that the apostle should have passed it over, in enumerating the several kinds of deaths, which Christians in those times, and formerly the prophets, suffered on account of their faith; among which kinds, Nicephorus and Eusebius specify, ‘*piercing through the entrails with stakes.*’ This action, Favorinus calls

¹ “*Anci congessebant (says Scholz, Proleg. p. xxvi.), pester Millium et Wetstenium, J. A. Bengelius, C. F. Matthæi, P. C. Alterus, And. Birchius, J. J. Griesbachius, aliiq. : to which he adds, in a note (f) : “Knüttelius, Treschovius, Doederleinus, Michaelis, Euchornius, Georgius, Bodius, Storrius, Whittius, Adlerus, Woidius, Münsterus, Hugius, Papalbaumius, Zahnus, Dermont, al. : — but, he omits his predecessor, D. David SCHULZ (Berolini), to whose elaborate, but unassuming volume I was under great obligation, for three years before Scholz’s splendid edition saw the light.*

“*ἀνασκαλοπιζέτω*, adding, ‘formerly they pierced malefactors ‘through the back, with a stake, as fishes are spitted on ‘skewers to be roasted.’” The *rec. reading*, *πειρασθῆσαν* — ‘were tempted,’ condemns itself, in this place.

CHAPTER XII.

Ver. 23. of the *first-born*.] *πρωτογενῶν*, *sub. ex tuis νεκρῶν* — ‘from the dead,’ as expressed in Col. i. 18: ‘the *dead in ‘Christ,’ will rise first* — *ἀναστήσονται πρώτοι* (1 Thess. iv. 4: Gr. iv. 16): ‘This is the *first resurrection*’ — *αὕτη ἡ ἀνάστασις ἡ πρώτη* (Rev. xx. 5). These, our Lord emphatically calls, in Luke, xx. 36, the “*children of the resurrection*” — *τῆς ἀναστάσεως υἱοί*. The apostle here speaks, prospectively, of the future and final establishment of ‘*the kingdom of God, and of His ‘Christ;*’ whose redeemed subjects are ‘*enrolled in heaven,*’ — *ἐν οὐρανῷ ἀπογεγραμμένοι*, and their names, like those of “*Clemens, and his fellow-labourers,*” already ‘*written in the ‘Book of Life.*’ Philipp. iv. 3. “*Hinc patet, non ideo quia “in cœlis descripti sunt, ipsos non esse in cœlis: sunt tamen “descripti etiam, ut nomina eorum olim publice citentur:— “per alteros ducitur agmen beatorum, per alteros clauditur.*” (Bengel, *Gnomon*. tom. ii. p. 1129.)

CHAPTER XIII.

Ver. 1. WHEREFORE, receiving a kingdom, &c.] Here Paul, having concluded the foregoing *Hebrew ‘Exposition’* to his *unconverted* countrymen in Rome (*translated into Greek by Luke*), commences a *short accompanying letter* to his *converted Jewish disciples* in Greece and Asia Minor; written by himself in Greek. But, the last two chapters having been misapprehended, they have been erroneously distributed. Read, and divide the chapters, thus:

c. xii.

28 — that the things that will not be shaken, may continue.

c. xiii.

1 WHEREFORE, receiving a kingdom that cannot be shaken, &c.

Ver. 23. I have written to you, *only in few words.*] καὶ γὰρ διὰ βραχυῶν ἐπιστολὰ ἔγραψα ὑμῖν — namely, in this last chapter, accompanying the preceding copious ‘*Exposition.*’ Such, is the simple explanation of this *short letter* of Paul; but, from not seizing its import, learned annotators have troubled the clear water. “*Paucis pro copia rerum,*” says Bengel; and, to the same purport, Burton, Bloomfield, and Trollope.

Whereas, Paul only writes a *short Greek letter*, to accompany a *transcript* of Luke’s *Greek translation* of his (*Paul’s*) *Hebrew original Commentary*. Through the same ancient misapprehension, the separation of the last two chapters, xii. and xiii., has been erroneously assigned.

Ver. 24. Timothy, is released; *whom*, if he go shortly, I will see, if God permit.] There is no passage more thoroughly depraved, than that of the *common reading* in this place; which makes Paul express his speedy return to Greece, when he was *only just arrived from thence*, to make a long residence in Italy. Our *vulgar translation* reads: “Know ye, that our brother Timothy is set at liberty; with *whom*, if he come shortly, *I will see you* :” the *received Gr. text*, is thus, γινώσκετε, τοὶ ἀδελφοὶ τ. ἀπολειμμένον, μεθ’ οὗ (ἵαν ταχὺν ἐρχήται) ὄψομαι ὑμᾶς. Ἀσπασαθε πάντας.

It is very apparent, that the *primitive reading* was written thus: γινώσκετε τοὶ. ἀδ. τ. ἀπολειμμένον ἐν, μετὰ θεοῦ, ἵαν ταχὺν ἐρχήται, ὄψομαι. Ὑμᾶς ἀσπασαθε, πάντας τ. η. ὁ., καὶ πάντας τ. ἀ.: — The pronoun ἐν, having been absorbed into the termination of the final *ον* of the preceding participle, ἀπολειμμένον — μετὰ θεοῦ, having been abridged into μεθ’ οὗ — and ὑμᾶς, of the following sentence, having been inconsiderately joined to the end of the preceding sentence — have concurred to produce all those *sphalmata* of the *received readings*.

II.

APOSTOLICAL EPISTLES.

| | | |
|----------------|---|---------------------|
| PAUL | { | TO THE ROMANS |
| | | — CORINTHIANS—TWO |
| | | — GALATIANS |
| | | — EPHESIANS |
| | | — PHILIPPIANS |
| | | — COLOSSIANS |
| | | — THESSALONIANS—TWO |
| | | TO TIMOTHY—TWO |
| | | — TITUS |
| | | — PHILEMON. |

JAMES GENERAL.

PETER GENERAL—TWO.

| | | |
|----------------|---|---------------|
| JOHN | { | REVELATION |
| | | GENERAL |
| | | PERSONAL—TWO. |

JUDE GENERAL.

ST. PAUL.

R O M A N S.

CHAPTER VI.

Ver. 21. when ye were *the servants of Sin*, ye were free from the service of *Justification*.] The *antithesis*, with which the verses 18 and 21 are constructed, appears to bear something of sarcasm. It has been shewn, in the foregoing *Annot.* to Matt. iii. 15, that, of the two very different senses, '*justitia* and *justificatio*'—'*righteousness* and *justification*,' (which words have been indiscriminately mingled in our common English version,) the *latter only* is the true sense in which it is intended here by St. Paul.

Ver. 16, 18, 21-23. "Know ye not, that ye are the
"servants of him, whichever ye obey? Whether of *Sin*,
"unto *Death*, or of *Obedience*, unto *Justification*. When ye
"were freed from *the service of Sin*, ye became the *servants*
"of *Justification*; for, while ye were the *servants of Sin*, ye
"were freed from *the service of Justification*. What fruit
"had ye, then, from those things? for, the end of those
"things is *Death*. But now, being freed from *the service of*
"*Sin*, and become servants to *God*, ye have your fruit unto
"*Eternal Life*."] St. Paul, here calls in the inspired
Psalmist, to establish this position: '*There is none righteous,*
'no, NOT ONE; *there is none that doeth good, no, NOT ONE!*':
but, he adds this lucid and sustaining exposition—'*but, they*
'*are justified FREELY by grace, through redemption by Christ*
'*Jesus.*' (Rom. iii. 10, 12, 24.)

This point being thus incontestably established, it is surprising that the terms '*righteous* and *justified*' could ever have been confounded, and used as *synonymous*. He, who '*is righteous*' absolutely, cannot '*be justified*,' or rendered *more righteous*: he, who '*is justified*,' can only be *righteous relatively*, that is, *by his justification*; and his

righteousness ought never to be understood *absolutely*, but *always* with the expression or implication of his *qualification*, of *release from the penalty of Sin*. It is, by the omission and oblivion of that *essential qualification*, that so much *spiritual pride* has been engendered in the Church, by assuming and appropriating the *absolute quality* of righteousness, in place of the *relative*; which last, must necessarily inspire the profoundest *humiliation*. (See *Annot.* above, to Matt. iii. 15.)

CHAPTER VIII.

Ver. 28. God, *maketh all things to work together.*] *παρασυνεργῶν ὁ Θεός*: — not, ‘all things, *work together*,’ as in our version. I shewed, in the former *Annotation* to this passage, that this is the genuine reading of the *most ancient MS.* the *Vat.*, and also of the *Alex.*; it is so cited, also, by Origen, with the *nominative*, ὁ Θεός; I therefore rendered *συνεργῶν*, *transitively*. The *Theological Reviewer*, however, thus launches forth in castigation of my version: — “*Most certainly*,” he says, “that version is in *audacious defiance of Greek!* We believe it would be *very difficult indeed*, to produce an instance from *any writer*, sacred or profane, in which *συνεργῶν* is used in a *transitive sense*. It *always* signifies ‘to *co-operate* ;’ and never (that *we have seen*), to compel the co-operation of other persons or things. Mr. P., however, seems to have been comfortably free from all misgivings. He tells us, *very coolly*, that *συνεργῶν* governs *παρα* in the accusative; as if it were an indisputable matter, that *the verb* might be used *transitively*, or not, just as the context might seem to require. But, any scholar could tell him, that, if Θεός is to be the nominative to *συνεργῶν*, *παρα* must be governed by some word understood, such as *εἰς* or *παρα*. And then, the sense will be that which appears to have been adopted by the *Syriac* and *Ethiopic* translators: God, in all things, works together with those that love him, for good.” But, the *Critic* here becomes *nebulous*; and does not discern, that both, in my ‘*Vatican*’ reading — ‘God maketh all things to work,’ and, in his own alleged *Syr. and Eth. readings* (see his *Hebrew* above, p. 23) — ‘God, in all things, works together with,’ Θεός is the

nominative of *συνεργῶν*; whereas, in the *received text*, and in our *authorised version*, *πάντα*—‘*all things*,’ is made the *nominative* of *συνεργῶν*. I have here emptied out the *Reviewer’s* cornucopia of indignation, at my *transitive* translation of *συνεργῶν*, in this place: I shall, now, follow my own track.

The sentence before us, is congenial in structure with that of Rom. xi. 31, *συνεκλίσεν ὁ Θεὸς τοὺς πάντας εἰς ἀπιστίαν*—‘*conclisit Deus omnes in incredulitate*—God hath comprehended all in unbelief:’ so here, *πάντα συνεργῶν ὁ Θεὸς εἰς ἀγαθόν*—‘*concludit Deus omnia in bonum*—God combines, or makes all things to combine, for good, to them that love him.’—“*συνεργῶ, concludo, in unum concludo.*” (Steph. Th. Gr.): “*συνεργῶ, συνεργῶ, συνεργῶ, concludo, colligo—συνεργαδόν, “συνεκλίσεν.”* (Damm. Lex. p. 806.) In Hesychius, tom. i. p. 431, we find *συνεργῶν* and *συνεργῶν*, *ἀπαιγῶν* and *ἀπαιγῶν*, written indifferently in the copies; where Alberti remarks, “*Similis simplicis et duplicis est permutatio.*” *συνεργῶν, ὁ ἐστὶν συνεργῶν, συνδιδασκῶν*. Eustath. p. 1637, 59. Here, then, *συνεργῶν* is a *transitive verb*, like *συνεκλίσαι*. It was early mistaken for the *intransitive verb* *συνεργῶ*—‘*co-operator*,’ which is the only form given by Parkhurst, in his ‘*N. T. Lex.*,’ and which is now mistaken by the theological critic; and, to that misapprehension we easily trace the mutilation which the *original passage* has sustained, by the rejection of the *proper agent*, ὁ Θεός. None of these things, however, had intruded themselves into the self-reposing mind of the *Theological Reviewer*, who was not aware of any thing more in the form *συνεργῶν*, than that of *συνεργῶν*, the *third pers. sing. pres.* of the *circumflex verb*, *συνεργῶ*—‘*co-operator* ;’ and who had not discovered (to return him his own words), “*what any scholar could tell him*,” that many words, and acceptations of words, which have long fallen into disuse in a metropolitan society, are still retained in use in distant provinces: of confusions of a similar nature, we shall find other examples, in the words *ἐλπίσας*, 1 Cor. vii. 25, and *γινῶν*, in James, iii. 6.

It will be well here to observe, that the act of *co-operating with man*, is nowhere ascribed to God, by the sacred writers, with the words *συνεργῶν, συνεργῶν*; which words, always suppose equality or similarity of nature in the agents. Θεοῦ ἐσμεν *συνεργῶν*, 1 Cor. iii. 9, does not mean, ‘*we are labourers together with God*,’ (as our *English translation* very in-

properly renders, following *Wiclif's* translation in 1380, from the Latin — "*Dei sumus adjutores*" — *we ben the helpers of God*;) but, 'we (Paul and Apollos) are joint-*' labourers for God*;' and therefore Tyndale rendered, with more skill, '*we are Goddis labourers*:' which rendering was continued in the first *authorised* English version, until *King James's criticism* called back the erroneous translation of the *Latin*. (See after, *Annot.* to 2 Cor. iii. and iv.) The verb *συγγενω*, is indeed once applied in the former sense to our Lord, in the *received* text; but, it is in the *spurious supplement* to St. Mark's Gospel, xvi. 20 (Gr.), and serves to testify the lateness of that interpolation.

Ver. 32. *will forgive us all things.*] *χαριστας*:—our common version renders '*give*;' *Wiclif* rendered '*ghaf*' (*gave*), from the modern Lat. Vulg. '*donavit*.' But, the *older Lat. vers.*, quoted by Tertullian, read, "*quomodo et non cum illo*" "*omnia condonavit nobis?*" (*Contr. Gnost.* c. vii.) It is to be observed, that the Lat. has the *past* tense, whereas the Greek texts have the *future*; but I apprehend, that this difference arose merely from the indiscriminate employment of the labial elements *b* and *v*, pointed out in some Latin MSS. by Gesner (*Thes. Lat. B.*); and, that the '*condonavit*' of Tertullian, intended '*condonabit*'—*ὡν αὐτῷ*—'*with Him*.' The following verses shew, that this *general amnesty* is the *conjoint act*, of the *Father and the Son*.

CHAPTER XI.

Ver. 6. *since, a work is not a grace.*] *οἱ τοις ἐργοις οὐκ ἐστὶ χάρις*:—"If," argues St. Paul, "the *remnant* (here foreshewn) "are to be chosen by a rule of *favour*, it will not be as a "*reward for works performed*; but, if it is to be chosen by "*a rule of retribution for works meritoriously performed*, "then it is not a *favour*; for, a work or service so performed, is not a *favour*, but a *recompense*." On reviewing the reading of the *Vat. MS.*, I find, that it omits the *rec. vers.*, after *οὐκ ἐστὶ*. As the *Theological Reviewer's* stricture on this passage only comprises his own personal dissent, which I do

not find fortified with any sound support; I shall only refer the reader to my former annotation, and to the previous *Annot.* to c. vi. 21 of this tract, with reference to Ps. xiv. 3, and c. iii. 10.

CHAPTER XII.

Ver. 20. *heap coals of fire.*] The diversity of the expositions devised for this passage, is not a little surprising; since it simply means, that, in rendering a beneficial service to one who has done you an injury, you kindle a sense of *self-reproach and remorse* in his breast, sharp as the *burning of fire*; and thus take a holy vengeance, salutary to the individual himself, "*overcoming evil with good*;" as is fully exposed in the next verse.

CHAPTER XIII.

Ver. 1. *those that are, are subject to that of God.*] The *Vat. MS.* reads, *αἱ δὲ εἶναι, ὑπο τοῦ Θεοῦ τιταγμέναι εἶναι*:—The whole clause is wanting in the *Cod. Ephr. or C.* The *Codd. A, D, E, F, G,* omit *τοῦ*, which the *received text* retains. It would appear, that we are either to *understand* *ἐκ τῆς ἐξουσίας*, after *ὑπο*, as in *Luke, vii. 8, εἰς αὐτῆς. ὑπο ἑξουσίας τὰς ποιοῦντες*; or, that the text originally stood, *ὑπο τῆς Θεοῦ*: an abbreviation of *ἐκ* having been mistaken for *τοῦ*—"ἐ, τ, ῥ, et "*similia, non difficulter inter se commutantur.*" *CANTER. Pref. p. 59.*

CHAPTER XVI.

Ver. 22. *Timothy, my fellow-labourer; Lucius, J. and S. my kinsmen.*] *συνεργός* — *συνγενής*:—St. Paul makes these distinctions, because, the first was *gentile* by *paternal blood*; whereas, the three others, were *Jewish* by their *whole blood*. — *Λουκιος*, *Lucius*, *Lat. term.*, *Lukas*, *Gr. term.* (*Engl. Luke.*) See *Col. iv. 12*; *Philem. 22*; also *Annot.* above, to *Acts, xiii. 1.*

I. CORINTHIANS.

CHAPTER I.

Ver. 10. that ye be *perfectly united*, in the *same mind*, and in the *same opinion*.] The absolute necessity of 'perfect unity,' which St. Paul so passionately implores, was thus wisely enforced by a late experienced contemporary. "Here I may just remark, upon the desirableness of every (*Christian ministerial*) society having a *distinct sphere of labour* among a heathen people. Much as I should rejoice in being associated with an *Episcopalian*, a *Baptist*, or a *Methodist* brother, who did not attach *primary* importance to *secondary* objects, yet, the interests of every mission, especially in the first stages of its progress, seem to me to require *another line of conduct*. The natives, though comprehending but very imperfectly our objects, would at once discern a *difference* in the modes of *worship*; and their attention would, of necessity, be divided and distracted. Being, also, of an inquisitive disposition, they would demand a reason for every little deviation, which would lead to explanations, first from the one party, and then from the other; and thus, evils would arise, which otherwise might never have existed.—I do therefore sincerely hope, that the directors or conductors of missionary societies will be ever ready, in this way, to sacrifice *denominational peculiarities* to the great object of their institution,—namely, *to send the glorious Gospel of the blessed God to the heathen*:" (John Williams's *Narrative of Missionary Enterprises in the South Sea Islands*, p. 260, and Pref. p. xix. :)—that, the different converts of the Islands may not be seduced to say, "*I am of Luther, but I of Calvin, but I of Rome*;" but, may say with St. Paul—"but, *I am of CHRIST*!" (1 Cor. i. 12, 13.)—

Since this *Note* was written, the faithful author of that work has been called upon to shed his blood, on the heathen theatre to which he had dedicated his life and service.

CHAPTER VII.

Ver. 25. as one who is *bound by the Lord to be faithful.*] The words *πλεημενος υπο Κυριου πιστος ειναι*, found in all the copies, have given constant, but fruitless labour to expositors, in their endeavours to extract from them, by various modes of ingenious violence, an adequate and intelligible sense; as may be seen in the notes of Macknight, and Bloomfield. The *Theological Reviewer* says, that I am “extremely dissatisfied with the expression which all the copies, with provoking uniformity, ascribe to the Apostle.” If he is satisfied with it, as it stands in the text, he is a singularity. He adds: “It appears to Us, that the expression is elliptical—of, *ωστε πιστος ειναι*, or, perhaps, *ως το πιστος ειναι*,” which suggestion, Dr. Bloomfield had proposed in his note on the passage, *five years before*: but, both are insufficient to afford any healing sense to the corruption of the received reading. I readily acknowledge the justness of the *Reviewer's* censure of the reading *ηγουμενος* (which I had suggested), which is as untenable as his own; but, his correction has only made me apply a more earnest attention to the passage. From the preceding *universal failures*, we are fully warranted to infer, that the Apostle's own word in this place was not *πλεημενος*; and we have now, therefore, to search for *the word* which he most probably used.

That word, will appear to have been no other than the *pret. participle pass.* of the verb *ειλω*—*ειλημενος*—‘*astriectus*’—‘*bound*,’ written *ηλημενος*, and differing from the *rec.* reading *πλεημενος*, only by an inerudite insertion of an *π* into the latter word; as in *γεννη*, for *γεννη*, in James, iii. 6, as will be found in that place. “The most striking orthographical errors (observes Michaelis, as cited above) are “those called *itacisms*, which confound *υ, η, ι, αι, ε, &c.*”

Those differences, however, are not always *errors*; but, are often dialectic variations, of which we have a notable example in the verb now before us, which is written variously, *ειλωμαι, ειλωμαι, ειλλωμαι, ιλωμαι, ιλλωμαι*, and signifying, ‘*cogor*’ — *vincior* — *astringor*,’ to be ‘*compelled* — *bound* — *constrained*:’ in the *præterit*, *ειλημεις*. Proclus (Plato, *Tim.* p. 530, E.) explains the present participle in its form *ιλλωμενός*, by *επργγωμενός, συνιχωμενός* — ‘*astriatus, cohibitus*:’ Suidas, by *δεσμευομενός* — ‘*vinatus, bound*.’ Ruhnkenius, in his note on *ιλλωμενης* (*Tim. Lex.* p. 70), observes, “*ειλωμενης, hoc in loco* (Platonis) *legit Galenus — adstringendi ei tribuens notationem: — Deinde, ιλλωμενης an ειλωμενης eligeris, nihil admodum proficies, propterea quod inter ιλλειν et ειλειν nullum significandi discrimen est: ut vana sit veterum grammaticorum, hæc anxie distinguendum, diligentia.*” He then cites the following passage from a private communication from Hemsterhusius: “*Equidem existimo, ιλλειν, ειλλειν, ειλλειν, ιλλειν, ιλλειν, nihil inter se discrepare, si primam significandi radicem spectes, quæ sita est in vol- vendo. — Hinc, aliæ notationum propagines enascuntur, volvendi, stringendi, torquendi, ex quibus fere quicquid inde fluit, quod valde multiplex est, expediri potest. Hæc formæ, tam simplices quam compositæ, crebro commutantur, c. g.*” &c. Herodotus uses the verb, compounded with *απο*, in the sense of ‘*astriatus*;’ — *απειλαιν εις αναγκασην — εις αναγκασην απειληθησας* (lib. viii. p. 670, Wesseling). “*Herodotea locutio* (says Portus) *q. d. in necessitatem involvere, vel, in necessitate implicare: in necessitatem compellere: ad necess. redigere: ad necess. redactus.*” (*Dict. Ion.*) Wesseling observes, on the last passage, “*Herodoteum απειλαιν, in istam classem referendum verborum de quibus egit vir summus in nota, Clar. D. Ruhnken. ad Tim. Lex. — Hic, necessitatis velut vinculis adstrictos — necessitate coactos.*” So likewise St. Paul, presently afterward, in c. ix. 16, describes his own position: *αναγκη μοι επικειται* — ‘*necessitas mihi incumbit*,’ *Vulg.* i. e. *απειλεισθαι — ειλωμαι — adstringor.*’

When these learned critics call the compound verb *απειλειν*, ‘*Herodoteum*,’ they only mean, that it pertained to Herodotus’s native *Carian* dialect. Nearly contiguous to *Caria*, in the south of Asia Minor, was the province

of *Cilicia*, the native country of St. Paul. We are therefore fully warranted in reading the *simple verb*, *ηλημινες*, for *ελημινες*, in this place, and interpreting it with the same sense as the *compound verb* was used by Herodotus; and, in accounting it as one of the '*Cilicisms*'¹ early pointed out by Jerom in the language of that apostle: "Multa sunt verba, quibus juxta morem urbis et provinciae suae, familiarius apostolus utitur. — Nec hoc miremur in apostolo, si utatur ejus linguae consuetudine, in qua natus est et nutritus." (Tom. iv. p. 204, ed. *Martianay*.) The *compound verb*, proved to be in use in *Caria*, confirms the probable use of the *simple verb*, in the neighbouring dialect of *Cilicia*; but, some commonplace copyist or philoponist, not aware of the fact, assumed it to intend the more ordinary and familiar word *ηλεημινες*, not duly considering its operation on the sense; and inserted the *ε*. That St. Paul should have fortified his private and personal opinion on the important point in question, with some collateral support, was to be expected; and he accordingly does so, by declaring—'I give my opinion, as one bound by the Lord to be faithful.' The initial *η*, therefore, will be either the common *itacism* of *η* for *ι*, *υ*, or *ε*; or, it will be *dialectic*, as Homer uses both *ηηλατο* and *εηηλατο*.

CHAPTER X.

Vcr. 3. rock that *followed*.] I have shewn, in the former *Annot.* p. 358, that the '*miracle of the rock*' which supplied the Israelites with *water*, succeeded or '*followed*,' as a counterpart, the '*miracle of the manna*' which had supplied them with *food*; and, that this *sequence* was all that was intended by the apostle, in the word *ακολουθησης*. "Now," says the *Reviewer*, "it is very safe to affirm, that the Greek language utterly repudiates this surmise: *ακολουθεω* was, surely, never known to bear the sense here ascribed to it. The verb may, indeed, signify to '*follow*;' but, not in the naked

¹ See Michaelis on the '*Cilicisms of St. Paul*,' and notes, *Introd.* vol. i. p. 149.

“ *sense of mere sequence or succession*, but in the sense of
 “ *attendance or accompaniment*. In English, a *clansman* may
 “ be said to *follow his chieftain to the field*; and in Greek,
 “ the same thing might *very properly* be denoted by the verb
 “ *ακολουθεῖν*. In English, *again*, one event may be said to
 “ *follow* another event; but, *where is the Greek scholar who*
 “ *would ever dream of using ακολουθεῖν, as applicable to this*
 “ *latter instance?* Truly, therefore, the passage must remain
 “ in its former obscurity, for any thing that Mr. P. has done
 “ towards its illumination.” This *Reviewer* is, here, as
 unfortunate as in his other dogmatisms; for, a ‘*Greek*
 ‘*scholar*’ would have told him, that *ακολουθεῖν* is applicable
 to every mode of sequence, even to logical consequence:
 that Aristotle says — *δυσιν μὲν οὐτοῖν, ἀκολουθεῖ τὸ ἐν εἶναι* —
 ‘if there are two, it follows, that there is one:’ and that
 Hoogeveen points out, in his note to Viger, p. 362, that the
 Greeks used indifferently, *τα ἐχόμενα* and *τα ἀκολουθα* — *quæ*
sequuntur — to express generally, ‘*what follows*’ — or simply,
 ‘*et cætera*.’ Even Suicer would have told him, in the latest
 ages of the Greek language, “*Duas vocis ἀκολουθία signifi-*
 “ *cationes: 1. designat, rerum inter se connexionem et co-*
 “ *hærentiam naturalem: 2. ordo, sequentia.*” (See above,
ακολουθίαν used by Longinus, p. 100, *note*.)

CHAPTER XIII.

Ver. 5. seeketh not *what is not its own*.] *οὐ ζητεῖ τὸ μὴ*
ἑαυτῆς:—Thus reads the *Vat. MS.*—The *μὴ* has lapsed, or
 been erroneously rejected, from all the later copies; which
 has so left the import, that Bloomfield deemed it necessary
 to suppose an *ellipsis* of *ἑαυτῆς*—‘does not seek her own in-
 ‘terest only.’ But, the *oldest reading* shews this hypothesis
 to be unfounded. We are not forbidden, to seek *what is our*
οὐκ; but are only commanded, not to covet that which ‘*is*
 ‘*not our own*.’

CHAPTER XIV.

Ver. 25. the secrets of his heart are made manifest,] *i. e.* 'to himself;' 'the depths of his own heart are exposed or laid open to him.' It was with acute discernment that Knatchbull admonished—"subaudi αὐτῶν, post γυναι: *Et sic occulta cordis ejus manifesta ei fiunt. Id est, Ignorantia, incredulitas, et impietas cordis ejus quæ tam diu latuit, nec si unquam antea innotuit, nunc fit ei manifesta, ita ut statim procidat in faciem, et adoret Deum.*"

CHAPTER XV.

Ver. 5. that he appeared to *Kephas*.] καὶ ἐνὶ ὡρῇ Κηφᾶ:—In this brief narrative, St. Paul relates, according to *all the existing texts*, 'That Christ died—that he was buried—that on the third day he rose again—and that he appeared to *Kephas*.' His own historian, Luke, relates,—'That he shewed himself, the same day, to *two* of them, of whom *one* was *Kleopas*.' The traditional relation, which was very early appended to the last chapter of Mark's Gospel, states, in accordance with Luke,—'That our Lord appeared first to Mary Magdalene—after that, he appeared to *two* of them, as they went into the country.'

We have seen, in the *Annot.* to Luke, xxiv. 13, that the *second* disciple, who accompanied *Kleopas*, was his son, *Simon the Zealot*; not *Simon Peter*, as Origen had early, but erroneously, endeavoured to establish. There is nothing in the gospel histories to warrant a suggestion, that our Lord shewed himself *separately* to Peter, under any of his names (*Simon, Kephas, or Peter*); or, until he appeared to the apostles assembled. As there was an early disposition to ascribe to *Simon Peter*, the circumstance which truly pertained to *Simon the Zealot*; so there appears to have been a corresponding disposition, to ascribe to *Peter*, under his name *Kephas*, the circumstance that

pertained to *Kleopas*; and to deduce the former name, in this place, from an abbreviated form of the latter: an operation, easy in the common practice of copying from compendious writing. Hence it is warrantable to surmise, that Paul's amanuensis had originally written the name Κλεισπας in abbreviation, as he wrote Επαφρας for Επαφροδιτης, in the epistles to the *Colossians*, and *Philemon*, and Πρισκα for Πρισκυλλα, in the 2d ep. to *Timothy*; and, that the abbreviation became afterwards incorrectly elongated into *Kephas*.

Ver. 29. What will they *who are baptized* gain more than (all) the dead, if the dead rise not at all?] ὅτις τῶν νεκρῶν:—In Rom. vi. 4, St. Paul says, “We have been buried with Him, by baptism, into His death; that, as Christ was raised from the dead—so, we also should walk in newness of life: if, then, we have been united with Him in the likeness of His death, so also shall we be in that of His resurrection.” And, in Col. ii. 12, he says, “Having been buried with Him in the baptism by which ye are also risen with Him, through faith in the operation of God, who raised Him from the dead. And when ye were dead in your sins—He brought us together to life, with Himself.” And again, c. iii. 1. If the memories of the many reverend commentators, who have perplexed themselves and their readers with the passage of the Corinthians now before us, had called these passages to their aid, they need not have been indebted to a learned laic for the admonition; that St. Paul speaks, in this place, with the same figurative allusion. “Cur immerguntur pro mortuis, i. e. tanquam mortui, si non ut per emersionem ex aqua (quod est typus resurrectionis post sepulturam), certiores fierent, quod, si etiam ipsi resurgant a morte in peccatis ad novitatem vitæ, resurgent etiam cum Christo, post mortem, in gloriam. Quasi diceret, ‘In vanum utitur Ecclesia symbolo Baptismi, si non est resurrectio: est enim Baptismus, mortis et resurrectionis Christi, et etiam omnium fidelium, typus:’ et sic apud antiquos universum accipitur.” “That is,” said the learned Sir Norton Knatchbull, “Why are they immersed for, or as, being dead, unless to assure them, by their emersion from the water (which was a type of resurrection from the grave), that, if they

"rose again from death in sins, to newness of life, they would also rise again to glory, with Christ, after death. As if he had said, 'In vain does the Church use the symbol of Baptism, if there is no resurrection; for, Baptism is the type of the death and resurrection of Christ, and of all the faithful;' and so it was always understood, by the primitive Christians." (See his note to 1 Pet. iii. 21.)

The MS. copies vary so much in the 29th verse, that it is manifest, that the true reading cannot be assumed, from any one of them; for, the received reading, merely as *the received reading*, can have no determining authority, with any one qualified to be accounted a *critic*, or a *scholar*. The differences are these:

- | | | |
|------------|---|---|
| 1st clause | { | ὑπὲρ τῶν νεκρῶν, Vat. and all other MSS. Alex. and Const.; excepting ὑπὲρ αὐτῶν, Cod. 93, or Ven. 5. |
| 2d clause | { | ὑπὲρ αὐτῶν, Vat. and Uncial MSS. A, D, E, F, G:—chapter wanting in C. or Ephr., 'pro illis.'—Vulg. ὑπὲρ τῶν νεκρῶν, Const. and rec. text. ὑπὲρ αὐτῶν τῶν νεκρῶν, Codd. 37, 43, 52. Scholz. |

The surviving authorities, therefore, for the first 800 years, read the verse thus: *ἐπεὶ, τι ποιήσουσι αἱ βαπτίζονται ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείνεται; τι καὶ βαπτίζονται ὑπὲρ αὐτῶν*; and so Scholz has correctly printed in his text, though he has made great confusion of the *Var. lect.* in his margin. But, the secure establishment of *αὐτῶν*, instead of *νεκρῶν*, in the second clause, grounds a strong assumption, that *τῶν* in the first clause, is only a *fragment of the same pronoun αὐτῶν*; and, that it was originally written *ὑπὲρ αὐτῶν* (i. e. *νεκρῶν*)—"pro *ipsis* (*mortuis*)."

Now, bearing in mind St. Paul's figurative passages above cited from *Romans* and *Colossians*, it is reasonable to assume; that St. Paul wrote, or is to be understood as intending to express, *ὑπὲρ αὐτῶν νεκρῶν* (*eorum sub.*); as in Coloss. ii. 13, {ὑμᾶς} νεκροὺς ὄντας παραπτώματι—ἐνηζωποίησεν σὺν αὐτῷ. The English, therefore, should be thus expressed: 'Else, what will they gain, who are baptized for themselves as dead (i. e. in sins), if the dead really rise not? to what end are they

'baptized, *for themselves*?' and why do *we* (*who have been so baptized*) consent, as *Christians*, to live every hour in danger? St. Paul reasons in the same vein, of *circumcision*, in Gal. v. 11. The equivocal rendering of our English version, which has transmitted and perpetuated a notion of '*vicarious baptism*;' totally unsupported by any testimony of contemporary history; is one of the numerous offsprings of inerudition and *superstition* which we still consent inertially to foster, in our common version. That misacceptation of St. Paul's words, led early to a monstrous artifice practised by the Marcionites, which is thus narrated by Chrysostom: "When any of their *catechumens* (or unbaptized believers) died, they hid a living one under the bed of the deceased; and, going to the corpse, they addressed it, and asked it, *If it wished to receive the rite of baptism?* As the corpse made no answer, he who was concealed beneath answered for it, '*That it, indeed, wished to be baptized;*' and thus they baptized him, who replied, in '*the place of the deceased.*' (Homil. xi. in 1 Cor. pp. 513, 514, ap. Suicer, tom. i. p. 642.)¹

¹ That, was in the fourth century; the following, was in the middle of the nineteenth century.—"What will be said to the following trick, which was played off in a respectable town in Larrados, not fifty miles from Londé sur Noireau, on Sunday, October 21st, 1838. M. L. was, a few years since, a Protestant pastor, and had under his care several churches. He professed to be evangelical in his views, and sought an intimate connexion with a respectable religious body. That body, did not accede to the overtures which he made. Very soon after this, he, with his wife and children, abjured the Protestant faith, and united themselves to the Roman church. The only member of the family who held fast her profession of the reformed religion, was Madame H—, the mother of the pastor's wife. In this profession she continued steadfast, till Saturday, the 20th of October, when she was taken ill. On the following day, she became insensible. Her son, the late pastor, then called in the priest and others; to see her, and to induce her to recant, that she might be baptized, anointed, and absolved. When the usual questions were proposed to her, she (being insensible) made, of course, no answer. A remedy was, however, soon found for this. Her son, from behind the curtain of the bed, answered for her. All was now right. She was baptized, anointed, and absolved. On the 22d she died; and, on the Wednesday following, she was buried with great pomp, being honoured with the banner, the grand cross, and the presence of fifteen or sixteen priests. To complete the farce, her son, the late Protestant pastor, has printed a circular, and sent it into the town and neighbourhood, saying; *his mother-in-law died in the bosom of the Catholic, Apostolic, and Roman Church, which her ancestors had wickedly abandoned! Is Popery changed? Semper eadem.*"—(From the Paris Correspondent of the '*Watchman*.')—'*RECORD*,' 19th Nov., 1838.

“ De baptismo super mortuis (says Bengel,) tanta est
“ interpretationum varietas, ut is qui, non dicam *varietates*
“ *ipsas*, sed *varietatum catalogos* colligere velit, *Disserta-*
“ *tionem* scripturus sit.” “ Muller, in his *Dissert.* on this
“ difficult passage (says Burton), mentions *seventeen dif-*
“ *ferent interpretations* of it.” This is usually the case,
where the imagination is resorted to for help, preferably to
the reason. By consulting the latter only, Knatchbull found
a true solution of the difficulty; which, nevertheless, I do
not find noticed by *any of the later annotators*.

II. CORINTHIANS.

CHAPTER III.

Ver. 7. Who hath qualified us to be ministers.] *ὅς ικανώσῃ*
ἡμᾶς διακονούς :—I shewed, in the *Expos. Pref.* pp. 10, 15,
that the two ancient Latin interpreters, severally, rendered
this clause — ‘*sufficientes nos fecit ministros — idoneos nos*
‘*fecit ministros* ;’ and that Wiclif translated, from the *Latin*,
‘*made us able ministers* ;’ but, that Erasmus pointed out that
the clause ought to be rendered — ‘*qui idoneos nos fecit ut es-*
‘*semus ministri, quasi dicas, idoneavit — who fitted or quali-*
‘*fied us to be ministers.*’ Accordingly, in the first translation
from the original *Greek*, in 1526, Tyndale rendered,—
‘*made us able to minister* ;’ and this correct rendering was
retained by all the succeeding English revisions, throughout
that century. But, when *K. James’s* revision appeared, in
1611, it was found, that this last reading was rejected, and
that *Wiclif’s* original version from the *Latin*,—‘*made us able*
‘*ministers,*’ was recalled and substituted in its place ; and, *is*
now the reading of our authorised version. Will the reader
ascribe this *retrogression to the Latin*, to *all*, or to *any*, of
K. James’s right reverend, reverend, and learned revising
Council? Or, will he not rather shrewdly suspect, that it
was the proper adjudication of the ‘*good Royal Moderator*
‘*himself?*’ (*Preface*, p. ix.)

Ver. 19. the Lord with *His* face unveiled.] The obvious
construction of the Greek passage is — *ἡμῖς πάντες, κατασπι-*
ζομεν τῇ δόξαν Κυρίου προσώπῳ ανακαλυμμένῳ, μεταμορφωμεθα :
and so the *Latin*, “*nos omnes, speculantes gloriam Domini*
“*revelata facie, transformamur.*” Compare ver. 14, ‘*not as*
‘*Moses, who put a veil over his face, that the children of*
‘*Israel might not look, &c. : we all (on the contrary),*
‘*looking at the glory of the Lord with His face unveiled,*

'are changed,' &c. Coverdale rendered, "the glory of the Lord appeareth in us all, with (His) open face." Matthews, "we all behold the glory of the Lord, with his face open." Cranmer, and the Bishop's Bible, "with his face open;" so also the edition of 1548. But, in *King James's* revision of 1611, that is, in our common authorised version, it has been thus changed: "we all with open face, be-
"holding," &c.; evidently reading the *Greek* thus, ἡμῖς πάντες ἀνακαλυμμένην προσώπων—or more probably, mistaking the *Latin*, 'Nos omnes, (revelata facie gloriam Domini speculantes)—transformamur.'

CHAPTER V.

Ver. 3. *found clothed, not naked,*] 'Ἐπεὶ καὶ εὐδυσάμενοι, οὐ γυμνοὶ, εὐρεθήσομεθα.' (Gr.) 'Si tamen vestiti, non nudi, inveniamur.' (Vulg.)—'If netheles we ben foundun clothid, and not nakid.' (Wicl.)—'Yff yt hapen that we be founde clothed, and nott naked.' (Tynd.)—'If that we be founde clothed, and nat naked.' (Ed. 1548.)—"Utinam etiam in-
"duti, non nudi, reperiamur. Precatur apostolus, ut in ultimo
"die inveniantur cœlestem habitationem superinduti, et non
"ea destituti." (Knatchbull, 1677.)—But, *King James's* revision has thus rendered, and edited this passage: 'If so be
"that, being clothed, we shall not be found naked:" evidently translating—'επεὶ εὐδυσάμενοι, si vestiti—if being clothed, οὐ γυμνοὶ εὐρεθήσομεθα, non nudi inveniamur—we shall not be
"found naked.'

These new and juvenile translations of 1611, which evacuate the passages of their native sense, cannot be ascribed to any of the learned persons designated by the *Reviewer*, 'King James's translators; nor, could these personages have sanctioned their publication, unless by command of superior authority and control. We have no difficulty, therefore, in assigning the real author: and truly, it must have been an irksome service to such scholars, to translate and revise in concert with *Royal Criticism* and *Power*: without any impeachment of loyalty.

Yet, says the *British Critic* for July, 1837—"Should it

“ ever be thought advisable to revise our version, a solemn
 “ and strict injunction should be given to the persons in-
 “ trusted with the task, to *ask themselves this question* — In
 “ *what words would King JAMES's translators have ex-*
 “ *pressed the sense?*” — But, the *Critic* has not told us, Why
 we are to accept ‘King JAMES himself,’ as an *essential element*
 for fixing that expression.

CHAPTER XIII.

Ver. 4. *for, he was crucified, &c.*] render, ‘for, as he was
 ‘ crucified — through weakness, but liveth through the
 ‘ power of God; so, we also are weak in him, but shall live
 ‘ with him, through the power of God ’ — και γαρ ισταυρωθη εξ
 ασθενειας, αλλα ζη εκ δυναμειως Θεου και γαρ ημεις ασθενουμεν εν
 αυτω, αλλα ζησομεν εν αυτω εκ δυναμειως Θεου. So reads the
Vat. MS. and the *most anc. copies*, (the *Cod. Ephr.* is de-
 fective from 2 Cor. x. 9, to Gal. i. 20.) “Ad vim συμπλεκτικην
 “ quoque spectat usus (του και) in comparationibus, quando
 “ simile simili componitur.” Hoogev. *Schütz.* p. 247, § viii.
 The *junior copies*, have inserted *ε* before ισταυρωθη; which
 has been probably generated from the *ε* of ισταυρωθη which
 follows. The same copies have inserted και, after the second
 και γαρ; have changed ζησομεν to ζησομεθα; and have added
 εις υμας to the second Θεου.

The *Alex. MS.*, formed a middle step, from the *most*
ancient to the *received reading*: και γαρ *ε* ισταυρωθη εξ αση-
 νειας, αλλα ζη εκ δυναμειως Θεου και γαρ ημεις ασθενουμεν εν αυτω,
 αλλα ζησομεν εν αυτω εκ δυναμειως Θεου εις υμας.

GALATIANS.

CHAPTER I.

Ver. 17. James.] See after, *Annot.* to ch. ii. 11.

CHAPTER II.

Ver. 11. those who *were sent from James.*] Dr. Burton correctly understood these words to mean, "*that they came from the Church at Jerusalem, of which JAMES was the Head.*" St. Paul here, very plainly reverts to the mission sent from the Synod of Jerusalem, under the presidency of James, to the Gentile converts at Antioch, which is related in Acts, xv.; before which occurrence, we are told in ch. xi. 2, Peter did '*eat with the uncircumcised.*' From the sequel we are to infer, that Peter (who though reflectively bold, was constitutionally timid) *followed* the missionaries to Antioch; but, finding there the Jewish zealots who had caused the appeal to the apostolical council, he was afraid of them, and discontinued his former habits. But, that learned expositor was not equally correct in following the *vulgar* reading, *ὅτε δὲ ἦλθεν*—'*but when they came;*' instead of the primitive *ἦλθεν*, which relates to the former, *ἦλθε Πέτρος*, not to the proximate, *ἔλθουσιν ἑμεῖς*. The *Vat. MS.*, *Cod. Bezae*, and other *uncial* copies, read *ἦλθεν*—'*he came,*' i. e. '*Peter;*' not *ἦλθεν*—'*they came,*' viz. *the missionaries.* The *James* here mentioned, was the same mentioned in the first chapter (ver. 17), as '*the Lord's brother;*' called also '*the son of Alphæus,*' and also '*the Less;*' and who was appointed the first '*Bishop of Jerusalem.*' James '*the son of Zebedee,*' called '*the brother of John,*' had been put to death by Herod, some time before the assembling of that synod; as we learn in Acts, xii. 2. (See *Annot.* to John, xix. 25.)

Now, τῶν and τῶν, τοὺς and τῶας, in *compend*, are liable to be mistaken for each other, and have actually caused variety in the readings; ‘*την pro ταυτην, et της pro ταυτης, frequentissimum*:—τοὺς dicitur pro ταυτους. Luc. viii. 8; ‘Act. xvii. 6.’ (Norton Knatchbull, *Animadv.*) The whole of this passage, therefore, illustrates itself thus:

Πρὸ τοῦ γὰρ εἰδέναι τοὺς ἀπὸ Ἰακώβου, μετὰ τῶν ἔθνων συνήθουν (Κηρας, *Vat.* Πιερρος, *rec.*) ὅτι δε ἤλθεν, ὑπιστάλλε—

‘for, before those came *who were sent* from James, he (Cephas) eat with the Gentiles; but, when he came, he ‘withdrew himself *from these*.’

Ver. 20. in *renouncing the law*, I died to the law.] δι’ αἰῶμου, νόμῳ ἀπέθανον:—Every copy, for the first eight hundred years of the Christian era, gave this clause in the following form, without separating the words:

ΕΓΩΓΑΡΔΙΑΝΟΜΟΥΝΟΜΩΑΤΤΕ

(Facsimile, Cod. ALEX. 6th l. from the top.)

The first separator of the words, in an uncritical age, separated the δια, mechanically, as an entire preposition, and left the following words, νόμου νόμῳ ἀπέθανον; thus plunging the sentence into the irremediable obscurity in which it has always subsisted. It was shewn, in the former *Annotations*, p. 379, that a critical age would, at once, have dispelled the obscurity, by simply dividing the words, δι’ αἰῶμου, instead of, δια νόμου:—εγὼ γὰρ δι’ αἰῶμου, νόμῳ ἀπέθανον, ἵνα Θεῷ ζῆσω. That *compressed* sentence, the same writer thus *developed* and explained on another occasion, 1 Cor. ix. 20—εγὼ ἡμῶν ὑπο νόμου ὡς ὑπο νόμου, ἵνα τοὺς ὑπο νόμου κερδήσω τοῖς ἀνόμοις (i. e. τοῖς μὴ ὑπο νόμου) ὡς ἀνόμος (μὴ ὡς ἀνόμος Θεοῦ, ἀλλ’ ἐνόμος Χριστοῦ) ἵνα κερδήσω ἀνόμους—“I became to those that are *under the Law*, “us *under the Law* (though I am *not under the Law*), that I “might gain those that are *under the Law*. To those that “are *without* (i. e. are *not under*) the *Law*, as *without the* “*Law* (not as being without the law of God, but under the “law of Christ), that I might gain those that are without the “*Law*.” So also in Rom. ii. 11, ‘all who have sinned “*without the Law*, will also perish *without the Law*; and “all who have sinned *within the Law*, will be judged by the

'*Law*.' Paul here shews us, that in this argument he used the word *νόμος*, in the simple sense of *μη ὑπο νόμον*—'*not under the Law*;' and, in this passage to the Galatians he says (in construction), *ἐγὼ γὰρ ἀπέθανον νόμῳ, ἵνα ζήσω Θεῷ δι' ἀνομιᾶς* (i. e. *ἀνομίας*)—'*for, I died to the Law, that I might live to God by emancipation from the Law.*' "*Adjectivum neutrum sumitur eleganter pro substantivo fæminino.*" (VIGER, c. iii. 2, § 1.)—"Hic idiotismus, Græcis familiarior quàm Latinis." (*Not. HOOGEVEEN.*)

But, says the *theological oracle*,—"Mr. P. proposes to "escape from all difficulty, by reading *δι' ἀνομιᾶς*, instead of "*διὰ νόμου*; but, by what process he extracts the above sense "from the words *δι' ἀνομιᾶς*, very far surpasses our (my) "comprehension."

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."—*Hamlet.*

CHAPTER V.

Ver. 22. *forbearance*.] The *Latin Vulgate* renders this verse thus: "*Fructus autem Spiritus est charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas.*" Accordingly, Wiclif thus gave it in English: "But the fruyt of the spyryt "is charite, ioie, pees, pacience, long abydyng, benygnyte, "goodnesse, myldenesse, scith, temperaunce, contynence, "chastite." Tyndale, whose knowledge of the Greek original enabled him to discover, that the last two words are a spurious addition of the Latin version, omitted them, and concluded with '*temperancy*;' which our last revisers have rendered '*temperance*,' as the proper meaning of the Greek *ἐνκράτεια*. But, this signification was originally assigned, when the word was followed by the qualities of '*continence, chastity*;' and, with a view to those qualities. Those qualities, however, being now proved not to have been in the apostle's contemplation when he wrote the sentence, but only

those which tended to *mutual peace and love*, *εὐχαριστία* is to be understood in its congenial sense of '*forbearance*,' or self-control of evil temper and resentment; as is shewn above, in the *Annotation* to Acts, xxiv. 24, in which place, as in this, the notion of '*temperance*' is wholly foreign and intrusive:—it here signifies the same as *αὐχμη*—*forbearance, endurance*, in Rom. ii. 4, as is shewn by their respective concomitants. Well might the *heathen moralist* startle the *Christian*, by his question—

"*Lenius et melius fit, accedente senectâ ?*"

Hon. Ep. li. 211.

"*Dost grow more mild and good, as age comes on ?*"

EPHESIANS.

CHAPTER V.

Ver. 5. the kingdom of *the Christ*, and of *God*.] St. John, in Rev. xi. 15, reverses this order — ‘the kingdom of *our Lord*, and of *His Christ*.’ That both these passages intend the same thing, and express the *Father and the Son* in united government, can be unseen only by those whose piety has overstrained their intellectual vision, by yielding to the seduction of certain subtleties or sophistries respecting the *article*, (hereafter noticed, in *Annot.* to Titus, ii. 13); which subtleties have not strengthened the cause they were anxious to confirm, and which needed not such equivocal support. (See above, *Annot.* to John, xiv. 28.)

CHAPTER VI.

Ver. 20. *an ambassador in bonds*.] πρεσβευω εν αλυσιν: — “*legatione fungor in vinculis*:” ‘*Quid ni potius, senesco in vinculis* — Why not rather, I *grow old* in bonds?’ asked the learned Knatchbull. To this question I reply: First, that St. Paul determined his own meaning, in 2 Cor. v. 21, when he said; υπεὶς Χριστοῦ πρεσβευομεν — “We are *ambassadors for Christ*.” Secondly, that the statement would be inapplicable to a *two-years’* imprisonment: Thirdly, that I shewed, in *Annot.* to Acts, xiii. 1, that an excess of *ten years* has been erroneously superadded to St. Paul’s age, through the whole course of Christian history. These observations, pertain also to Philemon, 9, on which place see my former *Annot.*

PHILIPPIANS.

CHAPTER II.

Ver. 10. *below the earth.*] καταχθονον:—this adjective occurs in no other part of the Greek Scriptures, Old or New. The apostle, writing to the native Greeks of Philippi, sublimates his language with his subject. But, a question arises, What sense are we to attach to the word καταχθονος, from the pen of St. Paul, a Hebrew, a Christian apostle, and eminently learned in the sacred Scriptures of his own nation? It is evident, that we are to understand that word in the sense of the Hebrew phrase, מִתַּחַת הָאָרֶץ, which the Alexandrian Jews have translated into common language, ὑποκατω της γης, and our translators, ‘beneath or under the earth.’ But, a second question hence arises, What is to be understood by that phrase, where it is said (Exod. xx. 4; Deut. v. 8), “in heaven above, or in the earth beneath, or in the waters beneath the earth?” It has been much too hastily assumed, that καταχθονος is to be understood here in its poetical *heathen sense*; that, ‘under’ or ‘beneath’ the earth, signified *below or underneath the earth’s surface*; and, that the καταχθονοι intends here, the *manes*, or *shades*, which were commonly supposed, by the *heathen poets*, to inhabit places “below and within the earth.” (See Parkhurst, Ed. Rose, p. 429.) Certainly, St. Paul supposed no such thing; he (“who surpassed many of his equals in years, in the Jewish religion”) had been taught, that “the dust returns to the earth, as it was; and the spirit returns to God who gave it.” (Eccles. xii. 7.) We must, therefore, look elsewhere for the true meaning of ὑποκατω της γης—‘below the earth,’ and, consequently, for St. Paul’s καταχθονον; both which descriptions, must intend the same thing.

In the passages of Exod. and Deut. just referred to, we read, ἐν οὐρανῷ ἀνω, ἐν τῇ γῇ κατω (sc. τοῦ οὐρανοῦ), καὶ ἐν τοῖς

ὕδατον ὑποκατω της γης — ‘in heaven *above*, in the earth *below*’ (the *heaven*), and in the *waters still below* the earth (or the ‘*sea*’): this is the true force of ὑπε added to κατω, in the last clause, as marking out *three descending levels*. This is shewn by Thucydides, where the *earth* (or surface of the earth) is described as *ανω* — ‘*above*,’ relatively to the *sea* (or surface of the sea), which is described as *κατω* — ‘*below* :’ thus in lib. i. c. 7, κατω *ωσαν*. (Schol. ηται *εγγως της θαλασσης*) — ‘they dwelt *below*.’ (Schol. *or near the sea*.) — c. 120, *τως κατω*. (Schol. *τοις παραλιαις*) — ‘those *below*.’ (Schol. *those on the sea-shore*.) — See *Ind. Ed. Duker*. *ανω, κατω*.) The ‘*waters below the earth*’ — τα ὕδατα ὑποκατω της γης, mean only, the ‘*sea*’ with the ‘*islands*’ it embraces; as in Isaiah, xxiv. 14, 15: “They shall cry aloud from the ‘*Sea*’ — glorify the name of the Lord God of Israel in the ‘*Isles of the Sea*!’” Such we are to understand of καταχθηνων, from the pen of this sacred writer. In Rev. v. 13, the divisions, by being more minute, confirm this interpretation : και παν κτισμα ο̅ εν τω ουρανω, και επι της γης, και ὑποκατω της γης (ο̅, εἰ παραλιαι), και επι της θαλασσης (ο̅, εν ταις νησις) εστι, και τα εν αυτοις, παντας ηκουσα λεγοντας, τω καθημιν, &c. — ‘and ‘I heard every creature which is *in heaven*, and *on the earth*, and *below the earth* (or *on the sea-shore*), and in *the sea* (or, *islands of the sea*), even all that are in them, saying, *Blessed*,’ &c. St. Paul’s intention in using that word, had therefore nothing in common with the *fabulous notions* usually resorted to for its exposition; but, contemplated a similar *universal jubilation* with this of the Apocalypse. That our common version has unfitly inserted the word ‘*things*’ (‘*things* in ‘*heaven*,’ &c.) whereas ‘*persons*’ are intended, as Bloomfield justly points out; is clearly shewn by the action described, of ‘*bending the knee*,’ which is St. Paul’s own periphrasis for *offering prayer and supplication*: “for this cause I *bend my knees*,” &c. Eph. iii. 13, *καμπτω* — ‘*bend*,’ not ‘*bow*.’ From which latter rendering, has sprung the reverential error universally exhibited in our churches, at the reading the Lord’s name in the *Creed*.

The equivocation to which we thus find the word κατω liable, was, probably, the remote cause of the remarkable difference between Homer’s mythological notion of the seat of the dead, and the more modern one of Virgil; the former,

assuming it to be a *land at the extremity of the ocean*, attainable by navigation; the latter, a region attainable only by *descending into the bowels of the earth*. (Comp. *Odyssey*, xi. and *Æneid*, vi.)

CHAPTER IV.

Ver. 18. though I am *without all things*, yet I abound.] ἀπὶ πάντων, καὶ περισσεύω, i. e. πολλὰ ἔχω πάντα — ‘I am far from every thing, and yet I abound;’ which statement, is the same that St. Paul elsewhere expresses by, μὴδὲν ἔχοντες, καὶ πάντα κατεχόντες — ‘having nothing, and yet possessing all things,’ 2 Cor. vi. 10. In the preceding context, the apostle contrasts *destitution* and *abundance*. From the early example of the Latin translator, who rendered, “*habeo omnia, et abundo*,” — our English translators have rendered, “I have all, and abound.” Yet, in 2 Cor. vi. 10, the former rendered, “*nihil habentes, et omnia possidentes*,” and the latter, “*having nothing, and yet possessing all things*.” Now it will be manifest, that these two positions, as they stand in the translations, are contradictory; but, the contradiction arises only from the Latin translator’s unskilful rendering ἀπὶ πάντων in this place, by ‘*habeo*—have,’ instead of ‘*abstineo, absum, disto*.’ The verb ἀπὶ πάντων, never acquired the simple sense of ἔχω, ‘to have;’ as has been shewn above in the *Annot.* to Matt. vi. 6; which see.

COLOSSIANS.

CHAPTER I.

Ver. 15 and 18. *begotten before every creature, or, creation—the first delivered from the dead.*] *πρωτογενος πωσης κτισις* — *πρωτογενος* *Ex τωι νεκρω* : — *πρωτογενος*, in these two verses, should be rendered in English with this diversity. In ver. 15, *πρωτο-γενος* from *γενω*, in its sense of '*gigno*,' it declares an act of *generating*, before any act of *creating* : *γενος* and *κτισις*, are here opposed to each other, and fully express the essential difference of their subjects and operations: '*generation*,' transmitting the nature of the '*generator*;' '*creation*,' producing a new and distinct nature. Whereas, in *πρωτο-γενος*, ver. 18, followed by the preposition *ex* — '*from*,' *γενος* draws its meaning from *γενω*, in its sense of '*pario, parturio* — *to bring forth*.'

II. THESSALONIANS.

CHAPTER I.

Ver. 9, 10. from the *presence of the Lord*, and from the *glory of His might*, when He shall come to be glorified in His saints; and to be *beheld with Wonder, in That Day.*]

"Amazing period! ———

While aloft,
More than astonishment! if more can be!
Far other firmament than e'er was seen,
Than e'er was thought by man! far other *Stars!*
Stars animate, that govern those of fire:
Far other *Sun!* — a *SUN*, O how unlike
The babe at *Bethlehem!* how unlike the man
That *grouned* on *Calvary!* — Yet, *HE IS IS!*" &c. —

"Great Day! for which all other days were made;
For which earth rose from chaos, man from earth,
And an Eternity, the date of gods,
Descended on poor earth-created man! —

Shall all, hut man, look out with ardent eye
For that great day, which was ordained for man?
O day of consummation! mark supreme
(If men are wise) of human thought! —
Shall man, alone, whose fate, whose *final* fate
Hangs on that hour, exclude it from his thoughts?
I think of nothing else: I see, I feel it! —
I see the Judge enthroned! the flaming guard!
The volume open'd! open'd every heart!
A sun-beam pointing out each secret thought!
No patron! intercessor none! now past
The sweet, the clement, mediatorial hour! —

Time was! ETERNITY, now reigns alone!"

YOUNG, *Night IX.*
(See the whole context.)

I. TIMOTHY.

CHAPTER V.

Ver. 16. If any believing sister *have widows*, let *her* supply them.] “The Greeks have a great fellow-feeling for relations” (observes a recent traveller amongst them), and open their “houses to them, and give them board, as a sort of duty, or rather habit. Thus I have generally found, that where “there is any thing of an establishment sustained, there are “mostly one or two hangers-on. Sometimes they sit at the “table with the heads of the house, and at other times they “do not; but, on inquiry, I always found they were *poor relations*; and I really believe, there is not a respectable “house in *Greece*, without them. This, I have understood, “is *the remains of a very ancient custom, which has always “prevailed throughout the East*; and is one of the expected “rites of hospitality.” (Hervé, *Residence in Greece*, &c. vol. i. p. 183.)

CHAPTER VI.

Ver. 20. of knowledge.] *γνῶσις*:—In 1 Cor. viii. 1, St. Paul says, ἡ *γνῶσις* *φωτίζει*—where all our revisers have rendered *γνῶσις*, ‘knowledge;’ but, in this one place, following Tyndale’s version, they have rendered that word, ‘science.’ Wiclif rendered ‘*kunning*,’ in both places, as the Latin interpreter had rendered ‘*scientia*,’ in both. This unwarranted ‘*variation in translation*,’ is a notable example of the evil pointed out by Erasmus: “It affords a handle for “error; for, it leads to a supposition, that Paul intends *different things*, where he intends *one and the same*.” (*Expos. Pref.* p. 84.)

II. TIMOTHY.

CHAPTER I.

Ver. 9. *but, do thou endure.*] In this place, and in the following chapter, ver. 3, all the most *anc.* MSS. A, C, D, E, read thus, without separation, **ΣΥΓΚΑΚΟΤΤΑΘΗCON**; (the *Vat.* MS. or Cod. B, as has been already noticed, is defective of these Epistles): the *jun.* and *rec.* texts write *συγκακοπαθῃς* in the former place, but *συ σου κακοπαθῃς* in the latter. Which difference between the *small* and the *uncial* writing, guides us to discern, that the original should have been divided, in both places, *συ γε κακοπαθῃς*; the **Γ** not pertaining to a *preposition* *συ* in composition, but being the *particle* **Γ**, or *γε* in *compend.* See “*ἀλλὰ γε*,” Hoogeveen, *de Part.* p. 13.—*γε*, “*cum pronom. εγω, συ, αυτες*, significat “*quidem, equidem, saltem.*” (Viger, c. viii. s. 4, § 6.)—*γε* is also used—where we should add ‘*but.*’ (Matthæi, *Gr. Gr.* § 602.) A verb *συγκακοπαθω* is nowhere found, until it occurs in some of the later ecclesiastical writers, who appear to have drawn it from the equivocation of the uncial writing in these places:—but, *κακοπαθω*, is used by both St. Paul and St. James.

CHAPTER IV.

Ver. 13. *will reward.*] *αποδωσει*: in the *future*; not, *αποδωη*, as the *rec.* text, which our *English vulgate* renders with an optative sense,—‘the Lord *reward him!*’ The most *anc.* copies, A, C, D, read *αποδωσει*, which reading Scholz has duly restored. It is more likely that St. Paul should have simply *affirmed*, than that he should have *imprecated*, the retribution that should overtake his adversary. Matthæi, retains *αποδωη*, in his text; but adds, in his note, “*Chrysos-* “*tomus primo vulgatum, deinde in explicatione, αποδωσει.*” Burton alone, of our recent annotators, has pointed out, in his note, “*Most MSS. read αποδωσει.*”

T I T U S.

CHAPTER II.

Ver. 13. The glorious appearing of the *great God*, and of our Saviour J. C.] του μεγαλου Θεου, και σωτηρος ημων, I. X : — ‘There is *one Lord—one God and Father of all.*’ (Eph. iv. 5.) ‘My Father is *greater than I—μιζωι μου.*’ (See *Annot.* to John, xiv. 28.) The *ὁ μεγαλος Θεος, και σωτηρ ημων*, of St. Paul in this place, denote the *two persons* whom our Lord expressed in the words—*ὁ πατηρ μιζωι μου.* Some eminently pious and learned scholars of the last and present century, have so far overstretched the argument founded on the presence or absence of the *article*, as to have run it into a fallacious sophistry; and, in the intensity of their zeal to maintain the ‘*honour of the Son,*’ were not sensible that they were rather engaged in ‘*dishonouring the Father.*’ It is our unquestionable duty, to understand the *essential Union of the Father and the Son*, wherever the terms clearly and simply express it; and not to make it a point to strive, by every effort of *grammatical subtlety*, to exclude the former.

Let us be warned, by the excess to which the frenzy of a superstitious zeal was at one time driven; when “*the devotion to a human object, had quite effaced the adoration of the Deity*” (Hume’s *England*, ch. viii.) Or, ‘*not keeping to the Head*’ (Col. ii. 19): for, though our blessed Lord is indeed *Deity*, yet, he is such by *generation and communication of the paternal nature of his Heavenly Father*; as he himself was always earnest to impress on the minds of his disciples. These observations, are to be applied also to 2 Pet. i. 1. (See the former *Annot.* to that place.) Mac-knight is sound in his canons, and correct in his examples: “*Though, in general, the article renders a word emphatical, it is sometimes used where no emphasis is intended.*—On the other hand, some words which want the article, are

"*emphatical*, and must be translated as if the article were prefixed; *e. g.* Matt. i. 18, ἐκ πνεύματος ἁγίου—'of the Holy Spirit.' Mark, i. 1, υἱοῦ Θεοῦ—'of the Son of God.' John, iii. 6, πνεύματος—'of the Spirit.' Titus, ii. 13, καὶ σωτῆρος ἡμῶν Ἰησοῦ, τοῦ σωτῆρος—'and of our Saviour J. C.'" (Vol. i. pp. 97, 108.) So, also, in 2 Pet. i. 1, we are to understand, τοῦ Θεοῦ ἡμῶν καὶ (τοῦ) σωτῆρος Ἰ. Χ.—'of our God, and (of our) Saviour J. C.'

CHAPTER III.

Ver. 5. the washing of regeneration and renewing of the Holy Spirit.]—This is the only place in the *New Covenant*, where the word *παλιγγένεσις*—'regeneration,' occurs in a doctrinal sense, and which St. Paul expresses by *καὶνὴ κτίσις*—'a new creation:' yet, how many volumes of angry controversy has it occasioned: calculated to render it questionable, whether the controversialists themselves have yet obtained the *regenerating grace*. The cause of which unchristian warfare, is this; that the parties opposed, putting their own case entirely out of their contemplation, strive only to shew, that their adversaries have not obtained the grace: leaving the bystander strong ground for inference, that both have yet to undergo the renovating process. Whereas, if there is any question absolutely and exclusively personal and secret between man and God, it is the question of his personal calling to the knowledge and belief of the Gospel. "Who art thou, that condemnest another man's servant?" "No one," affirms St. Paul, "can say, 'Jesus is the Lord,' but by the Holy Spirit," 1 Cor. xii. 3; and, "What man knoweth the things of a man, but the spirit of the man which is in him?" *ib.* ii. 11.

Ver. 8 and 14. to excel in good works.] *ἵνα φερόμενοι καλῶς ἐργῶν ἐκτρέψαμεν*:—Our authorised English version, of King James, in 1611, renders *ἐκτρέψαμεν*, 'careful to maintain good works.' In the first edition from the Greek, by Tyndale in 1525, it is rendered 'excelle;' which rendering, was retained till the reign of King James. "Whitby"

(observed Parkhurst), “interprets, to ‘*excel*’ or *outstrip* others in good works;” but he adds; “I apprehend, that “*πρωΐστασθαι* should have been joined by a *dative*.” — The *Theological Reviewer*, nevertheless, exclaims; “*Never before, was the correctness of our authorised translation called in question*: but, it is not satisfactory to Mr. P., he, accordingly, substitutes for it — to ‘*excel*’ in good works; a sense in itself unobjectionable, but which, unfortunately, is attended with a manifest violation of *syntax*: — *καλῶν ἔργων πρωΐστασθαι*, can mean nothing but that which is expressed in our common version.” I shall not question the fact of my Theological Corrector’s knowledge, that Tyndale and Whitby rendered ‘*excel*:’ I shall only suggest to him, whether he is sure, that *he has himself taken up the syntax by the right end?* It is quite clear, that *he has not* — ‘*De Te fabula narratur*.’ Thus, by a judicial ignorance, he has directed to those learned persons, the taunt which he hoped would have fallen on me.

The order of the *syntax* and of the *words*, is the same here as in Exod. xx. 8, *μηποθετι επι ημεραν τωι σαββατων αγιαζιν αυτης*: so here — *ινα φροντιζωσι καλῶν ἔργων, πρωΐστασθαι* (*αυτοις sub.*) The words *καλῶν ἔργων*, are duly governed in the genitive, *prospectively*, by the verb *φροντιζωσι*, or, by the preposition *πρι sub.*; and not *retrospectively* by *πρωΐστασθαι*, as has been too hastily assumed. “*Φροντιζω* — *usus hujus verbi*, “*quo ponitur pro curam gero, curo, frequentior est; et quidem cum genitivo, ut modo dixi: sed is interdum præfixam habet præpos. επι, vel ἐπι.*” (Steph. *Thes. Gr.*) And this construction in ver. 8, directs us to the parallel construction, in the following :

Ver. 14. *learn to excel.*] *μαθησασθαι* — *καλῶν ἔργων, πρωΐστασθαι*: — Hoogeveen, on the sentence *οὕτως εχω της γυναικος* (Plut.), observes: “*recte observat Cl. Bos.: ante γυναικος in proclivi est intelligere præpos. επι; ut sit integra locutio. οὕτως εχω (επι) της γυναικος.*” (Not. ad Viger. p. 251, ed. 1766.) So, the ‘*integra locutio*’ of this sentence will be; *μαθησασθαι δε και ει ημετεροι (επι) καλῶν ἔργων, πρωΐστασθαι* (*αυτοις*): St. Paul uses *πρωΐστασθαι* in the sense of the Latin ‘*præstare*,’ which signifies, both to ‘*stand before*,’ and to ‘*excel*;’ and the Latin *Vulgate*, also, renders ‘*præesse*,’ in both passages.

PHILEMON.

Ver. 14. did he *hastily quit thee, for a moment*:]
 “Ταχα, ταχίως, ὡς εὐρα, εὐφως. Hesych. ταχα, ἡ ταχίως, ἡ
 “*τυχω*. Suid.—ταχα est, per syncopen, neutrum plurale
 “ταχια, adverbialiter.” (Damm. *Lex.*) “Ταχα pro ταχυ,
 “*sive* ταχίως, ‘*celeriter*.’ (Steph.):—‘*præcipitanter*,’ καθυσις
 “ὡς ταχίς των διακονων, οἱ πρην ἀκουσαι παν το λεγομενον ἐκθεουσιν.”
 (Ib. Aristot. *Eth.*)—“like those *hasty servants*, who run off
 “before they have heard all that is being said to them:”—

Ib. *that thou shouldest repel him for ever?*] ἵνα αὐτον
 ἀπορρίψῃς (ἀπο σου sub. For the proper sense of ἀπιχω,
 see above, the long Annot. to Matt. vi. 6.—The *Theological*
Reviewer thinks, that this is a “most inhuman mangling of
 “the beautiful reflection of the aged apostle, as it is given
 “in our common version from the Latin—‘Forsitan ideo
 “discessit ad horam a te, ut æternum illum reciperes?’—
 “perhaps he therefore departed for a season, that thou
 “shouldest receive him for ever.”) I find in it, however,
 quite as much beauty, more pathos, more pertinent meaning,
 and a much closer correspondence with the Greek sense of
 ἀπιχω.

ST. JAMES.

GENERAL EPISTLE TO THE TWELVE TRIBES.

CHAPTER II.

Ver. 2. *your synagogue.*] τῆς συναγωγῆς ὑμῶν:—" *Cæstum sacrum, addit enim, Vestrum; nomen a Judæis ad Christianos traductum:*"—"the name *synagogue*, had passed from the Jews to the Christians," says Bengel; which was an oversight of the learned annotator. This, is the last application, by any apostle, of the word συναγωγή to a Christian place of worship. It is used here, only by the first Hebrew bishop of Jerusalem, St. James; who himself, in his last chapter, uses ἐκκλησία—"Church." In all his epistles, St. Paul employs only the term ἐκκλησία—"Church."

CHAPTER III.

Ver. 7. (Gr. 6.) *kindled in the birth.*] ὑπο τῆς γεννῆς (γεννα *pro* γίνα, Steph. *Lex.*):—"not, ὑπο τῆς γέννης—"set on fire of Gehenna or Hell," as our common reading gives it; which plainly exposes itself to be a '*lusus etymologiæ*' of the darkening ages, and to have no relation to the subject."¹—ἡ γλώσσα, πυρ.—οὕτως ἡ γλώσσα—φλογιζοῦσα τοὺς τροχοὺς τῆς γενεῆς, καὶ φλογιζομένη ὑπο γεννῆς. Here the identity, both of the agent and action, declares itself:—"the tongue, is a fire: as the tongue engenders or inflames its successors (τῆς γενεῆς), so it is engendered or inflamed by its predecessors (ὑπο γεννῆς)." It is not possible to devise a sentence whose structure, and whose parts and correspondences more demonstrably prove its import and its originality. "*Lingua—inflammat rotam*

¹ See Steph. *Th. Gr.* tom. iv. p. 672, and Valpy, tom. i. p. cccc. v. γέννησ.

"*nativitatis nostræ, inflammata a nativitate:*" not, 'a gehenna,' as the *Lat. Vulg.* Ps. lviii. 3. 'The wicked are estranged from the womb: as soon as they are born, they go astray, and speak lies.'

Matthæi's note (Gr. Test.) on the preceding word *γεένω*, extends its sense and its efficacy equally to the following correction, of *γεένω* for *γεένω*: "Nullum nec postea Cod. reperi, qui haberet *γεένω*; — fortasse ex proximo occuparant scribæ. Conjici possit, olim lectum esse *γεένω*, idque expositum esse *γεένω*, ac deinde mutatum esse in *γεένω*. — Si omnino legendum sit *γεένω*, *ερεχς* jam non rota, nec cursus erit, sed tormentum. — *γεένω*, ergo nil nisi error scribarum videtur esse." For this important recovery, we are indebted to Matthæi; who, at the same time, was not aware of its full extent to the following clause.

The MS. *Scholia*, to Cyril, of the fifth century, and Œcumenius, of the tenth, read *γεένω* — 'Gehenna or Hell,' in both clauses of the verse. Our common version, following the rec. Greek *γεένω* only in the latter clause, renders, 'set on fire of Hell;' where Bloomfield remarks: "Here is (observes Dr. Burton) a very strong metaphor." So also Trollope; "There is a strong metaphor in the words:" But, it is now evident, that the word was not so written by the apostle, but has been qualified by his later officious copyist. See above, p. 117, the forms *ε* and *εε*, as in *εεργω*, *εεργω*, *εεργω*, *εεργω*; which forms seem to have lured the philoponist, from *γεένω* to *γεένω*. In fact, the word *γεένω* — 'gehenna,' is nowhere¹ used, at all, in the whole Greek Scriptures, Old or New, except by our Lord himself, and that, only in his parabolical discourses, in Matthew, Mark, and Luke; so that the reading *γεένω*, found in this passage of the prevailing text of James, betrays the ignorance of some clerical copyist of the darkening ages, who mistook the provincial form *γεένω*, for his more familiar term *γεένω*. Nor is that altogether surprising, since the form *γεένω* (*γεένω* Ion.), is almost wholly confined to such rare writers as Pindar, O. 7. 40, P. 4, 178, and Lycophron, v. 644, 1447.

¹ It is a reprehensible freedom of the worthy Parkhurst, where he refers the proper name *Γεένω*, in Josh. xviii. 16, (without any remark,) to the word *γεένω* in his *Gr. Lex.* Trommius, admits neither of these words in his copious 'Concordance' of the Septuagint.

ST. PETER.

TWO GENERAL EPISTLES.

I.

CHAPTER IV.

Ver. 3. For, the time past of (*your*) life sufficeth to have wrought the will of *the Gentiles*, walking in — *abominable Idolatries*.] ἀρχαίος γὰρ ἡ παρεληλυθὺς χρόνος τοῦ βίου τοῦ θίλημα τῶν ἰδῶν κατεργασθῆναι σπουδαίοντες — ἀθιμίταις ἰδωλατρύαις, *Vatic. and Alex.*: — “Sufficit enim præteritum tempus *ad voluntatem Gentium consummandam*, his qui ambulaverunt in — “*illicitis idolorum cultibus.*” *Lat. Vulg.* — In those most ancient copies, *no pronoun* was expressed in this passage; but, in the first *printed* copies, which were taken from the later MSS., Erasmus inserted ἡμιν in his edition; and Cardinal Ximenes inserted υμιν in his *Complutensian* edition; of which two works, above 20 editions were printed of the former, and 14 of the latter. (Bp. Marsh's *Michaelis*, &c. vol. ii. pp. 845, 848.) The sense of the reading υμιν, is confirmed by the following description, ἀθιμίταις ἰδωλατρύαις — ‘*abominable idolatries*’; since, Peter certainly did not include himself among the number of *converted idolaters*. Ximenes, therefore, gave the true meaning of the apostle's word, υμιν — ‘*you*’; and Erasmus has misled all our translators, by introducing the reading ἡμιν — ‘*we*.’ I therefore observed, in the Preface of my larger work, that I was surprised at the emphasis with which Dr. B. urges, ‘*especially the authority of the invaluable*’ *EDITIO PRINCEPS*: — because, Erasmus altered his text in each of his *four succeeding editions*; in the *last* of which, he had obtained *only eight junior MSS.*; and certainly, his reading is false, in this single instance.

CHAPTER V.

Ver. 13. The church at *Babylon*, saluteth you.] “In the *sixth century*, Christianity was successfully preached

“to the *Bactrians*, the *Huns*, the *Persians*, the *Indians*,
 “the *Pers-armenians*, the *Medes*, and the *Elamites*: the
 “barbaric churches, from the *Gulf of Persia* to the *Caspian*
 “*Sea*, were almost infinite; and their recent faith was con-
 “spicuous in the number and sanctity of their monks and
 “martyrs. The *Pepper Coast of Malabar*, and the isles of
 “the ocean, *Socotora* and *Ceylon*, were peopled with an
 “increasing multitude of Christians; and the *Bishops* and
 “*Clergy* of those sequestered regions derived their ordination
 “from the *Catholic of Babel*.” (Gibbon, *Decline and Fall*,
 c. xlvii.) This explicit passage settles the question, Whe-
 ther the ‘*Babylon*’ of St. Peter is to be here accepted as
 ‘*historical*,’ or, as only ‘*figurative*,’ as stated by some
 learned annotators.

II.

CHAPTER III.

Ver. 10. the earth also, and the works that are in it,
 will be discovered.] καὶ γῆ, καὶ τὰ ἐν αὐτῇ ἔργα, ἐκτιθήσεται.
Vatic. :—This, is the *most ancient* reading of this passage;
 and it would seem, as if the variation to the *received*
 reading, κατακαήσεται—‘*be burned up*,’ had been suggested to
 the *philoponist* by the resemblance of sound of the Latin
 ‘*urentur*,’ to the Greek ἐκτιθήσεται. (Conf. the previous *Annot.*
 to Luke, xviii. 8.)

Ver. 13. But ye, according to His promise, look for a
New Heaven and a *New Earth*, in which dwelleth *Justifi-*
cation.] δικαιώσις :—In this *last word*, lies all its importance
 and value to us. We are well aware, that ‘*righteousness*’ will
 dwell there; but, what will that avail to us, if that were *all*?
 But, it is the assurance, that ‘*justification*’ may be obtained
 by us, that constitutes *all its value* to us. Here, then, is the
 essential importance, of duly discriminating between the
 senses of ‘*Justification*’ and ‘*Righteousness*,’ which is pointed
 out in the former *Annot.* to Matt. iii. 15. We may aspire to
 ‘*Justification*,’ but we can never aspire to the simple quality
 and title of ‘*Righteousness*.’

ST. JOHN.

THE REVELATION;

OR,

EPISTLE TO THE SEVEN CHURCHES OF ASIA MINOR.

CHAPTER I.

Ver. 9. I—was in *the island that is called* PATMOS.] See after, c. xix. 8.

CHAPTER III.

Ver. 1. He *who* HATH *the seven Spirits of God, &c.*] *ὁ ἐν τῇ ἑπτὰ πνεύματα τοῦ Θεοῦ* ΕΧΩΝ:—This passage, fully exposes the futility of Michaelis's remark on ch. i. 4, 5: "The true and eternal Godhead of Christ," he observes, "is certainly not taught in the *Apocalypse* so clearly as in St. John's *Gospel*, though the author speaks in enthusiastic language of the greatness of Christ's ministry, and the glory communicated to his human nature. At the very beginning of the book (he further observes), *Christ* is placed *after the seven Spirits who stand near the throne of God*" (vol. iv. p. 539). The futility of that remark, is amply exposed by the fact revealed in this chapter; namely, that, "*both the seven Spirits, and the seven Stars, are had or held, equally under the authority of Christ, as of the Father.*" If, therefore, Michaelis had collated *both passages*, before he wrote his remark on the *former*, he might have avoided this unmeaning and censurable observation.

CHAPTER IV.

Ver. 6. *living-creatures.*] ζῷα:—The Latin version renders this word '*animalia*,' which Erasmus has preserved. It might have been expressed more closely, '*viventia*,' but the Latin did not use that participle with a *substantive* sense: "participii *viventium* ita positi, non recordeor." (Steph. ζῷα.) Wiclif rendered '*four beastis*,' which his first revisers retained, '*iiii.beastes*.' It is surprising, that *King James's* revision in the 17th century, should not have corrected so manifest an impropriety. Bloomfield renders '*living-creatures*,' and justly adds: "The propriety of this construction is now, I believe, generally agreed upon by commentators. The word is very different from θηριον, used to designate the '*prophetic Beast*' in the 13th and following chapters."—But, this interpretation is still defective in those places. The word '*beast*,' comprises all *irrational animals*; whereas, the word θηριον, is restricted to the sense of '*fera—a wild beast*;' and eminently, '*a beast of prey*,' which is the design in this place.

CHAPTER V.

Ver. 3, 13. *below the earth.*] See above Annot. to Philipp. ii. 10.

CHAPTER VI.

Ver. 1. one of the *seven Seals.*] The '*seals*' of a Prophetic Record, may be presumed to be emblematical of its contents. By those contents, the correspondence of the emblems may afterwards be traced. We have seen, in the introductory observations to the former *Annotations* to this Book, that the great subject of the Record, is the succession of *four great Imperial Conquerors* (*Babylonian—Persian—Macedonian—and Roman*), and the general sequel of events to the end of time; all which, are briefly portrayed in the '*seven Seals*.'

The '*Bow*,' which distinguishes the Conqueror in the *first seal*, characterises the empire of *Babylon*. "I will break the '*Bow*' of *Elam*, the *chief of their might*."

(Jerem. xlix. 35.) Daniel has recorded, that "the Babylonian palace of Shushan was situated in the province of *Elam*." (Ch. viii. 2.)

The '*Sword*,' which distinguishes the *second* seal, characterises the *Persian* conqueror of Babylon. "A '*Sword*' is "upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon." (Jerem. l. 35.)

The protection afforded by the Conqueror with the '*Balance, or Scales*,' in the *third* seal, corresponds to the immunities granted to the Jewish church and nation by the *Macedonian* conqueror of Persia, as recorded by the Jewish historian; and especially, to their exemption from tribute during *every untitled seventh year*, or year of *Jubilee*.¹ That a '*denarius*' or 7½*d.* was an equitable daily consumption for food, we learn from the *parable* in Matt. xix. 32. (Gr. xx. 2).

The designations of '*Death*' and the '*Grave*,' which are attached to the Conqueror in the *fourth* seal, and which answer to Daniel's description, '*dreadful and terrible*' (ch. vii. 7), correspond to the *fourth* or *Roman* Conqueror, whose empire commenced coincidentally with the Christian Church.

The *fifth* seal, stamped with the character of the '*Era of Martyrs*,' represents the general fate of that church and of its members, under the last Conqueror, to the end of time.

The *sixth* seal, represents the final fate of the collective adversaries of that church, at that terminating crisis.

The *seventh* seal, represents the conclusion of time, and the *Renovation of the Visible Creation*, for eternal continuance.

CHAPTER VII.

Ver. 4, &c. *a hundred and forty-four thousand were sealed, out of all the tribes, &c.] i. e. were selected, and*

¹ " — All which particulars rendering him (*Alexander*) kindly affected to " the Jews, he called them together when he was on his departure, and bid them " ask, what they had to desire of him? Whereon, they having petitioned him, " that they might have the freedom of their country-laws and religion, and be " exempted every seventh year from paying any tribute, because in that year, " according to their Law, they neither sowed nor reaped, Alexander readily " granted them all this request." — PRIDEAUX, *Connection, &c.* Part i. p. 365, fol. Conf. JOSEPH. *A. J.* xi. 5. p. 582.

marked. These selections from each tribe, illustrate the declaration of St. Paul in Rom. ix. 7, "all are not Israel, "who are from Israel:" and that also, Rom. xi. 25, "all "who are Israel will be saved."

CHAPTER VIII.

Ver. 13. an *Eagle*.] *αιτου*:—not *αγγελου*, as in the *rec.* text. The agreement of the oldest *Vat.* and *Mosc.* MSS. in this reading, has caused Matthæi, Bloomfield, and Scholz, to adopt it in their texts. Burton, though he has printed *αγγελου* in his text, subjoins in a note, '*lege αιτου.*' Cardwell gives this reading in his margin. Trollope has not noticed it, because it was not noticed by Mill, whom he follows; but, the reading had not been detected in the age of Mill.

CHAPTER X.

Ver. 7. the *mystery* of God.] The '*mystery of God*' which is to be '*finished*,' denotes the present problematical state of things, or '*visible Creation*,' combining an intricate and seemingly confused mixture of good and evil agencies, in continual antagonist operation; without the appearance of the Cause, who alone can resolve the problem. The several dispensations of '*Revelation*,' have been partial and special solutions of that problem; which will ultimately be resolved, and unreservedly revealed, to the entire intellectual and moral creation of the universe, at the approaching period here noted by the prophecy. (See former *Annot.*)

CHAPTER XIII.

Ver. 8. *written* — *from the foundation of the world*.] So the words should be connected, as in ch. xvii. 9; (not,

'slain from the foundation of the world,' as in our authorised version).

'and all the inhabitants of the earth, whose name hath not been written from the foundation of the world in the book of life of the Lamb that was slain'—

So rendered Dr. Hammond; and so, also, his learned contemporary Knatchbull, who, referring to ch. xvii. 8 (Gr.), observes, "quod plane innuit, το, απο καταβολης κοσμου δεbere construi cum ὡν ου γεγραπται, et non cum του ζηντου "εσραγμενου."

Ver. 14. It deceiveth my people, &c.] *πλανη τους εμους τους κατ.*:—The important distinction, expressed by *τους εμους*—'mine or my people who dwell,' has lapsed from the received text; but is found in the *Vat.* and *Mosc.* copies, and is duly reinstated by Matthæi.

Here we must notice, very particularly, that to the 'Dragon,' or 'Satan,' is ascribed, generally, the "deceiving" the whole earth," ch. xii. 9, xx. 2; whereas, to the 'False Prophet,' (that is, *False Propounder of the Gospel*), is ascribed specially, the "deceiving (*i. e.* striving to deceive) "mine, or my people:" shewing, that the latter deceiver is to be sought within the pale of the Christian Church:—so also, *τους εμους δουλους*, ch. ii. 22 (Gr. 20.)

CHAPTER XIV.

Ver. 8. Fear the Lord!] *κυριω*:—*Vat.* and *Mosc.*, not *Θειω*.

CHAPTER XVII.

Ver. 9. they that dwell on the earth will view with wonder, when they see, that the WILD-BEAST that was, is not, and yet will be present.] *Wild-Beast*: see above, *Annot.* to c. iv. 6.—ΘΑΥΜΑΣΟΝΤΑΙ ως βλεποντων, ὅτι ηι το θηριον, ΚΑΙ ΟΥΚ ΕΣΤΙ ΚΑΙ ΠΑΡΕΣΤΑΙ:—θαυμαζειν, 'spectare cum admira-

'*tionē*'—*behold with admiration.* (Steph. *Thes. Gr.* Valpy, tom. ii. p. 113, A.)—This verse, is a summary repetition of the more copious clause which immediately precedes it—“*The WILD-BEAST that was, and is NOT, YET WILL ASCEND out of the abyss, AND GO INTO PERDITION.*”—*θηριον ὃ ἦν, καὶ οὐκ ἔστι, καὶ μελλεῖ ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπολείαν τινασθῆναι.*—The *Greek text*, as first printed by Erasmus, was—*το θηριον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ ἔτι ἔστι.* The *Latin version* (from the commencement of the Western Churches) only rendered the former clause—“*Bestiam quæ erat et non est,*” omitting the sense of the following Greek words, *καὶ ἔτι ἔστι.* But, the numerous ancient MSS., which were disclosed immediately after the age of Erasmus, testified, that the primitive reading of the Evangelist was, *βλεπόντων το θηριον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ παρῆται.* This was shewn by the most ancient surviving *facsimile* copy of the Apocalypse, that of the *Alexandrian MS.*:

ΒΛΕΠΟΝΤΩΝΤΟ
ΘΗΡΙΟΝ ΟΤΙ ΗΝ ΚΑΙ ΟΥΚ ἔστιν· ΚΑΙ ΠΑΡ-
ΕΤΑΙ·

βλεπόντων το
θηριον οτι ην και ουκ ἔστιν· και παρ-
εταί·

Those testimonies, were thus produced by Wetstein, and afterwards by Scholz (or Schulz): “*καὶ παρῆται*, *recepta cum* “*codicibus plurimis: Sed, καὶ παρῆται* A, B, 2, 3, 4, 6, 7, 8, “9, 13, 14, 17, 18, 19, 26, 29, al. pl. Ed. *Complut. Plant. Genev. Versio Æthiop. Copt. Arab. &c., probante H. Grotio, J. Mede, J. Millio.*—Bengel, has given us an elaborate note on this reading, the force of which is comprised in the following passage:—“*καὶ παρῆται: Sic habent* “*antiqua documenta, summo consensu: (nonnulla, καὶ παρ-* “*ἔστιν)*—ipse Erasmus, si viveret, tot codicibus quorum “*nunc copia est herbam, ut arbitror porrigeret; et assecletas* “*suos miraretur qui lectiones ab ipso olim ægre constitutas* “*tam religione tuentur.*”

The following, was therefore the entire import of the Angel's communication:—“*The WILD-BEAST that thou* “*sawest, which was, but is NOT, WILL YET ASCEND OUT OF* “*THE ABYSS, AND GO INTO PERDITION: and they that dwell*

' on the earth, (whose names have not been written in the Book of Life from the foundation of the world,) will view with WONDER AND ADMIRATION, when they see; That the WILD-BEAST THAT WAS, BUT IS NOT, WILL YET BE PRESENT.'

That import, would seem to imply; *That the departed subject of this prediction, after having elsewhere fulfilled the lot of his mortality, would be translated from his first depository, and be recommitted to a final and general receptacle of the dead.*

Ver. 12. (Gr. 11.) the *Eighth* (king) is *distinct* from the *Seven*.] αὐτός ὀγδόος ἑστὶ, καὶ ἐκ τῶν ἑπτὰ:—Archdeacon Woodhouse (in his p. 432), correctly describes this figure: "*subsisting, after the Seven Heads were gone.*" Those '*Heads*' were, in their successions, the *Babylonian, Persian, Macedonian, Roman, Grecian, Frankish, Germanic*, the last of which was extinguished, in the year 1806. In 1804, commenced the *French Empire*; which was extinguished, in 1815. Such, was the ephemeral existence of that *French Empire*. That glaring, and portentous metcor in the moral and political firmament of Christendom; its sudden rise; its rapid ascension and culmination; its raging power; its speedy extinction, after the extinction of the *last remaining eminence of Roman Empire*; its *lifeless reappearance* among the multitudes of the Northern hemisphere, after lying, for *twenty years*, in its remote and solitary interment in the Southern hemisphere: all these are phenomena, qualified permanently to fix the thought and attention of the *present* entire Christian world, in wakeful expectation of the *sequel* which it *may be designed to presage*. (Compare above, *Annott.* to ch. vi. 1, and to Luke, xviii. 8, p. 78.)

"The body, was exposed to view. His features were so little changed, that his face was recognised by those who had known it when alive.—His hands, were singularly well preserved.—His entire person, presented the appearance of one lately interred."—*From the Act of Disinterring, &c. St. Helena, Oct. 13, 1840. (MONITEUR, Dec. 7.)*

CHAPTER XVIII.

Ver. 13. of *bodies, and lives of men*.] καὶ σωματων, καὶ ψυχας ἀνθρώπων:—These five words form together a *péri-*

phrasis, denoting *slaves*. The Lat. Vulg. renders, ‘*mancipiorum et animarum hominum*,’ which Wiclif rendered, ‘of servauntes and othire lyves of men.’ Tyndale, ‘of boddies and solles of men.’ Our last revisers, preferring the Latin version, have rendered *σώματα* ‘*slaves*,’ and *ψυχάς*, ‘*souls*.’ But Pollux, who wrote in the *second* century, expressly says, that *σώματα* alone, did not then denote *slaves*—*σώματα ἀπλῶς οὐκ ἀν ἑστέσι, ἀλλὰ δοῦλα σώματα* (iii. § 78); as opposed to *σώματα οἰκία*—*domestic servants* (*Ib.* ii. § 235). At a later period, *σώματα* seems to have been popularly used with restriction to *slaves*, whence, *σωματεμπορίον*—‘a slave-market;’—*ψυχάς*, is to be understood in its first sense given by Suicer—“*proprie competit corporibus viventibus*”—i. e. ‘*lives*.’ We are, therefore, either to read—‘*bodies and lives of men*,’ or to substitute the word ‘*slaves*’ for the whole periphrasis.

CHAPTER XIX.

Ver. 8. *His name is called, THE WORD of GOD.*] This passage testifies, that this Tract was written *before* John wrote, *either his Gospel or his Epistle*. “The apostle’s care for the good of the church (observes Cave) is the writings which he left to posterity, whereof the *first in time, though placed last*, is his *Apocalypse*, or book of *Revelations*; “written while confined in Patmos.” (See above, c. i. 9.)

This ‘*anachronism*,’ which has attended every succeeding generation of the gospel and church, has affected the designation here assigned to our Lord. That designation, ‘Ο ΛΟΓΟΣ—‘*THE WORD*,’ was assuredly not first devised by St. John, and accepted from him by our Lord; but, it was first revealed by our Lord to His apostle, who received it from Him. Thus, the essential relation in time of those passages in which John elsewhere employs that designation (John, i. and 1 John, i.), establishes the *seniority*, and thereby, the *authenticity* of the book of the ‘*REVELATION*.’ In the beginning of both those *two later works*, that same designation is applied by this apostle to our Lord, but not by any other of his apostles; and, it appears to have been committed to his pen,

exclusively. In this record of *the Vision*, it was thus disclosed to him :—‘ His *Name* is called, *the Word of God.*’

John, in Patmos.

“ I saw heaven opened, and behold, a White Horse; and He
“ Who sat on it, was called *Faithful and True*, and His *Name* is
“ *the Word of God.*”

At a later date, in Ephesus.

“ In the beginning was *the Word*, and *the Word* was with
“ God, and *the Word* was God. The Same, was in the beginning
“ with God. All things were made by Him; and without Him, was
“ not any thing made that was made. In Himself was LIFE; and
“ the LIFE was the LIGHT of men.”—(John, i.)

“ Who was at the beginning; whom our hands have handled of
“ the *WORD of LIFE* (for, the LIFE was manifested, and we saw it,
“ and bear witness to it; and declare to you that *ETERNAL LIFE*
“ which was with the FATHER, and hath been manifested to us); that
“ which we have seen and heard we declare to you; and that our
“ fellowship is with the FATHER, and with His SON, JESUS CHRIST.”
—(1 John, i.)

If, instead of submitting themselves to be drawn into the vortex of heathen and heretical philosophies, learned annotators had simply rectified the ‘*anachronism*’ here pointed out, all their intricacies and confusions would have been avoided. We are to be careful to interpret St. John, in his Gospel, by the *standard of Truth* previously imparted to him in his *Apocalypse*; and, not to interpret his *Apocalypse*, by rabbinical and heretical expositions applied to his Gospel. Origen, in the third century, distinctly witnesses, with contemporary testimony—“ *In communicating with many Jews and philosophers, I never found one who acknowledged that the WORD was the son of GOD.*” (See above, p. 77.)

CHAPTER XXI.

Ver. 6. *I—have done!*] *γρῆσα, Vat. and Mosc., not γρῆον, as in the rec. text.*

Ver. 16–18. (Gr. 15–17) *its length and its breadth*

are equal.] There is self-exposed vitiation in these verses, as they stand in the common texts; since, they state the *height* of the wall of the city to be, at the same time, both 12,000 *furlongs*, and only 144 *cubits*. The *Vat.* and *Mosc.* MSS. read, ver. 16, *εἷς μετρον καλ. χρυσ.*; and omit *καὶ τὸ τεῖχος αὐτῆς*—‘and the wall thereof,’ at the end of ver. 16 (Gr. 15); they omit also *τάσδ’ αὐτῶν ἐστὶν*, in ver. 17 (Gr. 16). The Cod. 35 (*Magd. Oxon.* sec. xi.) omits *τὸ ὕψος*—‘the height,’ before *ἰσα ἐστὶ*—‘are equal.’ The *Vat.* and *Mosc.* further omit *ἐμμετρησῇ* in ver. 18 (Gr. 17). From combining these several variations of the text with its matter, we may critically conclude, that it stood originally thus :

καὶ ὁ λαλῶν μετ’ ἐμοῦ εἷς μετρον καλαμῶν χρυσοῦν, ἰσα μετρησῇ τῆς πόλεως, καὶ τοὺς πυλῶνας αὐτῆς.

καὶ ἡ πόλις τετραγώνος κεῖται, καὶ τὸ μῆκος αὐτῆς ἴσον τὸ πλάτος· καὶ ἐμμετρησῇ τῇ πόλει τῇ καλαμῇ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος αὐτῆς ἰσα ἐστὶ.

καὶ τὸ ὕψος τοῦ τεῖχους αὐτῆς, ἑκατὸν τρισαράκοντα τέσσαραις πηχυσί—

‘And he that spake to me, had for a measure, a golden reed (or rod), to measure the City, and its gates :

‘and the City lieth four-square; and its length is the same as its breadth, and he measured the City with the reed, 12,000 furlongs : its length, and its breadth are equal :

‘and the height of its wall, is 144 Cubits :’

Thus, the *length* or *extent* of the wall encompassing the city, is measured by ‘*stadia* ;’ but its *height*, by ‘*cubits*.’ Bengel, who was not aware of those various vitiations of the text, was urged to *conjecture*, that the numbers 12,000, and 144, intended the same measure, by *different modes of computation* ; and he even wished to expel the word *πηχυς*—‘*cubits*,’ though it is found in all the copies consulted by Birch and Matthæi, in Rome and Moscow. The 144 *cubits*, constitute the *μεγά καὶ ὑψηλὴ*—‘*vast altitude*,’ ascribed to the wall in ver. 13 (Gr. 12). Neither Erasmus, of the early annotators, nor Burton, Bloomfield, nor Trollope, of the most recent, notice this passage.

1b. according to *man’s measure, which was that of the angel.*] *μετρον ἀνθρώπου, ὃ ἐστὶν ἀγγελίου*—‘*mensura hominis, quæ est angeli*.’ Vulg. (i. e. ‘*qua usus est angelus*.’) The words

merely signify, that the measurements of the angel are to be understood, *according to human measures of length and height*. But, the general propensity to the mysterious, has operated in this simple description; so that the learned Bengel was led to suggest, "Stadia 12,000, absolute dicta, *erant humana: 144 sive cubiti sive calami, non erant humani, sed angelico-humani, humanis multo majores. Sive calami 144, sive cubiti erant, eandem muri altitudinem collatio 12,000 stadiorum exhibet.*" King JAMES's version has obscured the text, by rendering, "*according to the measure of a man, that is, of the angel:*" choosing to be guided here by Wiclif's version of the Latin, which he rendered, "*bi mesure of man, that is, of an aungel;*" rather than by that of Tyndale and his immediate successors, who revised by the Greek—'*The measure that the angell had, was after the measure that man useth.*'

CHAPTER XXII.

Ver. 16, 17. 'SURELY, I come quickly!'—'AMEN! *even so come, Lord Jesus!*'] These clauses, should thus be divided (as by Burton, Scholz, and Cardwell); the *amen*—'*Amen!*' being the *responsive aspiration* of the apostle.

"Behold! I will send my Messenger (*Elijah or the Baptist*), and he shall prepare the way before Me. And the Lord, *whom ye seek*, shall suddenly come to His temple, even the Messenger of the Covenant (*the Messiah*), whom ye delight in: behold! He *shall come*, saith the Lord of Hosts!" (Malachi, iii. 1.)

"And though, because He delayeth, they slumber and sleep; yet, *they who are ready*, shall go in to the MARRIAGE; and THE DOORS SHALL BE LOCKED!"—(Matt. xxv. 5-10.—Comp. above, Luke, xviii. 8, p. 78.)

I.

GENERAL EPISTLE.

CHAPTER II.

Ver. 12, 13, 14, *my CHILDREN—fathers—young.*] I pointed out, in a former *Annotation*, that the apostle here addresses *only two* classes of persons—*fathers* and *young*; and that the general appellation, τέκνα—‘CHILDREN,’ embraces them *all*; as in the first verse of the same chapter, and throughout the epistle. So also, St. Peter addresses the Christian community to which he writes (1 Ep. v. 1, 4, 5); as, πρεσβυτεροι—‘elders,’ νεωτεροι—‘younger,’ παντες—‘ALL;’ which last term, answers to the general τέκνα—‘Children,’ in this place.

CHAPTER IV.

Ver. 4. who *separateth.*] ὁ λυει—not ὁ μὴ ἐμολογεῖ:—Macknight has duly noticed the former ancient and important reading, in the ‘*qui solvit*’ of the Lat. *Vulg.*; Burton, also, has adverted to it, with even more attention, in his note. What prudential motive has induced Bloomfield and Trollope to withhold all reference to it in their annotations, I am unable to conjecture. Compare Heb. ii. 9. *Annot.*

Ver. 9. *God is Love.*] ὁ Θεὸς ἀγάπη ἐστίν:—This essential attribute of the Divine Nature, in its *unity*, constitutes the eternal union of its Divine Persons, in their *trinity*. (See above, p. 106, ‘*Symbol of the CATHOLIC CHRISTIAN FAITH.*’)

CHAPTER V.

Ver. 7. *rec. text.*] We may venture to assume, after the full assemblage of testimonies respecting the spuriousness of

the clause controverted in this verse, (which are collected in the former of these *Annotations*), and which are sealed with the testimony of Cardinal Bessarion, (hitherto unknown to its defenders); that the late learned Bishop Burgess (who favoured me with a copy of his last defence, only a few weeks before his decease) is the *last champion*, of distinguished erudition, that will ever again attempt to maintain its authenticity. Luther had excluded the clause from his German Bible, and also from his catechism; but, some busy philoponists of his countrymen have since interpolated it: on which proceeding Michaelis pertinently remarked; "It is not only unjust, but *injudicious*; for, children are thus accustomed to consider *this passage* as the *chief proof* of the '*doctrine of the Trinity*;' the consequence of which is, that, when they are grown up, and have been informed that *the passage* is *spurious*, they naturally conclude, that the *doctrine itself* is *ungrounded*." (*Introd.* vol. iv. p. 441.)

Ver. 17. there is, *sin not to death*.] St. John, here, uses the *qualified* word *sin*—*ἁμαρτία*, in contrast to that *highest sense* in which our Lord used the latter when he said—"That the Comforter (or H. Spirit) will convince or convict the world of *sin*, because they *believe not in Him*." (John, xvi. 9.) It was with reference to that *highest sin*, when he said, that blasphemy against the Holy Spirit, is *guilty of eternal sin*. (Mark, iii. 27.) That was the sin intended by St. John, when he said—"there is a *sin, to death*." Now, no one can ever incur the penalty of that *latter sin*—*to death*, who penitentially *fears* to incur it; because, the very *fear of incurring it*, is assuring evidence, that he is *not guilty of it*. 'If thou wilt confess with thy mouth the word, that Jesus is Lord, and wilt *believe in thine heart*, that God hath raised him from the dead, *thou wilt be saved*?' (Rom. x. 10.) wherefore 'I give you to know,—that *no one can say*, Jesus is the Lord, *but by the Holy Spirit*.' (1 Cor. xii. 3.) When, therefore, St. John says, 'He who is begotten of God cannot *sin*;' his proposition is confined to this import, that he whom God has empowered to *believe that Jesus is the Christ*, cannot be guilty of the *sin of disbelieving that Jesus is the Christ*; a proposition, which is self-evident: and, it is only to such believers that he addresses himself, in c. ii. 1.

when he says—*‘My children, if any (of you) sin, We have an Advocate, &c.’* For, there is no advocacy for the *‘out-law sin, of positive disbelieving; and therefore he concludes—‘There is, sin to death:’ for that (sin), I mean, thou shalt not pray for it’—* *ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ ἐκείνης (ἁμαρτίας), λέγω ἵνα ἐρωτησῇ, ἰ. ε. λέγω, ἵνα οὐ ἐρωτησῇ περὶ ἐκείνης ἁμαρτίας.* We are, indeed, to supplicate, that the simple *unbeliever* may be guided and encouraged to *believe*; but, not that he may be *pardoned and absolved*, while he *obstinately rebels, and willingly adheres* to his *disbelief*: for, such a disposition could not be admitted in the same society with *believers*, without transmitting to the company of Heaven the very evils which the *preliminary exercise* of this *earthly existence*, was ordained to *prevent*.

PERSONAL EPISTLES.

II. AND III.

J U D E.

Ver. 1. Jude, the *servant of Jesus Christ* and *brother of James.*] To identify the *Jude* who here so plainly describes himself, needs none of the learned disquisition by which Michaelis has, on this as on some other occasions, complexed and confused a very simple point. (See above, *Annot.* to John, xix. 25.) His observation, "that *Jude* or *Judas*, has "not designated himself *apostle*," is wholly nugatory; for, neither have James nor John in their general epistles, nor Paul in his epistles to the Philippians and to Philemon, designated themselves *Apostles*. It is only necessary to observe, of this short Epistle, that it is entirely confined to matter already propounded by St. Peter, in his Second Epistle.

END OF THE APOSTOLICAL EPISTLES.

I here conclude these '*Supplemental Annotations*,' with due reverence and attachment to "CHRIST'S HOLY CATHOLIC "OR UNIVERSAL CHURCH; *but, most especially, to those pure "and Apostolical SISTER-BRANCHES of it, which are severally "established in this UNITED KINGDOM of ENGLAND, SCOT- "LAND, and IRELAND.*"

THE END.

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